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BURTON's

ANATOMY

OF

MELANCHOLY.

Thurston Delin. C. Warren Sculp.

.....forgotten quite
All former scenes of dear delight,
Connubial love — parental joy —
No sympathies like these his soul employ;
But all is dark within! .....

Penrose.

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THE

ANATOMY

OF

MELANCHOLY,

WHAT IT IS, WITH ALL THE

KINDS, CAUSES, SYMPTOMES, PROGNOSTICS,

AND

SEVERAL CURES OF IT.

In Three Partitions.

WITH THEIR SEVERAL

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BY

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WITH

A SATYRICALL PREFACE CONDUCING TO THE FOLLOWING DISCOURSE.

The Ninth Edition, corrected;

To which is now first prefixed,

AN ACCOUNT OF THE AUTHOR.

Omne tulit punctum, qui miscuit utile dulci.

VOL. I.

LONDON:

PRINTED BY J. CUNDEE, IVY-LANE,

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AND OGILVY AND SON.

1800.

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HONORATISSIMO DOMINO,

NON MINVS VIRTVTE SVA,

QUAM GENERIS

SPLENDORE,

ILLVSTRISSIMO,

GEORGIO BERKLEIO

MILITI DE BALNEO,

BARONI DE BERKLEY,

MOUBREY, SEGRAVE,

D. DE BRUSE,

DOMINO SVO

Multis Nominibus Observando,

HANC SUAM

MELANCHOLIÆ

ANATOMEN,

JAM SEXTO

REVISAM,

D. D.

DEMOCRITUS Junior.

The Argument of the Frontispiece. *

TEN distinct Squares here seen apart,
Are joyn'd in one by Cutter's art.

1. Old Democritus under a tree,
Sits on a stone with book on knee ;
About him hang there many features,
Of Cats, Dogs and such like creatures,
Of which he makes anatomy,
The seat of black choler to see.
Over his head appears the skie,
And Saturn Lord of melancholy.

2. To th' left a landscape of Jealousie,
Presents itself unto thine eye.
A Kingfisher, a Swan, an Hern,
Two fighting-cocks you may discern,
Two roaring Bulls each other hie,
To assault concerning venery.
Symboles are these ; I say no more,
Conceive the rest by that's afore.

3. The next of solitariness,
A portraiture doth well express,
By sleeping dog, cat: Buck and Do,
Hares, Conies in the desart go :
Bats, Owls the shady bowers over,
In melancholy darkness hover.
Mark well: If 't be not as 't should be,
Blame the bad Cutter, and not me.

4. Ith' under column there doth stand
Inamorato with folded hand ;
Down hangs his head, terse and polite,
Some dittie sure he doth indite.
His lute and books about him lie,
As symptoms of his vanity.
If this do not enough disclose,
To paint him, take thyself by th' nose.

5. Hypocondriacus leans on his arm,
Winde in his side doth him much harm,
And troubles him full sore, God knows,
Much pain he hath and many woes.
About him pots and glasses lie,
Newly brought from's Apothecary.
This Saturn's aspects signifie,
You see them portraid in the skie.

6. Beneath them kneeling on his knee,
A superstitious man you see :
He fasts, prays, on his Idol fixt,
Tormented hope and fear betwixt :
For hell perhaps he takes more pain,
Then thou dost Heaven itself to gain.
Alas poor soul, I pitie thee,
What stars incline thee so to be?

7. But see the madman rage downright
With furious looks, a ghastly sight
Naked in chains bound dothhe lie
And roars amain he knows not why ?
Observe him ; for as in a glass,
Thine angry portraiture it was.
His picture keep still in thy presence ;
Twixt him and thee, ther's no difference.

8. 9. Borage and Hellebor fill two scenes,
Soveraign plants to purge the veins
Of melancholy, and chear the heart,
Of those black fumes which make it smart ;
To clear the brain of misty fogs,
Which dull our senses, and Soul clogs.
The best medicine that ere God made
For this malady, if well assaid.

10. Now last of all to fill a place,
Presented is the Author's face ;
And in that habit which he wears,
His image to the world appears.
His minde no art can well express,
That by his writings you may guess.
It was not pride, nor yet vain glory,
(Though others do it commonly)
Made him do this : if you must know,
The Printer would needs have it so.
Then do not frown or scoffe at it,
Deride not, or detract a whit.
For surely as thou dost by him,
He will do the same again.
Then look upon't, behold and see,
As thou lik'st it, so it likes thee.
And I for it will stand in view,
Thine to command, Reader, adiew.

* These verses refer to the old folio Frontispiece, which was divided into ten compartments that are here severally explained. Though it was impossible to reduce that Frontispiece to an octavo size for this edition, the lines are too curious to be lost. The author's portrait mentioned in the 10th stanza is copied in our xvth page.

Democritus Junior ad Librum suum.

VADE liber, qualis, non ausum dicere, fœlix,
Te nisi fœlicem fecerit Alma dies.
Vade tamen quocunque lubet, quascunque per oras,
Et Genium Domini fac imitere tui.
I blandas inter Charites, mystámque saluta
Musarum quemvis, si tibi lector erit.
Rura colas, urbem, subeàsve palatia regum,
Submissè, placidè, te sine dente geras.
Nobilis, aut si quis te fortè inspexerit heros,
Da te morigerum, perlegat usque lubet.
Est quod Nobilitas, est quod desideret heros,
Gratior hæc forsan charta placere potest.
Si quis morosus Cato, tetricusque Senator,
Hunc etiam librum fortè videre velit,
Sive magistratus, tum te reverenter habeto ;
Sed nullus ; muscas non capiunt Aquilæ.
Non vacat his tempus fugitivum impendere nugis,
Nec tales cupio ; par mihi lector erit.
Si matrona gravis casu diverterit istuc,
Illustris domina, aut te Comitissa legat :
Est quod displiceat, placeat quod forsitan illis,
Ingerere his noli te modò, pande tamen.
At si virgo tuas dignabitur inclyta chartas
Tangere, sive schedis hæreat illa tuis :
Da modo te facilem, & quædam folia esse memento
Conveniant oculis quæ magis apta suis.
Si generosa ancilla tuos aut alma puella
Visura est ludos, annue, pande lubens.
Dic utinam nunc ipse meus* (nam diligit istas)
In præsens esset conspiciendus herus.
Ignotus notusve mihi de gente togatâ
Sive aget in ludis, pulpita sive colet,
Sive in Lycœo, & nugas evolverit istas,
Si quasdam mendas viderit inspiciens,
Da veniam Authori, dices ; nam plurima vellet
Expungi, quæ jam displicuisse sciat.
Sive Melancholicus quisquam, seu blandus Amator,
Aulicus aut Civis, seu benè comptus Eques
Huc appellat, age & tutò te crede legenti,
Multa istic forsan non malè nata leget.
Quod fugiat, caveat, quodque amplexabitur, ista
Pagina fortassis promere multa potest.

* Hæc comicè dicta cave ne malè capias.

At si quis Medicus coram te sistet, amice
Fac circumspectè, & te sine labe geras:
Inveniet namque ipse meis quoque plurima scriptis,
Non leve subsidium quæ sibi forsan erunt.
Si quis Causidicus chartas impingat in istas,
Nil mihi vobiscum, pessima turba vale;
Sit nisi vir bonus, & juris sine fraude péritus,
Tum legat, & forsan doctior inde siet.
Si quis cordatus, facilis, lectorque benignus
Huc oculos vertat, quæ velit ipse legat;
Candidus ignoscet, metuas nil, pande libenter,
Offensus mendis non erit ille tuis,
Laudabit nonnulla. Venit si Rhetor ineptus,
Limata & tersa, & qui benè cocta petit,
Claude citus librum; nulla hic nisi ferrea verba,
Offendent stomachum quæ minùs apta suum.
At si quis non eximius de plebe poeta,
Annue; namque istic plurima ficta leget.
Nos sumus è numero, nullus mihi spirat Apollo,
Grandiloquus Vates quilibet esse nequit.
Si Criticus Lector, tumidus Censorque molestus,
Zoilus & Momus, si rabiosa cohors:
Ringe, freme, & noli tum pandere, turba malignis
Si occurrat sannis invidiosa suis:
Fac fugias; si nulla tibi sit copia eundi,
Contemnes, tacitè scommata quæque feres.
Frendeat, allatret, vacuas gannitibus auras
Impleat, haud cures; his placuisse nefas.
Verum age si forsan divertat purior hospes,
Cuique sales, ludi, displíceantque joci,
Objiciatque tibi sordes, lasciváque: dices,
Lasciva est Domino & Musa jocosa tuo,
Nec lasciva tamen, si pensitet omne; sed esto;
Sit lasciva licet pagina, vita proba est.
Barbarus, indoctúsque rudis spectator in istam
Si messem intrudat, fuste fugabis eum,
Fungum pelle procul (jubeo) nam quid mihi fungo?
Conveniunt stomacho non minus ista suo.
Sed nec pelle tamen; læto omnes accipe vultu,
Quos, quas, vel quales, inde vel unde viros.
Gratus erit quicunque venit, gratissimus hospes
Quisquis erit, facilis difficilisque mihi.
Nam si culpârit, quædam culpâsse juvabit,
Culpando faciet me meliora sequi.
Sed si laudârit, neque laudibus efferar ullis,
Sit satis hisce malis opposuisse bonum.
Hæc sunt quæ nostro placuit mandare libello,
Et quæ dimittens dicere jussit Herus.

WHEN I go musing all alone,
Thinking of divers things fore-known,
When I build castles in the air,
Void of sorrow and void of fear,
Pleasing myself with phantasms sweet,
Methinks the time runs very fleet.
All my joys to this are folly,
Naught so sweet as melancholy.
When I lie waking all alone,
Recounting what I have ill done,
My thoughts on me then tyrannise,
Fear and sorrow me surprise,
Whether I tarry still or go,
Methinks the time moves very slow.
All my griefs to this are jolly,
Naught so sad as melancholy.
When to myself I act and smile,
With pleasing thoughts the time beguile,
By a brook side or wood so green,
Unheard, unsought for, or unseen,
A thousand pleasures do me bless,
And crown my soul with happiness.
All my joys besides are folly,
None so sweet as melancholy.
When I lie, sit, or walk alone,
I sigh, I grieve, making great mone,
In a dark grove, or irksome den,
With discontents and Furies then,
A thousand miseries at once
Mine heavy heart and soul ensconce,
All my griefs to this are jolly,
None so sour as melancholy.
Me thinks I hear, me thinks I see,
Sweet musick, wondrous melodie,
Towns, palaces, and cities fine;
Here now, then there; the world is mine,
Rare beauties, gallant ladies shine,
What e'er is lovely or divine.
All other joys to this are folly,
None so sweet as melancholy.
Methinks I hear, methinks I see
Ghosts, goblins, fiends; my phantasie
Presents a thousand ugly shapes,
Headless bears, black men, and apes,
Doleful outcries, and fearful sights,
My sad and dismall soul affrights.
All my griefs to this are jolly,
None so damn'd as melancholy.

Me thinks I court, me thinks I kiss,
Me thinks I now embrace my mistriss.
O blessed days, O sweet content,
In Paradise my time is spent.
Such thoughts may still my fancy move,
So may I ever be in love.
All my joys to this are folly,
Naught so sweet as melancholy.
When I recount love's many frights,
My sighs and tears, my waking nights,
My jealous fits; O mine hard fate
I now repent, but 'tis too late.
No torment is so bad as love,
So bitter to my soul can prove.
All my griefs to this are jolly,
Naught so harsh as melancholy.
Friends and companions get you gone,
Tis my desire to be alone;
Ne'er well but when my thoughts and I
Do domineer in privacie.
No Gemm, no treasure like to this,
'Tis my delight, my crown, my bliss.
All my joys to this are folly,
Naught so sweet as melancholy.
'Tis my sole plague to be alone,
I am a beast, a monster grown,
I will no light nor company,
I finde it now my misery.
The scean is turn'd, my joys are gone,
Fear, discontent, and sorrows come.
All my griefs to this are jolly,
Naught so fierce as melancholy.
Ile not change life with any King,
I ravisht am: can the world bring
More joy, then still to laugh and smile,
In pleasant toys time to beguile?
Do not, O do not trouble me,
So sweet content I feel and see.
All my joys to this are folly,
None so divine as melancholy.
Il'e change my state with any wretch,
Thou canst from gaole or dunghill fetch:
My pain's past cure, another hell,
I may not in this torment dwell,
Now desperate I hate my life,
Lend me a halter or a knife;
All my griefs to this are jolly,
Naught so damn'd as melancholy.

ADVERTISEMENT.

THE work now restored to public notice has had an extraordinary fate. At the time of its original publication it obtained a great celebrity, which continued more than half a century. During that period few books were more read, or more deservedly applauded. It was the delight of the learned, the solace of the indolent, and the refuge of the uninformed. It passed through at least eight editions, by which the bookseller, as WOOD *records, got an estate; and, notwithstanding the objection sometimes opposed against it, of a quaint style, and too great an accumulation of authorities, the fascination of its wit, fancy, and sterling sense, have borne down all censures, and extorted praise from the first writers in the English language. The grave* JOHNSON *has praised it in the warmest terms, and the ludicrous* STERNE *has interwoven many parts of it into his own popular performance.* MILTON *did not disdain to build two of his finest poems on it; and a host of inferior writers have embellished their works with beauties not their own, culled from a performance which they had not the justice even to mention. Change of times, and the frivolity of fashion, suspended, in some degree, that fame which had lasted near a century; and the succeeding generation affected indifference towards an author, who at length was only looked into by the plunderers of literature, the poachers in obscure volumes. The plagiarisms of* Tristram Shandy, *so successfully brought to light by* DR. FERRIAR, *at length drew the attention of the public towards a writer, who, though then little known, might, without impeachment of modesty, lay claim to every mark of respect; and enquiry proved, beyond a doubt, that the calls of justice had been little attended to by others, as well as the facetious* Yorick. WOOD *observed, more than a century ago, that several authors had unmercifully stolen matter from* BURTON *without any acknowledgement. The time, however, at length arrived, when the merits of the "Anatomy of Melancholy" were to receive their due praise. The book was again sought for and read, and again it became an applauded performance. Its excellencies once more stood confest, in the increased price which every copy offered for sale produced; and the increased demand pointed out the necessity of a new edition. This is now presented to the public in a manner not disgraceful to the memory of the author; and the undertakers of it rely with confidence, that so valuable a repository of amusement and information will continue to hold the rank it has been restored to, firmly supported by its own merit, and safe from the influence and blight of any future caprices of fashion.*

MEL
AN-
CHO-
LIA

ACCOUNT OF THE AUTHOR.

ROBERT BURTON was the son of Ralph Burton, of an ancient and genteel family at Lindley, in Leicestershire, and was born there 8 February, 1576 *. He received the first rudiments of learning at the free school of Sutton Coldfield, in Warwickshire †, from

* His elder brother was William Burton, the Leicestershire antiquary, born August 24, 1575, educated at Sutton Coldfield, admitted commoner, or gentleman commoner, of Brazen Nose College, 1591; at the Inner Temple, May 20, 1593; B. A. June 22, 1594; and afterwards a barrister and reporter in the court of Common Pleas. "But his natural genius," says Wood, "leading him to the studies of heraldry, genealogies, and antiquities, he became excellent in those obscure and intricate matters; and look upon him as a gentleman, was accounted, by all that knew him, to be the best of his time for those studies, as may appear by his description of Leicestershire." His weak constitution not permitting him to follow business, he retired into the country, and his greatest work, The Description of Leicestershire, was published in folio, 1622. He died at Falde, after suffering much in the civil war, April 6, 1645, and was buried in the parish church belonging thereto, called Hanbury.

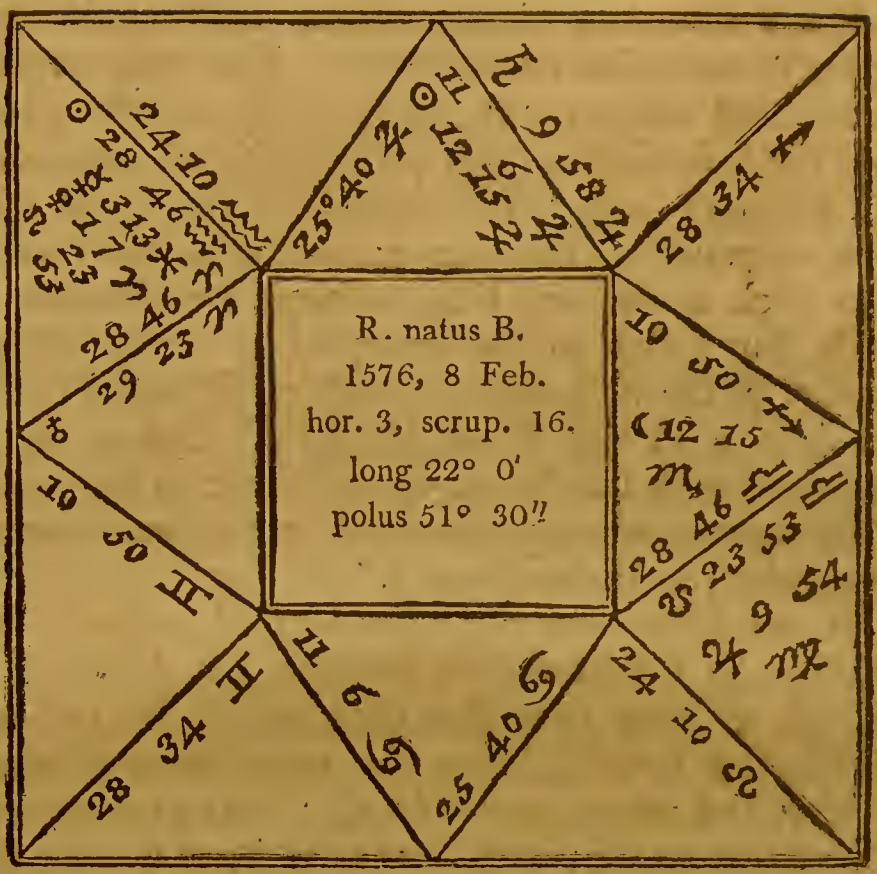
† This is Wood's account. His will says, Nuneaton; but a passage in this work [vol. i p. 395.] mentions Sutton Coldfield: probably, he may have been at both Schools.

whence

whence he was, at the age of seventeen, in the long vacation, 1593, sent to Brazen Nose College, in the condition of a commoner, where he made a considerable progress in logic and philosophy. In 1599 he was elected student of Christ-church, and, for form sake, was put under the tuition of Dr. John Bancroft, afterwards Bishop of Oxford. In 1614 he was admitted to the reading of the Sentences, and on the 29th of November, 1616, had the vicarage of St. Thomas, in the west suburb of Oxford, conferred on him by the dean and canons of Christ-church, which, with the rectory of Segrave, in Leicestershire, given to him in the year 1636, by George, Lord Berkeley, he kept, to use the words of the Oxford antiquary, with much ado to his dying day. He seems to have been first beneficed at Walsby, in Lincolnshire, through the munificence of his noble patroness, Frances, countess dowager of Exeter, but resigned the same, as he tells us, for some special reasons. At his vicarage he is remarked to have always given the sacrament in wafers. Wood's character of him is, that—" he was an exact mathematician, a curious calculator of nativities, a general read scholar, a thorough-paced philologist, and one that understood the surveying of lands well. As he was by many accounted a severe student, a devourer of authors, a melancholy and humorous person; so by others, who knew him well, a person of great honesty, plain dealing and charity. I have heard some of the ancients of Christ-church often say, that his company was very merry, facete, and juvenile; and no man in his time did surpass him for his ready and dextrous interlarding his common discourses among them with verses from the poets, or sentences from classic authors; which being then all the fashion in the university, made his company the more acceptable." He appears to have been a universal reader of all kinds of books, and availed himself of his multifarious studies in a very extraordinary manner. From the information of Hearne, we learn, that John Rouse, the Bodleian

Bodleian librarian, furnished him with choice books for the prosecution of his work. The subject of his labour and amusement, seems to have been adopted from the infirmities of his own habit and constitution. Mr. Granger says, "He composed this book with a view of relieving his own melancholy, but increased it to such a degree, that nothing could make him laugh, but going to the bridge-foot and hearing the ribaldry of the bargemen, which rarely failed to throw him into a violent fit of laughter. Before he was overcome with this horrid disorder, he in the intervals of his vapours was esteemed one of the most facetious companions in the university."

His residence was chiefly at Oxford; where, in his chamber in Christ-church College, he departed this life, at or very near the time which he had some years before foretold, from the calculation of his own nativity, and which, says Wood, "being exact, several of the students did not forbear to whisper among themselves, that rather than there should be a mistake in the calculation, he sent up his soul to heaven through a slip about his neck." Whether this suggestion is founded in truth, we have no other evidence than an obscure hint in the epitaph hereafter inserted, which was written by the author himself, a short time before his death. His body, with due solemnity, was buried near that of Dr. Robert Weston, in the north aisle which joins next to the choir of the cathedral of Christ-church, on the 27th of January 1639-40. Over his grave was soon after erected a comely monument, on the upper pillar of the said isle, with his bust, painted to the life. On the right hand is the following calculation of his nativity:



and under the bust, this inscription of his own composition.

Paucis notus, paucioribus ignotus,
Hic jacet *Democritus* junior
Cui vitam dedit et mortem
Melancholia.
Ob. 8 Id. Jan. A. C. MDCXXXIX.

Arms :—Azure on a bend O. between three dogs heads O. a crescent G.

A few months before his death, he made his will, of which the following is a copy :

Extracted from the Registry of the Prerogative Court of Canterbury.

In Nomine dei Amen. August 15th One thousand six hundred thirty nine because there be so many casualties to which our life is subject besides quarrelling and contention which happen to our Successors after our Death by reason of unsettled Estates I Robert Burton Student of Christchurch Oxon. though

though my means be but small have thought good by this my last Will and Testament to dispose of that little which I have and being at this present I thank God in perfect health of Bodie and Mind and if this Testament be not so formal according to the nice and strict terms of Law and other Circumstances peradventure required of which I am Ignorant I desire howsoever this my Will may be accepted and stand good according to my true Intent and meaning First I bequeath Animam Deo Corpus Terræ whensoever it shall please God to call me I give my Land in Higham which my good Father Ralphe Burton of Lindly in the County of Leicester Esquire gave me by Deed of Gift and that which I have annexed to that Farm by purchase since, now leased for thirty eight pounds per Ann. to mine Elder Brother William Burton of Lindly Esquire during his life and after him to his Heirs I make my said Brother William likewise mine Executor as well as paying such Annuities and Legacies out of my Lands and Goods as are hereafter specified I give to my nephew Cassibilan Burton twenty pounds Annuity per Ann. out of my Land in Higham during his life to be paid at two equall payments at our Lady Day in Lent and Michaelmas or if he be not paid within fourteen Days after the said Feasts to distrain on any part of the Ground on or any of my Lands of Inheritance Item I give to my Sister Katherine Jackson during her life eight pounds per Ann. Annuity to be paid at the two Feasts equally as above said or else to distrain on the Ground if she be not paid after fourteen days at Lindly as the other *some* is out of the said Land Item I give to my Servant John Upton the Annuity of Forty Shillings out of my said Farme during his life (if till then my Servant) to be paid on Michaelmas day in Lindley each year or else after fourteen days to distrain Now for my goods I thus dispose them First I give an Cth pounds to Christ Church in Oxford where I have so long lived to buy five pounds Lands per Ann. to be Yearly bestowed on Books for the Library Item I give an hundredth pound to the University Library of Oxford to be bestowed to purchase five pound Land per Ann. to be paid out Yearly on Books as Mrs. Brooks formerly gave an hundred pounds to buy Land to the same purpose and the Rent to the same use I give to my Brother George Burton twenty pounds and my watch I give to my Brother Ralph Burton five pounds Item I give to the Parish of Seagrave in Leicestershire where I am now Rector ten pounds to be given to certain Feoffees to the perpetual good of the said *Parish Oxon** Item I give to my Niece Eugenia Burton One hundredth pounds Item I give to my Nephew Richard Burton now Prisoner in London an hundredth pound

* So in the Register.

to

to redeem him Item I give to the Poor of Higham Forty Shillings where my Land is to the poor of Nuneaton where I was once a Grammar Scholar three pound to my Cousin Purfey of Wadlake [Wadley] my Cousin Purfey of Calcott my Cousin Hales of Coventry my Nephew Bradshaw of Orton twenty shillings a piece for a small remembrance to Mr. Whitehall Rector of Cherkby myne own Chamber Fellow twenty shillings I desire my Brother George and my Cosen Purfey of Calcott to be the Overseers of this part of my Will I give moreover five pounds to make a small Monument for my Mother where she is buried in London to my Brother Jackson forty shillings to my Servant John Upton forty shillings besides his former Annuity if he be my Servant till I die if he be till then my Servant*—ROBERT BURTON—Charles Russell Witness—John Pepper Witness.

An Appendix to this my Will if I die in Oxford or whilst I am of Christ Church and with good Mr. Paynes August the Fifteenth 1639.

I give to Mr. Doctor Fell Dean of Christ Church Forty Shillings to the Eight Canons twenty Shillings a piece as a small remembrance to the poor of St. Thomas Parish Twenty Shillings to Brasenose Library five pounds to Mr. Rowse of Oriell Colledge twenty Shillings to Mr. Heywood *xxs.* to Doctor Metcalfe *xxs.* to Mr. Sherley *xxs.* If I have any Books the University Library hath not, let them take them If I have any Books our own Library hath not, let them take them I give to Mrs. Fell all my English Books of Husbandry one excepted to her Daughter Mrs. Katherine Fell my Six Pieces of Silver Plate and six Silver spoons to Mrs. Iles my Gerards Harball To Mrs. Morris my Country Farme Translated out of French 4. and all my English Physick Books to Mr. Whistler the Recorder of Oxford I give twenty shillings to all my fellow Students Mrs of Arts a Book in fol. or two a piece as Master Morris Treasurer or Mr. Dean shall appoint whom I request to be the Overseer of this Appendix and give him for his pains Atlas Geografer and Ortelius Theatrum Mond' I give to John Fell the Dean's Son Student my Mathematical Instruments except my two Crosse Staves which I give to my Lord of Donnol if he be then of the House To Thomas Iles Doctor Iles his Son Student Saluntch on Paurrhelia and Lucian's Works in 4 Tomes If any books be left let my Executors dispose of them with all such Books as are written with my own hands and half my Melancholy Copy for Crips hath the other half To Mr. Jones Chaplin and Chanter my Surveying Books and Instruments To the Servants of the House Forty Shillings ROB. BURTON—Charles Russell Witness—John Pepper Witness—This Will was

* So in the Register.

shewed

shewed to me by the Testator and acknowledged by him some few days before his death to be his last Will Ita Testor John Morris S Th D Prebendari'. Eccl Chri' Oxon Feb. 3. 1639.

Probatum fuit Testamentum suprascriptum, &c. 11° 1640 Juramento Willmi Burton Fris' et Executoris cui &c. de bene et fideliter administrand. &c. coram Mag'ris Nathanaele Stephens Rectore Eccl. de Drayton, et Edwardo Farmer, Clericis, vigore commissionis, &c.

The only work our author executed, was that now reprinted, which probably was the principal employment of his life. Dr. Ferriar says, it was originally published in the year 1617; but this is evidently a mistake*; the first edition was that printed in 4to, 1621; a copy of which is at present in the collection of JOHN NICHOLS, ESQ. the indefatigable illustrator of the *History of Leicestershire;* to whom, and to ISAAC REED, ESQ. of Staple Inn, this account is greatly indebted for its accuracy. The other impressions of it were in 1624, 1628, 1632, 1638, 1651-2, 1660, and 1676, which last, in the title-page, is called the eighth edition.

The copy from which the present is re-printed, is that of 1651-2; at the conclusion of which is the following address.

"TO THE READER.

"BE pleased to know (Courteous Reader) that since the last Impression of this Book, the ingenuous Author of it is deceased, leaving a Copy of it exactly corrected, with several considerable Additions by his own hand; this Copy he committed to my care and custody, with directions to have those Additions inserted in the next Edition; which in order to his command, and the Publicke Good, is faithfully performed in this last Impression."

H. C.

(i. e. HEN. CRIPPS.)

* Originating, perhaps, in a note, p. 448, 6th edit. (vol. ii. p. 212 of the present), in which a book is quoted as having been "printed at Paris 1624, *seven* years after Burton's First Edition." As, however, the editions after that of 1621 are regularly marked in succession, to the 8th, printed in 1676, there seems very little reason to doubt that, in the note above alluded to, either 1624 has been a misprint for 1628, or *seven* years for *three* years. The numerous typographical errata in other parts of the work strongly aid this latter supposition.

The following testimonies of various authors, will serve to shew the estimation in which this work has been held.

" The Anatomy of Melancholy, wherein the author hath piled up variety of much excellent learning. Scarce any book of philology in our land hath, in so short a time, passed so many editions. *Fuller*'s *Worthies*, fol. 16.

" 'Tis a book so full of variety of reading, that gentlemen who have lost their time, and are put to a push for invention, may furnish themselves with matter for common or scholastical discourse and writing."
Wood's Athenæ Oxonienses, vol. i. p. 628. 2d edit.

" If you never saw BURTON UPON MELANCHOLY, printed 1676, I pray look into it, and read the ninth page of his Preface, " Democritus to the Reader." There is something there which touches the point we are upon; but I mention the author to you, as the pleasantest, the most learned, and the most full of sterling sense. The wits of Queen Anne's reign, and the beginning of George the Ist. were not a little beholden to him."
Archbishop Herring's Letters, 12mo. 1777. p. 149.

" BURTON'S ANATOMY OF MELANCHOLY, he (Dr. Johnson) said, was the only book that ever took him out of bed two hours sooner than he wished to rise."
Boswell's Life of Johnson, vol. i. p. 580. 8vo. edit.

" BURTON'S ANATOMY OF MELANCHOLY is a valuable book," said Dr. Johnson. " It is, perhaps, overloaded with quotation.—But there is great spirit and great power in what Burton says when he writes from his own mind."
Ibid. vol. ii. p. 325.

" It will be no detraction from the powers of Milton's original genius and invention, to remark, that he seems to have borrowed the subject of *L'Allegro* and *Il Penseroso*, together with some particular thoughts, expressions, and rhymes, more especially the idea of a contrast between these two dispositions, from a forgotten poem prefixed to the first edition of BURTON'S ANATOMIE OF MELANCHOLY, entitled, " The Author's Abstract of Melancholy; or, A Dialogue between Pleasure and Pain." Here pain is melancholy. It was written, as I conjecture, about the year 1600. I will make no apology for abstracting and citing as much of this poem as will be sufficient

ent to prove, to a discerning reader, how far it had taken possession of Milton's mind. The measure will appear to be the same; and that our author was at least an attentive reader of Burton's book, may be already concluded from the traces of resemblance which I have incidentally noticed in passing through the *L'Allegro* and *Il Penseroso*."

After extracting the lines, Mr. Warton adds, "as to the very elaborate work to which these visionary verses are no unsuitable introduction, the writer's variety of learning, his quotations from scarce and curious books, his pedantry sparkling with rude wit and shapeless elegance, miscellaneous matter, intermixture of agreeable tales and illustrations, and, perhaps, above all, the singularities of his feelings, cloathed in an uncommon quaintness of style, have contributed to render it, even to modern readers, a valuable repository of amusement and information." *Warton's Milton*, 2d edit. p. 94.

"The Anatomy of Melancholy is a book which has been universally read and admired. This work is, for the most part, what the author himself styles it, "a cento;" but it is a very ingenious one. His quotations, which abound in every page, are pertinent; but if he had made more use of his invention and less of his common place book, his work would perhaps have been more valuable than it is. He is generally free from the affected language and ridiculous metaphors which disgrace most of the books of this time."

Granger's Biographical History.

"Burton's Anatomy of Melancholy, a book once the favourite of the learned and the witty, and a source of surreptitious learning, though written on a regular plan, consists chiefly of quotations: the author has honestly termed it a cento. He collects, under every division, the opinions of a multitude of writers, without regard to chronological order, and has too often the modesty to decline the interposition of his own sentiments. Indeed the bulk of his materials generally overwhelms him. In the course of his folio he has contrived to treat a great variety of topics, that seem very loosely connected with the general subject, and, like *Bayle*, when he starts a favourite train of quotations, he does not scruple to let the digression outrun the principal question. Thus, from the doctrines of religion to military discipline, from inland navigation to the morality of dancing schools, every thing is discussed and determined." *Ferriar's Illustrations of Sterne*, p. 58.

"The archness which Burton displays occasionally, and his indulgence of playful digressions from the most serious discus-

sions,

sions, often give his style an air of familiar conversation, notwithstanding the laborious collections which supply his text. He was capable of writing excellent poetry, but he seems to have cultivated this talent too little. The English verses prefixed to his book, which possess beautiful imagery, and great sweetness of versification, have been frequently published. His Latin elegiac verses addressed to his book, shew a very agreeable turn for raillery." *Ibid.* p. 58.

"When the force of the subject opens his own vein of prose, we discover valuable sense and brilliant expression. Such is his account of the first feelings of melancholy persons, written, probably from his own experience. (See vol. i. p. 126, 127. of the present edition.)" *Ibid.* p. 60.

"During a pedantic age, like that in which Burton's production appeared, it must have been eminently serviceable to writers of many descriptions. Hence the unlearned might furnish themselves with appropriate scraps of Greek and Latin, whilst men of letters would find their enquiries shortened, by knowing where they might look for what both ancients and moderns had advanced on the subject of human passions. I confess my inability to point out any other English author who has so largely dealt in apt and original quotation."

Manuscript note of the late George Steevens, Esq. in his copy of THE ANATOMY OF MELANCHOLY.

DEMOCRITUS JUNIOR

TO THE READER.

GENTLE Reader, I presume thou wilt be very inquisitive to know what antick or personate actor this is, that so insolently intrudes upon this common theatre, to the world's view, arrogating another man's name; whence he is, why he doth it, and what he hath to say; Although, as [a] he said, *Primum si noluero, non respondebo, quis coacturus est?* I am a free man born, and may chuse whether I will tell; who can compel me? If I be urged, I will as readily reply as that Egyptian in [b] Plutarch, when a curious fellow would needs know what he had in his basket, *Quum vides velatam, quid inquiris in rem absconditam?* It was therefore covered, because he should not know what was in it. Seek not after that which is hid; if the contents please thee, "[c] and be for thy use, suppose the Man in the Moon, or whom thou wilt to be the Author;" I would not willingly be known. Yet in some sort to give thee satisfaction, which is more then I need, I will shew a reason, both of this usurped name, title, and subject. And first of the name of Democritus; lest any man, by reason of it, should be deceived, expecting a pasquil, a satyre, some ridiculous treatise (as I my self should have done), some prodigious tetent, or paradox of the earths motion, of infinite worlds, *in infinito vacuo, ex fortuitâ atomorum collisione*, in an infinite waste, so caused by an accidental collision of motes in the sun, all which Democritus held, Epicurus and their Master Lucippus of old maintained, and are lately revived by Copernicus, Brunus, and some others. Besides, it

[a] Seneca in ludo in mortem Claudii Cæsaris. [b] Lib. de curiositate.
[c] Modo hæc tibi usui sint, quemvis authorem fingito. Wecker.

hath been always an ordinary custom, as [d]Gellius observes, "for later Writers and impostors, to broach many absurd and insolent fictions, under the name of so noble a philosopher as Democritus, to get themselves credit, and by that means the more to be respected," as artificers usually do, *Novo qui marmori ascribunt Praxatilem suo.* 'Tis not so with me.

"[e]Non hic Centauros, non Gorgonas, Harpyasque
Invenies, hominem pagina nostra sapit."

No Centaurs here, or Gorgons look to find,
My subject is of man, and human kind.

Thou thy self art the subject of my discourse.

"[f]Quicquid agunt homines, votum, timor, ira, voluptas,
Gaudia, discursus, nostri farrago libelli."

Whate'er men do, vows, fears, in ire, in sport,
Joys, wand'rings, are the sum of my report.

My intent is no otherwise to use his name, then Mercurius Gallobelgicus, Mercurius Britannicus, use the name of Mercury, [g]Democritus Christianus, &c.; 'Although there be some other circumstances for which I have masked my self under this visard, and some peculiar respect which I cannot so well expresse, untill I have set down a brief character of this our Democritus, what he was, with an Epitome of his life.

Democritus, as he is described by [h]Hippocrates and [i]Laertius, was a little wearish old man, very melancholy by nature, averse from company in his latter daies, [k]and much given to solitarinesse, a famous philosopher in his age, [l]*coævus* with Socrates, wholly addicted to his studies at the last, and to a private life, wrote many excellent works, a great Divine, according to the divinity of those times, an expert Physician, a Politician, an excellent Mathematician, as [m]Diacosmus and the rest of his works do witnesse. He was much delighted with the studies of Husbandry, saith [n]Columella, and often I finde him cited by [o]Constantinus and others treating of that subject. He knew the natures, differences of all beasts, plants, fishes, birds; and, as some say, could [p]understand the tunes and voyces of them. In a word, he was *omnifariàm doctus*, a generall scholar, a great student; and to the intent he might better contemplate, [q]I find it related by some, that he put out his

[d] Lib. 10. c. 12. Multa à malè feriatis in Democriti nomine commenta data, nobilitatis, authoritatisque ejus perfugio utentibus. [e] Martialis. lib. 10. epigr. 14. [f] Juv. sat. 1. [g] Auth. Pet. Besseo edit. Coloniæ 1616. [h] Hip. Epist. Dameget. [i] Laert. lib. 9. [k] Hortulo sibi cellulam seligens, ibique seipsum includens, vixit solitarius. [l] Floruit Olympiade 80, 700 annis post Troiam. [m] Diacos. quod cunctis operibus facilè excellit, Laert. [n] Col. lib. 1. c. 1. [o] Const. lib. de agric. passim. [p] Volucrum voces & linguas intelligere se dicit Abderitans Ep. Hip. [q] Sabellicus exempl. lib. 10. Oculis se privavit, ut melius contemplationi operam daret, sublimi vir ingenio, profundæ cogitationis, &c.

eys

eys, and was in his old age voluntarily blinde, yet saw more then all Greece besides, and [r] writ of every subject, *Nihil in toto opificio naturæ, de quo non scripsit.* A man of an excellent wit, profound conceit; and to attain knowledg the better in his younger years, he travelled to Egypt and [s] Athens, to confer with learned men, "[t] admired of some, despised of others." After a wandering life, he setled at Abdera, a town in Thrace, and was sent for thither to be their Law-maker, Recorder, or town-clerk as some will; or as others, he was there bred and born. Howsoever it was, there he lived at last in a garden in the suburbs, wholly betaking himself to his studies, and a private life, "[u] saving that sometimes he would walk down to the haven, [x] and laugh heartily at such variety of ridiculous objects, which there he saw." Such a one was Democritus.

But in the mean time, how doth this concern me, or upon what reference do I usurp his habit? I confesse, indeed, that to compare my self unto him for aught I have yet said, were both impudency and arrogancie. I do not presume to make any parallel, *Antistat mihi millibus trecentis,* [y] *parvus sum, nullus sum, altum nec spiro, nec spero.* Yet thus much I will say of my self, and that I hope without all suspition of pride, or self-conceit, I have lived a silent, sedentary, solitary, private life, *mihi & musis* in the University, as long almost as Xenocrates in Athens, *ad senectam ferè* to learn wisdom as he did, penned up most part in my study. For I have been brought up a student in the most flourishing colledge of Europe, [z] *augustissimo collegio* and can brag with *Jovius, almost, *in eâ luce domicilii Vacicani, totius orbis celeberrimi, per 37 annos multa opportunaque didici;*" for 30 years I have continued (having the use of as good [a] Libraries as ever he had) a scholar, and would be therefore loth, either by living as a drone, to be an unprofitable or unworthy Member of so learned and noble a societie, or to write that which should be any way dishonourable to such a royal and ample foundation. Something I have done, though by my profession a Divine, yet *turbine raptus ingenii,* as [b] he said, out of a running wit, an unconstant, unsetled mind, I had a great desire (not able to attain to a superficial skil in any) to have some smattering in all, to be *aliquis in omnibus, nullus in singulis,*

[r] Naturalia, Moralia, Mathematica, liberales disciplinas, artiumque omnium peritiam callebat. [s] Veni Athenas, & nemo me novit. [t] Idem contemptui & admirationi habitus. [u] Solebat ad portam ambulare, & inde, &c. Hip. Ep. Dameg. [x] Perpetuo risu pulmonem agitare solebat Democritus. Juv. Sat. 7. [y] Non sum dignus præstare matella. Mart. [z] Christ Church in Oxford. * Præfat. hist. [a] Keeper of our college library lately revived by Otho Nicolson, Esquire. [b] Scaliger.

which [c]Plato commends, out of him [d]Lipsius approves and furthers, "as fit to be imprinted in all curious wits, not to be a slave of one science, or dwell altogether in one subject, as most do, but to rove abroad, *centum puer artium*, to have an oar in every man's boat, to [e]taste of every dish, and sip of every cup," which, saith [f]Montaigne, was well performed by Aristotle, and his learned countery-man Adrian Turnebus. This roving humor (though not with like successe) I have ever had, and like a ranging spaniel, that barks at every bird he sees, leaving his game, I have followed all, saving that which I should, and may justly complain, and truly, *qui ubique est, nusquam est*, which [g]Gesner did in modesty, that I have read many books, but to little purpose, for want of good method; I have confusedly tumbled over divers authors in our Libraries, with small profit for want of art, order, memory, judgment. I never travelled but in Map or Card, in which my unconfined thoughts have freely expatiated, as having ever been especially delighted with the study of Cosmography. [h]Saturn was Lord of my geniture, culminating, &c. and Mars principal significator of manners, in partile conjunction with my Ascendant; both fortunate in their houses, &c. I am not poor, I am not rich; *nihil est, nihil deest*, I have little, I want nothing: all my treasure is in Minerva's tower. Greater preferment as I could never get, so am I not in debt for it, I have a competence (*Laus Deo*) from my noble and munificent Patrons, though I live still a Collegiate student, as Democritus in his garden, and lead a monastique life, *ipse mihi theatrum*, sequestred from those tumults and troubles of the world, *Et tanquam in specula positus*, ([i]as he said) in some high place above you all, like Stoicus Sapiens, *omnia sæcula, præterita presentiaque videns, uno velut intuitu*, I hear and see what is done abroad, how others [k]run, ride, turmoil, and macerate themselves in court and countrey, far from those wrangling Law Suits, *aulæ vanitatem, fori ambitionem, videre mecum soleo:* I laugh at all, [l]only secure, lest my suit go amiss, my ships perish, corn and cattle miscarry, trade decay, I have no wife nor children good or bad to provide for. A meer spectator of other mens fortunes and adventures, and how they act their parts, which methinks are diversly presented unto

[c] In Theat. [d] Phil. Stoic. li. diff. 8. Dogma cupidis & curiosis ingeniis imprimendum, ut sit talis qui nulli rei serviat, aut exactè unum aliquid elaboret, alia negligens, ut artifices, &c. [e] Delibare gratũ de quocunque cibo, & pittisare de quocunque dolio jucundum. [f] Essays, lib. 3. [g] Præfat. bibliothec. [h] Ambo fortes & fortunati, Mars idem magisterii dominus juxta primam Leovitii regulam. [i] Hensius. [k] Calide ambientes, solicite litigantes, aut misere excidentes, voces, sarepitum, contentiones, &c. [l] Cyp. ad Donat. Unice securus, ne excidam in foro, aut in mari Indico bonis eluã, de dote filiæ, patrimonio filii non sum solicitus.

me,

me, as from a common theatre or scene. I hear new news every day, and those ordinary rumors of war, plagues, fires, inundations, thefts, murders, massacres, meteors, comets, spectrums, prodigies, apparitions, of towns taken, cities besieged in France, Germany, Turkey, Persia, Poland, &c. daily musters and preparations, and such like, which these tempestuous times afford, battles fought, so many men slain, monomachies, shipwracks, piracies, and sea-fights; peace, leagues, stratagems, and fresh alarums. A vast confusion of vows, wishes, actions, edicts, petitions, law-suits, pleas, laws, proclamations, complaints, grievances are daily brought to our ears. New books every day, pamphlets, currantoes, stories, whole catalogues of volumes of all sorts, new paradoxes, opinions, schisms, heresies, controversies in philosophie, religion, &c. Now come tidings of weddings, maskings, mummeries, entertainments, jubilies, embassies, tilts and tournaments, trophies, triumphs, revels, sports, playes: then again, as in a new shifted scene, treasons, cheating tricks, robberies, enormous vilanies in all kindes, funerals, burials, deaths of Princes, new discoveries, expeditions, now comical, then tragical matters. To-day we heare of new Lords and officers created, to-morrow of some great men deposed, and then again of fresh honors conferred; one is let loose, another imprisoned; one purchaseth, another breaketh: he thrives, his neighbor turns bankrupt; now plenty, then again dearth and famine; one runs, another rides, wrangles, laughs, weeps, &c. Thus I daily hear, and such like, both private and public news, amidst the gallantry and misery of the world; jollitie, pride, perplexities and cares, simplicity and vilany; subtletie, knavery, candour and integrity, mutually mixed and offering themselves; I rub on *privus privatus*; as I have still lived, so I now continue, *statu quo prius*, left to a solitary life, and mine own domestick discontents: saving that sometimes, *ne quid mentiar*, as Diogenes went into the city, and Democritus to the haven to see fashions, I did for my recreation now and then walk abroad, look into the world, and could not choose but make some little observation, *non tam sagax observator, ac simplex recitator*, not as they did, to scoffe or laugh at all, but with a mixt passion.

" [m]Bilem sæpè, jocum vestri movêre tumultus."

I did sometime laugh and scoff with Lucian, and satyrically tax with Menippus, lament with Heraclitus, sometimes again I was [n]*petulanti splene cachinno*, and then again, [o]*urere bilis jecur*, I was much moved to see that abuse which I could not mend. In which passion howsoever I may simpathize

[m] Ho. [n] Per. [o] Hor.

with him or them, 'tis for no such respect I shroud my self under his name; but either in an unknown habit to assume a little more liberty and freedom of speech, or if you will needs know, for that reason and only respect which Hippocrates relates at large in his Epistle to Damegetus, wherein he doth expresse, how coming to visit him one day, he found Democritus in his garden at Abdera, in the suburbs, [p]under a shady bower, [q]with a book on his knees, busie at his study, sometimes writing, sometimes walking. The subject of his book was melancholy and madness; about him lay the carcasses of many several beasts, newly by him cut up and anatomized; not that he did contemn God's creatures, as he told Hippocrates, but to finde out the seat of this *atra bilis*, or melancholy, whence it proceeds, and how it was engendred in mens bodies, to the intent he might better cure it in himself, and by his writings and observations [r]teach others how to prevent and avoid it. Which good intent of his, Hippocrates highly commended: Democritus Junior is therefore bold to imitate, and because he left it unperfect, and it is now lost, *quasi succenturiator Democriti*, to revive again, prosecute, and finish in this treatise.

You have had a reason of the name. If the title and inscription offend your gravity, were it a sufficient justification to accuse others, I could produce many sober treatises, even sermons themselves, which in their fronts carry more phantastical names. Howsoever, it is a kinde of policie in these daies, to prefix a phantastical title to a book which is to be sold; for, as Larks come down to a day-net, many vain readers will tarry and stand gazing like silly passengers at an antick picture in a painters shop, that will not look at a judicious peece. And, indeed, as [s]Scaliger observes, "nothing more invites a reader then an argument unlooked for, unthought of, and sels better than a scurrile pamphlet," *tum maxime cum novitas excitat *palatum.* "Many men," saith Gellius, "are very conceited in their inscriptions," "and able (as [t]Plinie quotes out of Seneca) to make him loyter by the way that went in haste to fetch a midwife for his daughter, now ready to lie down." For my part, I have honourable [u]presidents for this which I have done: I will cite one for all, Anthony Zara Pap. Episc. his

[p] Secundum mœnia locus erat frondosis populis opacus, vitibusque sponte natis, tenuis prope aqua defluebat, placide murmurans, ubi sedile & domus Democriti conspiciebatur. [q] Ipse composite considebat, super genua volumen habens, & utrinque alia patentia parata, dissectaque animalia cumulatim strata, quorum viscera rimabatur. [r] Cùm mundus extra se sit, & mente captus sit, & nesciat se languere, ut medelam adhibeat. [s] Scaliger, Ep. ad Patisonem. Nihil magis lectorem invitat quam inopinatum argumentum, neque vendibilior merx est quàm petulans liber. * Lib. xx. c. 11. Miras sequuntur inscriptionum festivitates. [t] Præfat. Nat. Hist. Patri obstetricem parturienti filiæ accersenti moram injicere possunt. [u] Anatomy of popery. Anatomy of immortality. Angelus salas, Anatomy of Antimony, &c.

Anatomy

Anatomie of Wit, in four sections, members, subsections, &c. to be read in our Libraries.

If any man except against the matter or manner of treating of this my subject, and will demand a reason of it, I can allege more than one; I write of melancholy, by being busie to avoid melancholy. There is no greater cause of melancholy then idlenesse, "no better cure than businesse," as [x] Rhasis holds: and howbeit, *stultus labor est ineptiarum*, to be busie din toyes is to small purpose, yet hear that divine Seneca, *aliud agere quam nihil*, better do to no end, than nothing. I wrote therefore, and busied my self in this playing labour, *otiosaq; diligentiâ ut vitarem torporem feriandi* with Vectius in Macrobius, *atq; otium in utile verterem negotium*.

> "[y] Simul & jucunda & idonea dicere vitæ,
> Lectorem delectando simul atque monendo."

To this end I write, like them, saith Lucian, that "recite to trees, and declaim to pillars for want of auditors:" as [z] Paulus Ægineta ingenuously confesseth, "not that any thing was unknown or omitted, but to exercise myself," which course if some took, I think it would be good for their bodies, and much better for their souls; or peradventure as others do, for fame, to shew myself (*Scire tuum nihil est, nisi te scire hoc sciat alter*). I might be of Thucydides' opinion, "[a] to know a thing and not to expresse it, is all one as if he knew it not." When I first took this task in hand, & *quod ait* [b] *ille, impellente genio negotium suscepi*, this I aimed at; [c] *vel ut lenirem animum scribendo*, to ease my minde by writing; for I had *gravidum cor, fœtum caput*, a kind of imposthume in my head, which I was very desirous to be unladen of, and could imagin no fitter evacuation than this. Besides, I might not well refrain, for *ubi dolor, ibi digitus*, one must needs scratch where it itches. I was not a little offended with this maladie, shall I say my Mistress "melancholy," my Ægeria, or my *malus genius?* and for that cause, as he that is stung with a scorpion, I would expel *clavum clavo*, [d] comfort one sorrow with another, idlenes with idlenes, *ut ex viperâ Theriacum*, make an Antidote out of that which was the prime cause of my disease. Or as he did, of whom [f] Felix Plater speaks, that thought he had some of Aristophanes' frogs in his belly, still crying *Brece, ckex, coax, coax, oop, oop*, and for that cause studied physic seven years, and travelled

[x] Cont. l. 1. c. 9. Non est cura melior quàm labor. [y] Hor. [z] Non quod de novo quid addere, aut à veteribus prætermissum, sed propriæ exercitationis causa. [a] Qui novit, neque id quod sentit exprimit, perinde est ac si nesciret. [b] Jovius Præf. Hist. [c] Erasmus. [d] Otium otio dolorem dolore sum solatus. [f] Observat. l. 1.

over most part of Europe to ease himself. To do my self good I turned over such physicians as our libraries would afford, or my [g] private friends impart, and have taken this pains. And why not? Cardan professeth he wrote his book "De Consolatione" after his son's death, to comfort himself; so did Tully write of the same subject with like intent after his daughters departure, if it be his at least, or some impostors put out in his name, which Lipsius probably suspects. Concerning my self, I can peradventure affirm with Marius in Sallust, "[h] that which others hear or reade of, I felt and practised my self; they get their knowledge by books, I mine by melancholizing." *Experto crede Roberto*[h]. Something I can speak out of experience, *ærumnabilis experientia me docuit;* and with her in the Poet, [i] *Haud ignara mali miseris succurrere disco;* I would help others out of a fellow-feeling; and, as that vertuous Lady did of old, "[k] being a leper herself, bestow all her portion to build an Hospital for Lepers," I will spend my time and knowledge, which are my greatest fortunes, for the common good of all.

Yea, but you will infer that this is [l] *actum agere*, an unnecessary work, *cramben bis coctam apponere*, the same again and again in other words. To what purpose? "[m] Nothing is omitted that may well be said," so thought Lucian in the like theam. How many excellent physitians have written just Volumes and elaborate tracts of this subject? No news here; that which I have is stoln from others, [n] *Dicitque mihi mea pagina fur es.* If that severe doom of [o] Synesius be true, "it is a greater offence to steal dead mens labours, than their clothes," what shall become of most Writers? I hold up my hand at the bar among others, and aim guilty of felonie in this kinde, *habes confitentem reum*, I am content to be pressed with the rest. 'Tis most true, *tenet insanabile multos scribendi cacoëthes*, and "[p] there is no end of writing of books," as the Wise-man found of old, in this [q] scribling age, especially wherein "[r] the number of books is without number, (as a worthy man saith) presses be oppressed," and out of an itching humour that every man hath to shew himself, [s] desirous of fame and honour *(scribimus indocti doctique ——.)* he will write no matter what, and scrape together it boots not whence.

[g] M. Joh. Rous, our Protobib. Oxon. M. Hopper, M. Guthridge, &c. [h] Quæ illi audire & legere solent, eorum partim vidi egomet, alia gessi, quæ illi literis, ego militando didici, nunc vos existimate facta an dicta pluris sint. [i] Dido Virg. [k] Camden, Ipsa elephantiasi correpta elephantiasis hospicium construxit. [l] Iliada post Homerum. [m] Nihil prætermissum quod à quovis dici possit. [n] Martialis. [o] Magis impium mortuorum lucubrationes, quàm vestes furari. [p] Eccl. ult. [q] Libros Eunuchi gignunt, teriles pariunt. [r] D. King præfat. lect. Jonas the late right reverend Lord B. of London. [s] Homines famelici gloriæ ad ostentationem eruditionis undique congerunt. Buchananus.

"Bewitched

" [t]Bewitched with this desire of fame, *etiam mediis in morbis*, to the disparagement of their health, and scarce able to hold a pen, they must say something, " [u]and get themselves a name," saith Scaliger, " though it be to the downfall, and ruine of many others." To be counted writers, *scriptores ut salutentur*, to be thought and held Polumathes and Polyhistors, *apud imperitum vulgus ob ventosæ nomen artis*, to get a paper-kingdom: *nulla spe quæstus sed amplâ famæ*, in this precipitate, ambitious age, *nunc ut est sæculum, inter immaturam eruditionem, ambitiosum & præceps* ('tis [x]Scaligers censure); and they that are scarce auditors, *vix auditores*, must be masters and teachers, before they be capable and fit hearers. They will rush into all learning, *togatam armatam*, divine, human authors, rake over all indexes and pamphlets for notes, as our merchants do strange havens for traffick, write great Tomes, *Cum non sint re vera doctiores, sed loquaciores*, whenas they are not thereby better scholars, but greater praters. They commonly pretend publike good, but as [a]Gesner observes, 'tis pride and vanity that eggs them on; no news or aught worthy of note, but the same in other terms. *Ne feriarentur fortasse typographi, vel ideo scribendum est aliquid ut se vixisse testentur.* As Apothecaries we make new mixtures every day, pour out of one vessel into another; and as those old Romans robb'd all the cities of the world, to set out their bad sited Rome, we skim off the cream of other mens wits, pick the choice flowers of their till'd gardens to set out our own sterill plots. *Castrant alios ut libros suos per se graciles alieno adipe suffarciant* (so *Jovius inveighs). They lard their lean books with the fat of others works. *Ineruditi fures*, &c. A fault that every Writer findes, as I do now, and yet faulty themselves, [b]*Trium literarum homines*, all theeves; they pilfer out of old Writers to stuffe up their new Comments, scrape Ennius dung-hils, and out of [c]Democritus' pit, as I have done. By which means it comes to passe, " [d]that not only libraries and shops are full of our putid papers, but every close-stool and jakes, *Scribunt carmina quæ legunt cacantes*; they serve to put under pies, to [e]lap spice in, and keep roast-meat from burning. " With us in France," saith [f]Scaliger, " every man hath liberty to write, but few ability. [g]Heretofore learning was graced by judicious

[t] Effacinati etiam laudis amore, &c. Justus Baronius. [u] Ex ruinis alienæ existimationis sibi gradum ad famam struunt. [x] Exercit. 288. [a] Omnes sibi famam quærunt & quovis modo in orbem spargi contendunt, ut novæ alicujus rei habeantur authores. Præf. biblioth. * Præfat hist. [b] Plautus. [c] E Democriti puteo. [d] Non tam refertæ bibliothecæ quam cloacæ. [e] Et quicquid chartis amicitur ineptis. [f] Epist. ad Pe as. in regno Franciæ omnibus scribendi datur libertas, paucis facultas. [g] Olim literæ ob homines in precio, nunc sordent ob homines.

scholars,

scholars, but now noble sciences are vilified by base and illiterate scriblers," that either write for vain-glory, need, to get money, or as Parasites to flatter and collogue with some great men, they put out [h] *burras, quisquiliásque ineptiasque.* [i] Amongst so many thousand authors you shall scarce find one, by reading of whom you shall be any whit better, but rather much worse, *quibus inficitur potiùs, quàm perficitur*, by which he is rather infected than any way perfected.

——— " [k] Qui talia legit,
Quid didicit tandem, quid scit nisi somnia, nugas?"

So that oftentimes it falls out (which Callimachus taxed of old) a great Book is a great mischief. [l] Cardan finds fault with Frenchmen and Germans, for their scribling to no purpose, *non inquit ab edendo deterreo, modo novum aliquid inveniant*, he doth not bar them to write, so that it be some new invention of their own; but we weave the same web still, twist the same rope again and again; or if it be a new invention, 'tis but some bauble or toy which idle fellows write, for as idle fellows to read, and who so cannot invent? " [m] He must have a barren wit, that in this scribling age can forge nothing. [n] Princes shew their armies, rich men vaunt their buildings, soldiers their manhood, and scholars vent their toyes;" they must read, they must hear whether they will or no.

" [o] Et quodcunque semel chartis illeverit, omnes
Gestiet à furno redeuntes scire lacuque,
Et pueros & anus ——."

What once is said and writ, all men must know,
Old wives and children as they come and go.

" What a company of poets hath this year brought out," as Pliny complains to Sossius Sinesius. " [p] This April every day some or other have recited." What a catalogue of new books all this year, all this age (I say) have our Frank-furt Marts, our domestick Marts brought out? Twice a year, " [a] *Proferunt se nova ingenia & ostentant*, we stretch our wits out, and set them to sale, *magno conatu nihil agimus.* So that which [b] Gesner much desires, if a speedy reformation be not had, by some Princes Edicts and grave Supervisors, to restrain this liberty, it will run on *in infinitum. Quis tam avidus li-*

[h] Ans. pac. [i] Inter tot mille volumina vix unus a cujus lectione quis melior evadat, immo potius non pejor. [k] Palingenius. [l] Lib. 5. de sap. [m] Sterile oportet esse ingenium quod in hoc scripturientum pruritus, &c. [n] Cardan præf. ad consol. [o] Hor. Lib. 1. Sat 4. [p] Epist. lib. 1. Magnum poetarum proventum annus hic attulit, mense Aprili nullus fere dies quo non aliquis recitavit. [a] Idem. [b] Principibus & doctoribus deliberandum relinquo, ut arguantur authorum furta & millies repetita tollantur, & temere scribendi libido coerceatur, aliter in infinitum progressura.

brorum

brorum helluo, who can read them? As already, we shall have a vast Chaos and confusion of Books, weare [c] oppressed with them, [d] our eyes ake with reading, our fingers with turning. For my part I am one of the number *nos numerus sumus*, I do not deny it, I have only this of Macrobius to say for my self, *Omne meum, nihil meum*, 'tis all mine, and none mine. As a good house-wife out of divers fleeces weaves one peece of cloth, a Bee gathers wax and honey out of many flowers, and makes a new bundel of all,

" Floriferis ut apes insaltibus omnia libant,"

I have laboriously [e] collected this Cento out of divers Writers, and that *sine injuriâ*, I have wronged no authors, but given every man his own; which [f] Hierom so much commends in Nepotian; he stole not whole verses, pages, tracts, as some do now a daies, concealing their Authors names, but still said this was Cyprian's, that Lactantius, that Hillarius, so said Minutius Felix, so Victorinus, thus far Arnobius: I cite and quote mine authors (which, howsoever some illiterate scriblers account pedantical, as a cloke of ignorance, and opposite to their affected fine stile, I must and will use) *sumpsi, non surripui;* and what Varro Lib. 6. de re rust. speaks of Bees, *minimè maleficæ nullius opus vellicantes faciunt deterius*, I can say of my self, Whom have I injured? The matter is theirs most part, and yet mine, *apparet unde sumptum sit* (which Seneca approves), *aliud tamen quà munde sumptum sit apparet*, which nature doth with the aliment of our bodies incorporate, digest, assimulate, I do *conquoquere quod hausi*, dispose of what I take. I make them pay tribute, to set out this my Maceronicon, the method only is mine own, I must usurp that of [g] *Wecker è Ter. nihil dictum quod non dictùm prius, methodus sola artificem ostendit*, we can say nothing but what hath been said, the composition and method is ours only, and shews a Scholar. Oribasius, Æsius, Avicenna, have all out of Galen, but to their own method, *diverso stilo, non diversâ fide*, our Poets steal from Homer; he spews, saith Ælian, they lick it up. Divines use Austin's words *verbatim* still, and our Story-dressers do as much; he that comes last is commonly best,

—— " donec quid grandius ætas
Postera sorsque ferat melior."——

[c] Onerabuntur ingenia, nemo legendis sufficit. [d] Libris obruimur, oculi legendo, manus volitando dolent. Fam. Strada Momo. Lucretius. [e] Quicquid ubique bene dictum facio meum, & illud nunc meis ad compendium, nunc ad fidem & authoritatem alienis exprimo verbis, omnes authores meos clientes esse arbitror, &c. Sarisburiensis ad Polycrat. prol. [f] In Epitaph. Nep. illud Cyp. hoc Lact. illud Hilar. est, Ita Victorinus, in hunc modum loquutus est Arnobius, &c. [g] Præf. ad Syntax. med.

Though

Though there were many Giants of old in Physic and Philosophy, yet I say with [h] Didacus Stella, "A dwarf standing on the shoulders of a Giant may see farther than a Giant himself;" I may likely add, alter, and see farther than my predecessors; and it is no greater prejudice for me to endite afte rothers, than for Ælianus Montaltus, that famous Physitian, to write *de morbis capitis* after Jason Pratensis, Heurnius, Hildesheim, &c. Many horses to run in a race, one Logician, one Rhetorician, after another. Oppose then what thou wilt,

> "Allatres licet usque nos & usque,
> Et gannitibus improbis lacessas."

I solve it thus. And for those other faults of barbarism [a] Dorick dialect, extemporanean stile, tautologies, apish imitation, a rhapsodie of rags gathered together from several dunghils, excrements of authors, toyes and fopperies confusedly tumbled out, without art, invention, judgement, wit, learning, harsh, raw, rude, phantastical, absurd, insolent, indiscreet, ill-composed, indigested, vain, scurrile, idle, dull and dry; I confesse all ('tis partly affected), thou canst not think worse of me than I do of myself. 'Tis not worth the reading, I yield it, I desire thee not to lose time in perusing so vain a subject, I should be peradventure loth my self to reade him or thee so writing, tis not *operæ pretium*. All I say is this, that I have [b] presidents for it, which Isocrates cals *perfugium iis qui peccant*, others as absurd, vain, idle, illiterate, &c. *Nonnulli alii idem fecerunt*, others have done as much, it may be more, and perhaps thou thy self, [c] *Novimus & qui te*, &c. We have all our faults; *scimus, & hanc veniam*, &c. [c] thou censurest me, so have I done others, and may do thee, *Cedimus inque vicem*, &c. 'tis *lex talionis, quid pro quo*. Go now censure, criticize, scoffe, and rail.

> "[d] Nasutus sis usque licet, sis denique nasus:
> Non potes in nugas dicere plura meas,
> Ipse ego quàm dixi, &c."

Wert thou all scoffs and flouts, a very Momus,
Than we ourselves, thou canst not say worse of us.

Thus, as when women scold, have I cried whore first, and in some mens censures I am afraid I have overshot myself, *Laudare se vani, vituperare stulti*, as I do not arrogate, I will not derogate. *Primus vestrûm non sum, nec imus*, I am none of the best, I am none of the meanest of you. As

[c] In Luc. 10. Tom. 2. Pigmei Gigantum humeris impositi plusquam ipsi Gigantes vident. [a] Nec aranearum textus ideo melior quia ex se fila gignuntur, nec noster ideo vilior, quia ex alienis libamus ut apes. Lipsius adversus dialogist. [b] Uno absurdo dato mille sequuntur. [c] Non dubito multos lectores hic fore stultos. [d] Martial 13. 2.

I am

I am an inch, or so many feet, so many parasangs, after him or him, I may be peradventure an ace before thee. Be it therefore as it is, wel or ill, I have assayed, put myself upon the stage; I must abide the censure, I may not escape it. It is most true, *stylus virum arguit*, our stile bewrayes us, and as [e] hunters find their game by the trace, so is a mans genius descried by his works, "*Multò meliùs ex sermone quàm lineamentis, de moribus hominum judicamus;* it was old Cato's rule. I have laid my self open (I know it) in this treatise, turned mine inside outward; I shall be censured, I doubt not; for to say truth with Erasmus, *nihil morosius hominum judiciis*, there is nought so peevish as men's judgments; yet this is some comfort, *ut palata, sic judicia*, our censures are as various as our palats.

"[f] Tres mihi convivæ prope dissentire videntur,
Poscentes vario multum diversa palato," &c.

Our writings are as so many dishes, our readers guests, our books like beauty, that which one admires, another rejects; so are we approved as mens fancies are inclined.

"Pro captu lectoris habent sua fata libelli."

That which is most pleasing to one is *amaracum sui*, most harsh to another. *Quot homines, tot sententiæ*, so many men, so many mindes: that which thou condemnest he commends.

"[g] Quod petis, id sane est invisum acidumque duobus"

He respects matter, thou art wholly for words; he loves a loose and free stile, thou art all for neat composition, strong lines, hyperboles, allogories; he desires a fine frontispiece, entising pictures, such as * Hieron. Natali the jesuit hath cut to the Dominicals, to draw on the Readers attention, which thou rejectest; that which one admires, another explodes as most absurd and ridiculous. If it be not point blank to his humor, his method, his conceit, [h] *si quid forsan omissum, quod is animo conceperit, si quæ dictio*, &c. If aught be omitted, or added, which he likes, or dislikes, thou art *mancipium paucæ lectionis*, an idiot, an asse, *nullus es*, or *plagiarius*, a trifler, a trivant, thou art an idle fellow; or else it is a thing of meer industry, a collection without wit or invention, a very toy. [i] *Facilia sic putant omnes quæ jam facta, nec de salebris cogitant, ubi via strata;* so men are valued, their labours vilified by fellows of no worth themselves, as things of nought, who could not have done as much. *Unusquisque abundat sensu suo*, every man abounds in his own sense; and

[e] Ut venatores feram è vestigio impresso, virum scriptiunculâ. Lips. [f] Hor. [g] Hor. * Antwerp. fol. 1607. [h] Muretus. [i] Lipsius.

whilest

whilest each particular party is so affected, how should one please all?

"[k] Quid dem? quid non dem? Renuis tu quod jubet ille."

How shall I hope to expresse my self to each mans humor and [l] conceit or to give satisfaction to all? Some understand too little, some too much, *qui similiter in legendos libros, atque in salutandos homines irruunt, non cogitantes quales, sed quibus vestibus induti sint*, as [m] Austin observes, not regarding what, but who write, [n] *orexin habet authores celebritas*, not valuing the metale, but stamp that is upon it, *Cantharum aspiciunt, non quid in eo.* If he be not rich, in great place, polite and brave, a great doctor, or full fraught with grand titles, though never so well qualified, he is a dunce; but, as * Baronius hath it of Cardinal Caraffa's works, he is a meer hog that rejects any man for his poverty. Some are too partial, as friends to overween, others come with a prejudice to carp, vilifie, detract and scoffe; *(qui de me forsan, quicquid est, omni contemptu contemptius judicant)* some as bees for honey, some as spiders to gather poyson. What shall I do in this case? As a dutch host, if you come to an Inn in Germany, and dislike your fare, diet, lodging, &c. replies in a surly tone, "[o] *aliud tibi quæras diversorium*," if you like not this, get you to another Inn: I resolve, if you like not my writing, go reade something else. I do not much esteem thy censure, take thy course, it is not as thou wilt, nor as I wil, but when we have both done, that of [p] Plinius Secundus to Trajan will prove true, "Every man's witty labour takes not, except the matter, subject, occasion, and some commending favourite happen to it." If I be taxed, exploded by thee and some such, I shall haply be approved and commended by others, and so have been *(Expertus loquor)*, and may truly say with [q] Jovius in like case *(absit verbo jactantia) heroum quorundam, pontificum, & virorum nobilium familiaritatem & amicitiam, gratasque gratias, & multorum [r] bene laudatorum laudes sum inde promeritus*, as I have been honoured by some worthy men, so have I been vilified by others, and shall be. At the first publishing of this book, (which [s] Probus of Persius' satyrs) *editum librum continuò mirari homines, atque avidè deripere cœperunt*, I may in some sort apply to this my work. The first, second, and third edition were suddenly gone, eagerly read, and as I have

[k] Hor. [l] Fieri non potest, ut quod quisque cogitat, dicat unus. Muretus. [m] Lib. 1. de ord. cap. 11. [n] Erasmus. * Annal. Tom. 3. ad annum 960. Est porcus ille qui sacerdotem ex amplitudine redituum sordide demetitur. [o] Erasm. dial. [p] Epist. lib. 6. Cujusque ingenium non statim emergit, nisi materiæ fautor, occasio, commendatorque contingat. [q] Præf. hist. [r] Laudari à laudato laus est. [s] Vit. Persii.

said,

said, not so much approved by some, as scornfully rejected by others. But it was Democritus his fortune, *Idem admirationi et * irrisioni habitus.* 'Twas Seneca's fate, that superintendent of wit, learning, judgement, [t]*ad stuporem doctus*, the best of Greek and Latin writers, in Plutarch's opinion; "that renowned corrector of vice," as [u]Fabius terms him, "and painful omniscious philosopher, that writ so excellently and admirably well," could not please all parties, or escape censure: How is he vilified by [x]Caligula, Agellius, Fabius, and Lipsius himself, his chief propugner? *In eo pleraque pernitiosa*, saith the same Fabius, many childish tracts and sentences he hath, *sermo illaboratus*, too negligent often, and remisse, as Agellius observes, *oratio vulgaris & protrita, dicaces & ineptæ sententiæ, eruditio plebeia*, an homely shallow writer as he is. *In partibus spinas & fastidia habet*, saith * Lipsius; and as in all his other works, so especially in his epistles, *aliæ in argutiis & ineptiis occupantur, intricatus alicubi, & parum compositus, sine copiâ rerum hoc fecit*, he jumbles up many things together immethodically, after the Stoicks fashion, *parum ordinavit, multa accumulavit, &c.* If Seneca be thus lashed, and many famous men that I could name, what shall I expect? How shall I that am *vix umbra tanti philosophi*, hope to please? "No man so absolute ([y]Erasmus holds) to satisfie all, except antiquity, prescription, &c. set a bar." But as I have proved in Seneca, this will not alwayes take place, how shall I evade? 'Tis the common doom of all writers, I must (I say) abide it; I seek not applause; [z]*Non ego ventosæ venor suffragia plebis;* again, *non sum adeo informis*, I would not be [a]vilified.

——— "[b]laudatus abunde,
Non fastiditus si tibi, lector, ero."

I fear good mens censures, and to their favorable acceptance I submit my labors,

——— "[c]et linguas mancipiorum
Contemno."

As the barking of a dog, I securely contemn those malicious and scurrile obloquies, flouts, calumnies of railers and detractors; I scorn the rest. What therefore I have said, *pro tenuitate meâ*, I have said.

* Minuit præsentia famam. [t] Lipsius Judic. de Seneca. [u] Lib. 10. Plurimum studii, multam rerum cognitionem, omnem studiorum materiam, &c. multa in eo probanda, multa admiranda. [x] Suet. Arena sine calce. * Introduct. ad Sen. [y] Judic. de Sen. Vix aliquis tam absolutus, ut alteri per omnia satisfaciat, nisi longa temporis præscriptio, semota judicandi libertate, religione quadam animos occuparit. [z] Hor. Ep. 1. lib. 19. [a] Æque turpe frigide laudari ac insectanter vituperari. Phavorinus A. Gel. lib. 19. cap. 2. [b] Ovid. trist. 1. eleg. 6. [c] Juven. Sat. 5.

One

One or two things yet I was desirous to have amended if I could, concerning the manner of handling this my subject, for which I must apologize, *deprecari*, and upon better advice give the friendly reader notice: It was not mine intent to prostitute my muse in English, or to divulge *secreta Minervæ*, but to have exposed this more contract in Latine, if I could have got it printed. Any scurrile pamphlet is welcome to our mercenarie Stationers in English; they print all,

—— "cuduntque libellos
In quorum foliis vix simia nuda cacaret;"

But in Latine they will not deal; which is one of the reasons [d] Nicholas Car, in his oration of the paucity of English writers, gives, that so many flourishing wits are smothered in oblivion, ly dead and buried in this our nation. Another main fault is, that I have not revised the copy, and amended the stile, which now flows remisly, as it was first conceived; but my leisure would not permit; *Feci nec quod potui, nec quod volui*, I confesse it is neither as I would, nor as it should be.

" [e] Cùm relego scripsisse pudet, quia plurima cerno
Me quoque quæ fuerant judice digna lini."

When I peruse this tract which I have writ,
I am abash'd, and much I hold unfit.

Et quod gravissimum, in the matter itself, many things I disallow at this present, which when I writ, [f] *Non eadem est ætas, non mens*; I would willingly retract much, &c. but 'tis too late, I can only crave pardon now for what is amisse.

I might indeed (had I wisely done) observed that precept of the poet,

——" nonumque prematur in annum,"

and have taken more care: Or as Alexander the physician would have done by Lapis Lazuli, fifty times washed before it be used, I should have revised, corrected and amended this tract; but I had not (as I said) that happy leisure, no Amanuenses or assistants. Pancrates in [g] Lucian, wanting a servant as he went from Memphis to Coptus in Egypt, took a door bar, and after some superstitious words pronounced (Eucrates the relator was then present) made it stand up like a serving-man, fetch him water, turn the spit, serve in supper, and what work he would besides; and when he had done that service he desired, turn'd his man to a stick again. I have no

[d] Aut artis inscii aut quæstui magis quam literis student. hab. Cantab. & Lond. Excus. 1976. [e] Ovid. de pont. Eleg. l. 6. [f] Hor. [g] Tom. 3. Philopseud. accepto pessulo, quum carmen quoddam dixisset, effecit ut ambularet, aquam hauriret, urnam pararet, &c.

such

such skil to make new men at my pleasure, or means to hire them; no whistle to call like the master of a ship, and bid them run, &c. I have no such authority, no such benefactors, as that noble * Ambrosius was to Origen, allowing him six or seven Amanuenses to write out his dictats; I must for that cause do my businesse myself, and was therefore enforced, as a Bear doth her whelps, to bring forth this confused lump; I had not time to lick it into form, as she doth her yong ones, but even so to publish it, as it was first written, *quicquid in buccam venit*, in an extemporean style, as [h] I do commonly all other exercises, *effudi quicquid dictavit genius meus*, out of a confused company of notes, and writ with as small deliberation as I do ordinarily speak, without all affectation of big words, fustian phrases, jingling terms, tropes, strong lines, that like *Acesta's arrows caught fire as they flew, strains of wit, brave heats, elogies, hyperbolical exornations, elegancies, &c. which many so much affect. I am [i] *aquæ potor*, drink no wine at all, which so much improves our modern wits, a loose, plain, rude writer, *ficum, voco ficum & ligonem ligonem*, and as free, as loose, *idem calamo quod in mente*, [k] I call a spade a spade, *animis hæc scribo, non auribus*, I respect matter, not words; remembring that of Cardan, *verba propter res, non res propter verba:* and seeking with Seneca, *quid scribam, non quemadmodum*, rather what, then how to write. For as Philo thinks, "[l] He that is conversant about matter, neglects words, and those that excell in this art of speaking, have no profound learning,

> [m] "Verba nitent phaleris, at nullas verba medullas
> Intus habent"——

Besides, it was the observation of that wise Seneca, [n] "when you see a fellow carefull about his words, and neat in his speech, know this for a certaintie, that man's mind is busied about toys, there's no soliditie in him. *Non est ornamentum virile concinnitas*: as he said of a nightingale,

> —— "vox es, præterea nihil, &c."

I am therefore in this point a professed disciple of [o] Apollonius a scholar of Socrates, I neglect phrases, and labor wholly to inform my reader's understanding, not to please his ear; 'tis

* Eusebius eccles. hist. lib. 6. [h] Stans pede in uno, as he made verses. * Virg. [i] Non eadem à summo expectes, minimoq; poeta. [k] Stylus hic nullus præter parrhesiam. [l] Qui rebus se exercet, verba negligit, & qui callet artem dicendi, nullam disciplinam habet recognitam. [m] Palingenius. [n] Cujuscunque orationem vides politam & sollicitam, scito animum in pusillis occupatũ, in scriptis nil solidum. Epist. lib. 1. 21. [o] Philostratus lib. 8. vit. Apol. Negligebat oratoriam facultatem, & penitus aspernabatur ejus professores, quod linguam duntaxat, non autem mentem redderent eruditiorem.

not my study or intent to compose neatly, which an Orator requires, but to express my self readily and plainly as it happens. So that as a River runs sometimes precipitate and swift, then dull and slow; now direct, then *per ambages;* now deep, then shallow; now muddy, then clear; now broad, then narrow; doth my style flow: now serious, then light; now comical, then satyrical; now more elaborate, then remisse, as the present subject required, or as at that time I was affected. And if thou vouchsafe to reade this treatise, it shall seem no otherwise to thee, then the way to an ordinary Traveller, sometimes fair, sometimes foul; here champion, there inclosed; barren in one place, better soyl in another: by woods, groves, hils, dales, plains, &c. I shall lead thee *per ardua montium, & lubrica vallium, & roscida cespitum, & *glebosa camporum,* through variety of objects, that which thou shalt like and surely dislike.

For the matter it self or method, if it be faulty, consider I pray you that of *Columella, Nihil perfectum, aut à singulari consummatum industriâ,* no man can observe all, much is defective no doubt, may be justly taxed, altered, and avoided in Galen, Aristotle, those great Masters. *Boni venatoris* ([p] one holds) *plures feras capere, non omnes;* He is a good Huntsman can catch some, not all: I have done my endeavor. Besides, I dwell not in this study, *Non hic sulcos ducimus, non hoc pulvere desudamus,* I am but a smatterer, I confesse, a stranger, [q] here and there I pull a flower; I do easily grant, if a rigid censurer should criticise on this which I have writ, he should not finde three sole faults, as Scaliger in Terence, but 300. So many as he hath done in Cardan's subtleties, as many notable errors as [r] Gul. Laurembergius, a late professor of Rostocke, dicovers in that anatomie of Laurentius, or Barocius the Venetian in *Sacro boscus.* And although this be a sixth Edition, in which I should have been more accurate, corrected all those former escapes, yet it was *magni laboris opus,* so difficult and tedious, that as Carpenters do finde out of experience, 'tis much better build a new sometimes, then repair an old house; I could as soon write as much more, as alter that which is written. If ought therefore be amisse, (as I grant there is) I require a friendly admonition, no bitter invective,

" [s] Sint musis socii Charites, Furia omnis abesto,"

Otherwise, as in ordinarie controversies, *funem contentionis*

* Hic enim, quod Seneca de Ponto, bos herbam, Ciconia larisam, canis leporem, virgo florem legat. [p] Pet. Nannius not. in Hor. [q] Non hic colonus domicilium habeo, sed topiarii in morem, hinc inde florem vellico, ut canis Nilum lambens. [r] Supra bis mille notabiles errores Laurentii demonstravi, &c. [s] Philo de Con.

nectamus,

nectamus, sed cui bono? We may contend, and likely misuse each other, but to what purpose? We are both scholars, say,

—— [t] "Arcades ambo,
Et cantare pares, & respondere parati."

If we do wrangle, what shal we get by it? Trouble and wrong our selves, make sport to others. If I be convict of an error, I wil yield, I wil amend. *Si quid bonis moribus, si quid veritati dissentaneum, in sacris vel humanis literis a me dictum sit, id nec dictum esto.* In the mean time I require a favorable censure of all faults omitted, harsh compositions, pleonasmes of words, tautological repetitions (though Seneca bear me out, *nunquam nimis dicitur, quod nunquam satis dicitur*) perturbations of tenses, numbers, printers faults, &c. My translations are sometimes rather paraphrases, then interpretations, *non ad verbum*, but as an author, I use more liberty, and that's only taken, which was to my purpose: Quotations are often inserted in the Text, which make the stile more harsh, or in the margent as it hapned. Greek authors, Plato, Plutarch, Athenæus, &c. I have cited out of their interpreters, because the original was not so readie. I have mingled *sacra prophanis*, but I hope not prophaned, and in repetition of authors names, ranked them *per accidens*, not according to Chronologie; sometimes Neotericks before Ancients, as my memory suggested. Some things are here altered, expunged in this sixth Edition, others amended, much added, because many good * authors in all kinds are come to my hands since, and 'tis no prejudice, no such *indecorum*, or oversight.

[x] "Nunquam ita quicquam bene subductâ ratione ad vitam fuit,
Quin res, ætas, usus, semper aliquid apportent novi,
Aliquid moneant, ut illa quæ scire te credas, nescias,
Et quæ tibi putâris prima, in exercendo ut repudias."

Ne're was ought yet at first contriv'd so fit,
But use, age, or something would alter it;
Advise thee better, and, upon peruse,
Make thee not say, and what thou tak'st refuse.

But I am now resolved never to put this treatise out again, *Ne quid nimis*, I wil not hereafter add, alter, or retract; I have done. The last and greatest exception is, that I being a divine have medled with physick,

[y]—— "Tantumne est ab re tuâ otii tibi,
Aliena ut cures, eaque nihil quæ ad te attinent?"

[t] Virg. * Frambesarius, Sennertus, Ferandus, &c. [x] Ter. Adelph.
[y] Heaut. Act. 1. scen. 1.

Which Menedemus objected to Chremes; have I so much leisure, or little businesse of mine own, as to look after other men's matters which concern me not? What have I to do with physick? *quod medicorum est promittant medici.* The [z] Lacedemonians were once in counsel about state-matters, a deboshed fellow spake excellent wel, and to the purpose, his speech was generally approved: A grave Senator steps up, and by all means would have it repealed, though good, because *dehonestabatur pessimo authore*, it had no better an author; let some good man relate the same, and then it should pass. This counsel was embraced, *factum est*, and it was registered forthwith, *Et sic bona sententia mansit, malus author mutatus est.* Thou saiest as much of me, stomachosus as thou art, and grantest peradventure this which I have written in physic, not to be amiss, had another done it, a professed physician, or so; but why should I meddle with this tract? Hear me speak: There be many other subjects, I do easily grant, both in humanity and divinity, fit to be treated of, of which had I written *ad ostentationem* only, to shew myself, I should have rather chosen, and in which I have been more conversant, I could have more willingly luxuriated, and better satisfied myself and others; but that at this time I was fatally driven upon this rock of melancholy, and carried away by this by-stream, which, as a rillet, is deducted from the main channel of my studies, in which I have pleased and busied my self at idle hours, as a subject most necessary and commodious. Not that I prefer it before Divinity, which I do acknowledge to be the queen of professions, and to which all the rest are as handmaids, but that in Divinity I saw no such great need. For had I written positively, there be so many books in that kind, so many commentators, treatises, pamphlets, expositions, sermons, that whole teemes of oxen cannot draw them; and had I been as forward and ambitious as some others, I might have haply printed a sermon at Paul's-Cross, a sermon in St. Marie's Oxon, a sermon in Christ-Church, or a sermon before the right honorable, right reverend, a sermon before the right worshipful, a sermon in latine, in english, a sermon with a name, a sermon without, a sermon, a sermon, &c. But I have been ever as desirous to suppresse my labours in this kinde, as others have been to presse and publish theirs. To have written in controversie, had been to cut off an Hydra's head, [a] *lis litẽ generat*, one begets another, so many duplications, triplications, and swarms of questions, *In sacro bello hoc quod stili mucrone agitur*, that having once begun, I should

[z] Gellius. lib. 18. cap. 3. [a] Et inde catena quædam fit, quæ hæredes etiam ligat. Cardan. Hensius.

never

never make an end. One had much better, as [b] Alexander the sixth Pope, long since observed, provoke a great prince than a begging friar, a Jesuit, or a seminary priest, I will add, for *inexpugnabile genus hoc hominum*, they are an irrefragable society, they must and wil have the last word; and that with such eagernesse, impudence, abominable lying, falsifying, and bitterness in their questions they proceed, that as he [c] said, *furorne cæcus, an rapit vis acrior, an culpa, responsum date?* Blind fury, or error, or rashness, or what it is that eggs them, I know not, I am sure many times, which [d] Austin perceived long since, *tempestate contentionis, serenitas charitatis obnubilatur*, with this tempest of contention, the serenity of charity is over-clouded, and there be too many spirits conjured up already in this kinde in all sciences, and more than we can tel how to lay, which do so furiously rage, and keep such a racket, that as [e] Fabius said, "It had been much better for some of them to have been born dumb, and altogether illiterate, then so far to dote to their own destruction.

> "At melius fuerat non scribere, namque tacere
> Tutum semper erit," ——

'Tis a generall fault, so Severinus the Dane complains [f] in physick, "unhappy men as we are, we spend our daies in unprofitable questions and disputations," intricate subtleties, *de lanâ caprinâ* about moonshine in the water, "leaving in the mean time those chiefest treasures of nature untouched, wherein the best medicines for all manner of diseases are to be found, and do not only neglect them our selves, but hinder, condemn, forbid, and scoff at others, that are willing to enquire after them." These motives at this present have induced me to make choice of this medicinal subject.

If any physitian in the mean time shall infer, *Ne sutor ultra crepidam*, and finde himself grieved that I have intruded into his profession, I will tell him in brief, I do not otherwise by them, than they do by us. If it be for their advantage, I know many of their sect which have taken orders, in hope of a benefice, 'tis a common transition, and why

[b] Mille se bellum cum magno principe gerere, quam cum uno ex fratrum mendicantium ordine. [c] Hor. epod. lib. od. 7. [d] Epist. 86. ad Casulam presb. [e] Lib. 12. cap. 1. Mutos nasci, & omni scientia egere satius fuisset, quàm sic in proprium perniciem insanire. [f] Infælix mortalitas inutilibus quæstionibus ac disceptationibus vitam traducimus, naturæ principes thesauros, in quibus gravissimæ morborum medicinæ collocatæ sunt, interim intactos relinquimus. Nec ipsi solum relinquimus sed & aliis prohibemus, impedimus, condemnamus, ludibriisq; afficimus.

may not a melancholy divine, that can get nothing but by simonie, professe physick? Drusianus an Italian (Crusianus, but corruptly, Trithemius calls him) "[g] because he was not fortunate in his practice, forsook his profession, and writ afterwards in Divinity." Marcilius Ficinus was *semel & simul;* a priest and a physician at once, and [h] T. Linacer in his old age took orders. The Jesuits professe both at this time, divers of them *permissu superiorum*, Chirurgions, panders, bawds, and midwives, &c. Many poor countrey-vicars, for want of other means, are driven to their shifts; to turn mountebanks, quacksalvers, empiricks, and if our greedy patrons hold us to such hard conditions, as commonly they do, they will make most of us work at some trade, as Paul did, at last turn taskers, maltsters, costermongers, grasiers, sel ale as some have done, or worse. Howsoever in undertaking this task, I hope I shall commit no great error or *indecorum*, if all be considered aright, I can vindicate myself with Georgius Braunus, and Hieronymus Hemingius, those two learned Divines; who (to borrow a line or two of mine [i] elder brother) drawn by a "natural love, the one of pictures and maps, prospectives and corographical delights, writ that ample theatre of cities; the other to the study of genealogies, penned *theatrum genealogicum.*" Or else I can excuse my studies with [k] Lessius the Jesuit in like case, It is a disease of the soul on which I am to treat, and as much appertaining to a Divine as to a physician, and who knows not what an agreement there is betwixt these two professions? A good Divine either is or ought to be a good physician, a spiritual physician at least, as our Saviour calls himself, and was indeed, Mat. 4. 23. Luke 5. 18. Luke 7. 8. They differ but in object, the one of the body, the other of the soul, and use divers medicines to cure: one amends *animam per corpus*, the other *corpus per animam*, as [l] our Regius Professor of physick well informed us in a learned lecture of his not long since. One helps the vices and passions of the soul, anger, lust, desperation, pride, presumption, &c. by applying that spiritual physick; as the other uses proper remedies in bodily diseases. Now this being a common infirmity of body and soul, and such a one that hath as much need of spiritual as a corporal cure, I could not finde a fitter task to busie my self about, a more apposite theam, so necessary, so commodious, and generally concerning all

[g] Quod in praxi minime fortunatus esset, medicinam reliquit, & ordinibus initiatus in Theologia post modum scripsit. Gesner Bibliotheca. [h] P. Jovius. [i] M. W. Burton Preface to his description of Leicestershire, printed at London by W. Jaggard for J. White, 1622. [k] In Hygiasticon, neque enim hæc tractatio aliena videri debet à theologo, &c. agitur de morbo animæ. [l] D. Clayton in comitiis, anno 1621.

sorts

sorts of men, that should so equally participate of both, and require a whole physician. A divine in this compound mixt maladie can do little alone, a physician in some kinds of melancholy much lesse, both make an absolute cure.

" [m] Alterius sic altera poscit opem."

And 'tis proper to them both, and I hope not unbeseeming me, who am by my profession a Divine, and by mine inclination a physician. I had Jupiter in my sixt house; I say with [n] Beroaldus, *non sum medicus, nec medicinæ prorsus expers*, in the theorick of physick I have taken some pains, not with an intent to practice, but to satisfie my self, which was a cause likewise of the first undertaking of this subject.

If these reasons do not satisfie thee good Reader, as Alexander Munificus that bountiful prelate, sometimes bishop of Lincoln, when he had built six castles, *ad invidiam operis eluendam*, saith [o] Mr. Camden, to take away the envy of his work (which very words Nubrigensis hath of Roger the rich bishop of Salisbury, who in king Stephen's time built Shirburn castle, and that of Devises), to divert the scandal or imputation, which might be thence inferred, built so many religious houses: If this my discourse be over medicinal, or savor too much of humanitie, I promise thee, that I wil hereafter make thee amends in some treatise of divinity. But this I hope shal suffice, when you have more fully considered of the matter of this my subject, *rem substratam*, melancholy, madness, and of the reasons following, which were my chief motives: the generality of the disease, the necessity of the cure, and the commodity or common good that will arise to all men by the knowledge of it, as shal at large appear in the ensuing preface. And I doubt not but that in the end you will say with me, that to anatomize this humor aright, through all the members of this our Microcosmus, is as great a task, as to reconcile those Chronologicall errors in the Assyrian monarchie, finde out the quadrature of a circle, the creeks and sounds of the north-east, or north-west passages, and all out as good a discovery as that hungry [p] Spaniard's of Terra Australis Incognita, as great trouble as to perfect the motion of Mars and Mercury, which so crucifies our astronomers, or to rectifie the Gregorian Kalender. I am so affected for my part, and hope as [q] Theophrastus did by his characters, " That our posterity, O friend

[m] Hor. [n] Lib. de pestil. [o] In Newarke in Nottinghamshire. Cum duo edificasset castella, ad tollendam structionis invidiam, & expiandam maculam, duo instituit cœnobia, & collegis religiosis implevit. [p] Ferdinando de Quir. anno 1612. Amsterdami impress. [q] Prefat. ad Characteres: Spero enim (O Policles) libros nostros meliores inde futuros, quod istiusmodi memoriæ mandata reliquerimus, ex præceptis & exemplis nostris ad vitam accommodatis, ut se inde corrigant.

Policles, shall be the better for this which we have written, by correcting and rectifying what is amiss in themselves by our examples, and applying our precepts and cautions to their own use." And as that great captain Zisca would have a drum made of his skin when he was dead, because he thought the very noise of it would put his enemies to flight, I doubt not but that these following lines, when they shall be recited, or hereafter read, wil drive away melancholy (though I be gone) as much as Zisca's drum could terrify his foes. Yet one caution let me give by the way to my present, or my future Reader, who is actually melancholy, that he read not the [r] symptomes or prognosticks in this following tract, lest by applying that which he reads to himself, aggravating, appropriating things generally spoken, to his own person (as melancholy men for the most part do) he trouble or hurt himself, and get in conclusion more harm then good. I advise them therefore warily to peruse that tract, *Lapides loquitur* (so said [s] Agrippa de occ. Phil.) & *caveant lectores ne cerebrum iis excutiat.* The rest I doubt not they may securely reade, and to their benefit. But I am over-tedious, I proceed.

Of the necessity and generality of this which I have said, if any man doubt, I shall desire him to make a brief survey of the world, as [t] Cyprian adviseth Donat, "supposing himself to be transported to the top of some high mountain, and thence to behold the tumults and chances of this wavering world, he cannot chuse but either laugh at, or pity it." S. Hierom out of a strong imagination, being in the wilderness, conceived with himself, that he then saw them dancing in Rome; and if thou shalt either conceive, or climbe to see, thou shalt soon perceive that all the world is mad, that it is melancholy, dotes: that it is (which Epichthonius Cosmopolites expressed not many years since in a map) made like a fool's head (with that motto, *Caput helleboro dignum)* a crased head, *cavea stultorum*, a fool's paradise, or as Apollonius, a common prison of gulls, cheaters, flatterers, &c. and needs to be reformed. Strabo in the ninth book of his geographie, compares Greece to the picture of a man, which comparison of his, Nic. Gerbelius in his exposition of Sophianus map, approves; the breast lies open from those Acroceraunian hils in Epirus, to h e Sunian promontory in Attica; Pagæ and Magæra are the two shoulders; that Istmos of Corinth the neck; and Peloponnesus the head. If this allusion hold, tis sure a mad

[r] Part 1. sect. 3. [s] Præf. Lectori. [t] Ep. 2. l. 2. ad Donatum. Paulisper te crede subduci in ardui mõtis verticem celsiorem, speculare inde rerum jacentium facies, & oculis in diversa porrectis, fluctuantis mundi turbines intuere, jam simul aut ridebis aut misereberis, &c.

head;

head; Morea may be Moria; and to speak what I think, the inhabitants of moderne Greece swerve as much from reason and true religion at this day, as that Morea doth from the picture of a man. Examine the rest in like sort, and you shall finde that Kingdoms and Provinces are melancholy, cities and families, all creatures, vegetal, sensible, and rational, that all sorts, sects, ages, conditions, are out of tune, as in Cebes table, *omnes errorem bibunt*, before they come into the world, they are intoxicated by error's cup, from the highest to the lowest have need of Physick, and those particular actions in [a] Seneca, where father and son prove one another mad, may be general; Porcius Latro shall plead against us all. For indeed who is not a fool, melancholy, mad?—[x] *Qui nil molitur inepte*, who is not brain-sick? Folly, melancholy, madness, are but one disease, *Delirium* is a common name to all. Alexander, Gordonius, Jason Pratensis, Savanarola, Guianerius, Montaltus, confound them as differing *secundum magis & minus;* so doth David, Psal. 37. 5. "I said unto the fools, deal not so madly," and 'twas an old Stoicall Paradox, *omnes stultos insanire*, [y] all fools are mad, though some madder then others. And who is not a fool, who is free from melancholy? Who is not touched more or lesse in habit or disposition? If in disposition, "ill dispositions beget habits, if they persevere," saith [z] Plutarch, habits either are, or turn to diseases. 'Tis the same which Tully maintains in the second of his Tusculanes, *omnium insipientum animi in morbo sunt, & perturbatorum*, Fools are sick, and all that are troubled in minde: for what is sickness, but as [a] Gregorie Tholosanus defines it, "A dissolution or perturbation of the bodily league, which health combines:" And who is not sick, or ill-disposed? in whom doth not passion, anger, envy, discontent, fear and sorrow raign? Who labours not of this disease? Give me but a little leave, and you shall see by what testimonies, confessions, arguments, I wil evince it, that most men are mad, that they had as much need to go a pilgrimage to the Anticyræ (as in [b] Strabo's time they did) as in our days they run to Compostella, our Lady of Sichem, or Lauretta, to seek for help; that it is like to be as prosperous a voyage as that of Guiana, and that there is much more need of Hellebor then of tobacco.

[a] Controv. l. 2. con. 7. & l. 6. cont. [x] Horatius. [y] Idem Hor. l. 2. Satyra 3. Dan. Sopo. Stoicus probat omnes stultos insanire. [z] Tom. 2. sympos. lib. 5. c. 6. Animi affectiones, si diutius inhæreant, pravos generant habitus. [a] Lib. 28. cap. 1. Synt. art. mir. Morbus nihil est aliud quam dissolutio quædam ac perturbatio fœderis in corpore existentis sicut & sanitas est consentientis bene corporis consummatio quædam. [b] Lib. 9. Georg. Plures olim gentes navigabant illuc sanitatis causa.

That

That men are so misaffected, melancholy, mad, giddy-headed, hear the testimony of Solomon, Eccl. ii. 12. "And I turned to behold wisdom, madness and folly," &c. And ver. 23. "All his dayes are sorrow, his travel grief, and his heart taketh no rest in the night." So that take melancholy in what sense you will, properly or improperly, in disposition or habit, for pleasure or for pain, dotage, discontent, fear, sorrow, madness, for part, or all, truly, or metaphorically, 'tis all one. Laughter itself is madness according to Solomon, and as St. Paul hath it, "Worldly sorrow brings death." "The hearts of the sons of men are evil, and madness is in their hearts while they live," Eccl. ix. 3. "Wise men themselves are no better," Eccl. i. 18. "In the multitude of wisdom is much grief, and he that increaseth wisdom increaseth sorrow," cap. ii. 17. He hated life it self, nothing pleased him: he hated his labor, all, as [c]he concludes, is "sorrow, grief, vanity, vexation of spirit." And though he were the wisest man in the world, *sanctuarium sapientiæ*, and had wisdom in abundance, he wil not vindicate himself, or justifie his own actions. "Surely I am more foolish then any man, and have not the understanding of a man in me, Pro." 30. 2. Be they Solomon's words, or the words of Agur the son of Jakeh, they are canonicall. David, a man after God's own heart, confesseth as much of himself, Psal. 37. 21, 22. "So foolish was I and ignorant, I was even as a beast before thee." And condemns all for fools, Psal. 93. & 32. 9. & 49. 20. He compares them to "beasts, horses, and mules, in which there is no understanding." The Apostle Paul accuseth himself in like sort, 2 Cor. 11. 21. "I would you would suffer a little my foolishness, I speak foolishly." "The whole head is sick," saith Esay, "and the heart is heavy," Cap. 1. 5. And makes lighter of them then of oxen and asses, "the ox knows his owner," &c. reade Deut. 32. 6. Jer. 4. Amos. 3. 1. Ephes. 5. 6. "Be not mad, be not deceived, foolish Galatians, who hath bewitched you?" How often are they branded with this epithet of madnesse and folly? No word so frequent amongst the fathers of the Church and Divines; you may see what an opinion they had of the world, and how they valued men's actions.

I know that we think far otherwise, and hold them most part wise men that are in authority, princes, magistrates, [d]rich men, they are wise men born, all Politicians and Stase-men must needs be so, for who dare speak against them? And on the other, so corrupt is our judgment, we esteem wise and honest

[c] Eccles. 1. 24. [d] Jure hæreditario sapere jubentur. Euphormio Satyr.

men

men fools. Which Democritus wel signified in an Epistle of his to Hyppocrates: [c] The "Abderites account virtue madness," and so do most men living. Shall I tell you the reason of it? [f] Fortune and Virtue, Wisdom and Folly, their seconds, upon a time contended in the Olympicks; every man thought that Fortune and Folly would have the worst, and pitied their cases. But it fell out otherwise. Fortune was blind and cared not where she stroke, nor whom, without laws, *Audabatarum instar*, &c. Folly, rash and inconsiderate, esteemed as little what she said or did. Virtue and Wisdom gave [g] place, were hissed out, and exploded by the common people; Folly and Fortune admired, and so are all their followers ever since: knaves and fools commonly fare and deserve best in worldlings eyes and opinions. Many good men have no better fate in their ages: Achish, 1 Sam. 21. 14. held David for a madman. [h] Elisha and the rest were no otherwise esteemed. David was derided of the common people, Psa. 9. 7. "I am become a monster to many." And generally we are accounted fools for Christ, 1 Cor. 14. "We fools thought his life madnesse, and his end without honour," Wisd. 5. 4. Christ and his Apostles were censured in like sort, John 10. Mark 3. Acts 26. And so were all christians in [i] Pliny's time, *fuerunt & alii similis dementiæ*, &c. And called not long after, [k] *Vesaniæ sectatores, eversores hominum, polluti novatores fanatici, canes, malefici, venefici, Galilæi homunciones*, &c. 'Tis an ordinary thing with us, to account honest, devout, orthodox, divine, religious, plain-dealing men, idiots, asses, that cannot, or will not ly and dissemble, shift, flatter, *accommodare se ad eum locum ubi nati sunt*, make good bargains, supplant, thrive, *patronis inservire; solennes ascendendi modos apprehendere, leges, mores, consuetudines rectè observare, candidè laudare, fortiter defendere, sententias amplecti, dubitare de nullis, credere omnia, accipere omnia, nihil reprehendere, cæteraque quæ promotionem ferunt & securitatem, quæ sine ambage fælicem reddunt hominem, & verè sapientem apud nos;* that cannot temporize as other men do, [l] hand and take bribes, &c. but fear God, and make a conscience of their doings. But the holy Ghost that knowes better how to judge, he cals them fools. "The fool hath said in his heart, Psal. 53. 1. And their ways utter their folly, Psal. 49. 14. "[m] For what can be more mad, than for a little worldly pleasure

[c] Apud quos virtus, insania & furor esse dicitur. [f] Calcagninus Apol. omnes mirabantur, putantes illisam iri stultitiam. Sed præter expectatione res evenit, Audax stultitia in eam irruit, &c. illa cedit irrisa, & plures hinc habet sectatores stultitia. [g] Non est respondendum stulto secundum stultitiam. [h] 2 Reg. 7. [i] Lib. 10. ep. 97. [k] Aug. ep. 178. [l] Quis nisi mentis inops, &c. [m] Quid insanius quam pro momentanea fœlicitate æternis te mancipare supplicis?

to

to procure unto themselves eternal punishment? As Grégorie and others inculcate unto us.

Yea even all those great Philosophers, the world hath ever had in admiration, whose works we do so much esteem, that gave precepts of wisdom to others, inventers of Arts and Sciences, Socrates the wisest man of his time by the Oracle of Apollo, whom his two scholars [n] Plato and [o] Xenophon so much extol and magnifie with those honorable titles, "best and wisest of all mortal men, the happiest, and most just;" and as [*] Alcibiades incomparably commends him; Achilles was a worthy man, but Bracides and others were as worthy as himself; Antenor and Nestor were as good as Pericles, and so of the rest; but none present, before, or after Socrates, *nemo veterum neque eorum qui nunc sunt*, were ever such, will match, or come neer him. Those seven wise men of Greece, those Britain Druides, Indian Brachmanni, Æthiopian Gymnosophists, Magi of the Persians, Apollonius, of whom Philostratus, *Non doctus sed natus sapiens*, wise from his cradle, Epicurus so much admired by his Scholar Lucretius;

"Qui genus humanum ingenio superavit, & omnes
Perstrinxit Stellas exortus ut ætherius Sol."

Whose wit excell'd the wits of men as far,
As the Sun rising doth obscure a star.
Or that so much renowned Empedocles,

[*] "Ut vix humana videatur stirpe creatus."

All those, of whom we read such [p] hyperbolicall eulogiums; as of Aristotle, that he was wisdom itself in the abstract, [q] a miracle of nature, breathing libraries, as Eunapius of Longinus, lights of nature, gyants for wit, quintessence of wit, divine spirits, eagles in the clouds, fallen from heaven, gods, spirits, lamps of the world, dictators,

"Nulla ferant talem secla futura virum:"

Monarchs, miracles, superintendents of wit and learning, *Oceanus*, *Phœnix*, *Atlas*, *Monstrum*, *portentum hominis*, *orbis universi musæum*, *ultimus humanæ naturæ conatus*, *naturæ maritus*,

—— "meritò cui doctior orbis
Submissis defert fascibus imperium."

[n] In fine Phædonis. Hic finis fuit amici nostri, ô Eucrates, nostro quidem judicio omniũ quos experti sumus optimi & apprime sapientissimi, & justissimi. [o] Xenop. l. 4. de dictis Socratis ad finem, talis fuit Socrates quem omnium optimum & fœlicissimum statuam. [*] Lib. 25. Platonis Convivio. [*] Lucretius. [p] Anaxagoras olim mens dictus ab antiquis. [q] Regula naturæ, naturæ miraculum, ipsa eruditio dæmonium hominis, sol scientiarum, mare, Sophia, antistes literarum & sapientiæ ut Scioppius olim de Scal. & Heinsius. Aquila in nubibus, Imperator literatorum, columen literarum, abyssus eruditionis, ocellus Europæ, Scaliger.

As

As Ælian writ of Protagoras and Gorgias, we may say of them all, *tantum à sapientibus abfuerunt, quantum à viris pueri*, they were children in respect, infants, not eagles but kites; novices, illiterate, *Eunuchi sapientiæ*. And although they were the wisest, and most admired in their age, as he censured Alexander, I do them, there were 10,000 in his army as worthy Captains (had they been in place of command) as valiant as himself; there were Myriads of men wiser in those dayes, and yet all short of what they ought to be [r] Lactantius, in his book of wisdom, proves them to be dizards, fools, asses, mad-men, so full of absurd and ridiculous tenets, and brain-sick positions, that to his thinking never any old woman or sick person doted worse. [s] Democritus took all from Leucippus, and left, saith he, "the inheritance of his folly to Epicurus," [t] *insanienti dum sapientiæ, &c.* The like he holds of Plato, Aristippus, and the rest, making no difference "[u] betwixt them and beasts, saving that they could speak." [x] Theodoret in his tract *De cur. grec. affect.* manifestly evinces as much of Socrates, whom though that Oracle of Apollo confirmed to be the wisest man then living, and saved him from the plague, whom 2000 years have admired, of whom some will as soon speak evil as of Christ, yet *re vera*, he was an illiterate idiot, as [y] Aristophanes calls him, *irriscor & ambitiosus*, as his Master Aristotle terms him, *scurra Atticus*, as Zeno, an [z] enemy to all arts and sciences, as Athæneus, to Philosophers and Travellers, an opinative asse, a caviller, a kinde of pedant; for his manners, as Theod. Cyrensis describes him, a * Sodomite, an Atheist, (so convict by Anytus) *iracundus & ebrius, dicax, &c.* a pot-companion, by * Plato's own confession, a sturdy drinker; and that of all others he was most sottish, a very mad-man in his actions and opinions. Pythagoras was part philosopher, part magician, or part witch. If you desire to hear more of Apollonius, a great wise man, sometime paralleled by Julian the apostate to Christ, I refer you to that learned tract of Eusebius against Hyerocles, and for them all to Lucian's *Piscator*, *Icaromenippus*, *Necyomantia*: their actions, opinions in general were so prodigious, absurd, ridiculous, which they broached and maintained, their books and elaborate Treatises were full of dotage, which Tully *ad Atticum* long since observed, *delirant plerumq; scriptores in libris suis*, their lives being opposite to their words,

[r] Lib. 3. de sap. c. 17. & 20. omnes Philosophi, aut stulti, aut insani; nulla anus, nullus æger ineptiùs deliravit. [s] Democritus à Leucippo doctus, hæreditatem stultitiæ reliquit Epic. [t] Hor. car. lib. 1. od. 34. 1. epicur. [u] Nihil interest inter hos & bestias nisi quod loquantur. de sa. l. 26. c. 8. [x] Cap. de virt. [y] Neb. & Ranis. [z] Omnium disciplinarum ignarus. * Pulchorum adolescentum causâ frequenter gymnasium obibat, &c.

they

they commended poverty to others, and were most covetous themselves, extolled love and peace, and yet persecuted one another with virulent hate and malice. They could give precepts for verse and prose, but not a man of them (as * Seneca tells them home) could moderate his affections. Their music did shew us *flebiles modos*, &c. how to rise and fall, but they could not so contain themselves as in adversity not to make a lamentable tone. They will measure ground by Geometrie, set down limits, divide and subdivide, but cannot yet prescribe *quantum homini satis*, or keep within compasse of reason and discretion. They can square circles, but understand not the state of their own souls, describe right lines and crooked, &c. but know not what is right in this life, *quid in vitâ rectum sit, ignorant*; so that as he said,

"Nescio an Anticyram ratio illis destinet omnem."

I think all the Anticyræ will not restore them to their wits, [a] if these men now, that held [b] Xenodotus heart, Crates liver, Epictetus lanthorn, were so sottish, and had no more brains than so many beetles, what shall we think of the commonalty? what of the rest?

Yea, but will you infer, that is true of heathens, if they be conferred with Christians, 1 Cor. 3. 19. "The wisdom of this world is foolishnesse with God, earthly and devilish," as James calls it, 3. 15. "They were vain in their imaginations, and their foolish heart was full of darknesse," Rom. 1. 21, 22. "When they professed themselves wise, became fools." Their witty works are admired here on earth, whilest their souls are tormented in hell fire. In some sense, *Christiani Crassiani*, Christians are Crassians, and if compared to that wisdom, no better than fools. *Quis est sapiens? Solus Deus*, *Pythagoras replies, "God is only wise," Rom. 16. Paul determines "only good," as Austine well contends, "and no man living can be justified in his sight." "God looked down from heaven upon the children of men, to see if any did understand," Psalm 53, 2, 3. but all are corrupt, erre. Rom. 3. 12. "None doth good, no not one." Job aggravates this, 4. 18. "Behold he found no stedfastnesse in his servants, and laid folly upon his angels," 19. "How much more on them that dwell in houses of clay? In this sense we are all fools, and the [c] Scripture alone is *arx Minervæ*, we and our writings are shallow and unperfect. But I do not so mean; even in our ordinary dealings, we are no better then fools. "All our actions,"

* Seneca. Scis rotunda metiri, sed non tuum animum. [a] Ab uberibus sapientia lactati cæcutire non possunt. [b] Cor Xenodoti & jecur Cratetis. * Lib. de nat. boni. [c] Hic profundissimæ Sophiæ fodinæ.

as

as [d] Pliny told Trajan, "upbraid us of folly," our whole course of life is but matter of laughter: we are not soberly wise; and the world itself, which ought at least to be wise by reason of his antiquity, as [e] Hugo de Prato Florido will have it, *semper stultizat*, is every day more foolish then other; the more it is whipped, the worse it is, and as a child will still be crowned with roses and flowers." We are apish in it, *asini bipedes*, and every place is full *inversorum Apuleiorum*, of metamorphosed and two-legged asses, *inversorum Silenorum*, childish, *pueri instar bimuli, tremulâ patris dormientis in ulnâ*. Jovianus Pontanus, Antonio Dial, brings in some laughing at an old man, that by reason of his age was a little fond, but as he admonisheth there, *Ne mireris mî hospes de hoc sene*, marvel not at him only, for *tota hæc civitas delirium*, all our Town dotes in like sort, [f] we are a company of fools. Ask not with him in the Poet, [g] *Larvæ hunc intemperiæ insaniæque agitant senem?* What madnesse ghosts this old man, but what madnesse ghosts us all? For we are *ad unum omnes*, all mad, *semel insanivimus omnes*, not once, but alway so, *& semel, & simul, & semper*, ever and altogether as bad as he; and not *senex bis puer, delira anus*, but say it of us all, *semper pueri*, young and old, all dote, as Lactantius proves out of Seneca; and no difference betwixt us and children, saving that, *majora ludimus, & grandioribus pupis*, they play with babies of clouts and such toys, we sport with greater bables. We cannot accuse or condemn one another, being faulty ourselves, *deliramenta loqueris*, you talk idly, or as [h] Mitio upbraided Demea, *insanis, auferte*, for we are as mad our own selves, and it is hard to say which is the worst. Nay, 'tis universally so,

> [i] "Vitam regit fortuna, non sapientia."

When [k] Socrates had taken great pains to finde out a wise man, and to that purpose had consulted with philosophers, poets, artificers, he concludes all men were fools; and though it procured him both anger and much envy, yet in all companies he would openly professe it. When [l] Supputius in Pontanus had travelled all over Europe to conferre with a wise man, he returned at last without his errand, and could finde none. [m] Cardan concurs with him, "Few there are (for ought

[d] Panegyr. Trajano omnes actiones exprobrare stultitiam videntur. [e] Ser. 4. in domi Pal. Mundus qui ob antiquitatem deberet esse sapiens, semper stultizat, & nullis flagellis alteratur, sed ut puer vult rosis & floribus coronari. [f] Insanum te omnes pueri, clamantque puellæ. Hor. [g] Plautus Aubular. [h] Adelph. act. 5. scen. 8. [i] Tully Tusc. 5. [k] Plato Apologia Socratis. [l] Ant. Dial. [m] Lib. 2. de sap pauci ut video sanæ mentis sunt.

I can

I can perceive) well in their wits." So doth [n] Tully, "I see every thing to be done foolishly and unadvisedly."

> "Ille sinistrorsum, hic dextrorsum, unus utrique
> Error, sed variis illudit partibus omnes."
>
> One reels to this, another to that wall;
> 'Tis the same error that deludes them all.

[o] They dote all, but not alike, Μανία γαρ πᾶσιν ὁμοια, not in the same kinde, "One is covetous, a second lascivious, a third ambitious, a fourth envious, &c." as Damisippus the Stoick hath well illustrated in the poet,

> "[p] Desipiunt omnes æquè ac tu."

'Tis an inbred maladie in every one of us, there is *seminarium stultitiæ*, a seminarie of folly, "which if it be stirred up, or get a-head, will run *in infinitum*, and infinitely varies, as we our selves are severally addicted," saith [q] Balthazar Castilio: and cannot so easily be rooted out, it takes such fast hold, as Tully holds, *altæ radices stultitiæ*, [r] so we are bred, and so we continue. Some say there be two main defects of wit, error and ignorance, to which all others are reduced; by ignorance we know not things necessary, by error we know them falsly. Ignorance is a privation, error a positive act. From ignorance comes vice, from error heresie, &c. But make how many kinds you will, divide and subdivide, few men are free, or that do not impinge on some one kinde or other. [s] *Sic plerumque agitat stultos inscitia*, as he that examines his own and other men's actions, shall finde.

* Charon in Lucian, as he wittily faigns, was conducted by Mercury to such a place, where he might see all the world at once; after he had sufficiently viewed, and looked about, Mercury would needs know of him what he had observed: He told him, that he saw a vast multitude and a promiscuous, their habitations like mole-hills, the men as emmets, "he could discern cities like so many hives of Bees, wherein every Bee had a sting, and they did nought else but sting one another, some domineering like Hornets bigger than the rest, some like filching Wasps, others as drones." Over their heads were hovering a confused companie of perturbations, hope, fear, anger, avarice, ignorance, &c. and a multitude of diseases hanging, which they still pulled on their pates. Some were

[n] Stultè & incaute omnia agi video. [o] Insania non omnibus eadem Erasm. chil. 3. cent. 10. nemo mortalium qui non aliqua in re desipit, licet alius alio morbo laboret, hic libidinis, ille avaritiæ, ambitionis, invidiæ. [p] Hor. l. 2. sat. 3. [q] Lib. 1. de aulico. Est in unoquoq; nostrum seminarium aliquod stultitiæ, quod si quando excitetur, in infinitum facile excrescit. [r] Primaque lux vitæ prima furoris erat. [s] Tibullus, stulti prætereunt dies, their wits are a wool-gathering. So fools commonly dote. * Dial. contemplantes, Tom. 2.

brawling,

brawling, some fighting, riding, running, *sollicitè ambientes, callidè litigantes*, for toyes, and trifles, and such momentarie things. Their Towns and Provinces meer factions, rich against poor, poor against rich, nobles against artificers, they against nobles, and so the rest. In conclusion, he condemned them all for mad-men, fools, idiots, asses, *O stulti, quænam hæc est amentia?* O fools, O mad-men, he exclaims, *insana studia, insani labores, &c.* Mad endeavours, mad actions, mad, mad, mad, [t] *O seclum insipiens & infacetum*, a giddy-headed age. Heraclitus the Philosopher, out of a serious meditation of mens lives, fell a weeping, and with continual tears bewailed their misery, madnes, and folly. Democritus on the other side, burst out a laughing, their whole life seemed to him so ridiculous, and he was so far carried with this ironical passion, that the Citizens of Abdera took him to be mad, and sent therefore Embassadors to Hyppocrates the Physitian, that he would exercise his skill upon him. But the story is set down at large by Hyppocrates, in his epistle to Damogetus, which because it is not impertinent to this discourse, I wil insert verbatim almost, as it is delivered by Hyppocrates himself, with all the circumstances belonging unto it.

When Hyppocrates was now come to Abdera, the people of the city came flocking about him, some weeping, some intreating of him, that he would do his best. After some little repast, he went to see Democritus, the people following him, whom he found (as before) in his garden in the suburbs all alone, "[u] sitting upon a stone under a plane tree, without hose or shoes, with a book on his knees, cutting up several beasts, and busie at his study." The multitude stood gazing round about to see the congresse. Hyppocrates, after a little pause, saluted him by his name, whom he resaluted, ashamed almost that he could not call him likewise by his, or that he had forgot it. Hyppocrates demanded of him what he was doing: He told him that he was "[x] busie in cutting up several beasts, to finde out the cause of madness and melancholy." Hyppocrates commended his work, admiring his happinesse and leasure. And why, quoth Democritus, have not you that leasure? Because, replied Hyppocrates, domestical affairs hinder, necessary to be done, for our selves, neighbours, friends; expenses, diseases, frailties and mortalities which happen; wife, children, servants, and such businesses which deprive us of our time.

[t] Catullus. [u] Sub ramosa platano sedentem, solum, discalceatum, super lapidem, valde pallidum ac macilentum, promissa barba, librum super genibus habentem. [x] De furore, mania melancholia scribo, ut sciam quo pacto in hominibus gignatur, fiat, crescat, cumuletur, minuatur; hæc inquit animalia quæ vides propterea seco, non Dei opera perosus, sed fellis bilisq; naturam disquirens.

At this speech Democritus profusely laughed (his friends and the people standing by, weeping in the mean time, and lamenting his madness). Hyppocrates asked the reason why he laughed. He told him, at the vanities and fopperies of the time, to see men so empty of all virtuous actions, to hunt so far after gold, having no end of ambition; to take such infinite pains for a little glory, and to be favored of men; to make such deep mines into the earth for gold, and many times to finde nothing, with loss of their lives and fortunes. Some to love dogs, others horses, some to desire to be obeyed in many Provinces, [y] and yet themselves will know no obedience. [z] Some to love their wives dearly at first, and after a while to forsake and hate them, begetting children, with much care and cost for their education, yet when they grow to man's estate, [a] to despise, neglect, and leave them naked to the world's mercy. [b] Do not these behaviours expresse their intollerable folly? When men live in peace, they covet war, detesting quietness, [c] deposing Kings, and advancing others in their stead, murdering some men to beget children of ther wives. How many strange humors are in men? When they are poor and needy, they seek riches, and when they have them, they do not enjoy them, but hide them under ground, or else wastefully spend them. O wise Hyppocrates, I laugh at such things being done, but much more when no good comes of them, and when they are done to so ill purpose. There is no truth or justice found amongst them, for they daily plead one against another, [d] the son against the father and the mother, brother against brother, kinred and friends of the same quality; and all this for riches, whereof after death they cannot be possessors. And yet notwithstanding they wil defame and kil one another, commit all unlawfull actions, contemning God and men, friends and countrey. They make great account of many senselesse things, esteeming them as a great part of their treasure, statues, pictures, and such like moveables, dear bought, and so cunningly wrought, as nothing but speech wanteth in them, [e] and yet they hate living persons speaking to them*. Others affect difficult things; if they dwel on firm Land, they wil remove to an Iland, and thence to land again, being no way constant to their desires. They commend courage and strength in wars, and let themselves be conquered by lust and avarice; they are, in brief, as disordered in their minds, as Thersites was in his

[y] Aust. l. 1. in Gen. Jumenti & servi tui obsequium rigide postulas, & tu nullum præstas aliis, nec ipsi Deo. [z] Uxores ducunt, mox foras ejiciunt. [a] Pueros amant, mox fastidiunt. [b] Quid hoc ab insania deest? [c] Reges eligunt, deponunt. [d] Contra parentes, fratres, cives perpetuo rixantur, & inimicitias agunt. [e] Idola inanimata amant, animata odio habent, sic pontificii. * Credo equidem vivos ducent è marmore vultus.

body.

body. And now me thinks, O most worthy Hyppocrates, you should not reprehend my laughing, perceiving so many fooleries in men; [f] for no man will mock his own folly, but that which he seeth in a second, and so they justly mock one another. The drunkard cals him a glutton, whom he knows to be sober. Many men love the sea, others husbandry; briefly, they cannot agree in their own trades and professions, much lesse in their lives and actions.

When Hyppocrates heard these words so readily uttered, without premeditation, to declare the world's vanity, full of ridiculous contrariety, he made answer, That necessity compelled men to many such actions, and divers wils ensuing from divine permission, that we might not be idle, being nothing is so odious to them as sloth and negligence. Besides, men cannot foresee future events, in this uncertainty of humane affairs; they would not so marry, if they could foretell the causes of their dislike and separation; or parents, if they knew the hour of their childrens death, so tenderly provide for them; or an husbandman sowe, if he thought there would be no increase; or a merchant adventure to sea, if he foresaw shipwrack; or be a magistrate, if presently to be deposed. Alas, worthy Democritus, every man hopes the best, and to that end he doth it, and therefore no such cause, or ridiculous occasion of laughter.

Democritus hearing this poor excuse, laughed again aloud, perceiving he wholly mistook him, and did not well understand what he had said concerning perturbations, and tranquility of the minde. Insomuch, that if men would govern their actions by discretion and providence, they would not declare themselves fools, as now they do, and he should have no cause of laughter; but (quoth he) they swell in this life, as if they were immortal, and demi-gods, for want of understanding. It were enough to make them wise, if they would but consider the mutability of this world, and how it wheels about, nothing being firm and sure. He that is now above, to morrow is beneath; he that sate on this side to day, to morrow is hurled on the other: and not considering these matters, they fall into many inconveniences and troubles, coveting things of no profit, and thirsting after them, tumbling headlong into many calamities. So that if men would attempt no more then what they can bear, they should lead contented lives, and learning to know themselves, would limit their ambition, [f] they would perceive then that Nature hath enough without seeking such

[f] Suã stultitiam perspicit nemo, sed alter alterum deridet. [f] Denique sit finis quærendi, cumque habeas plus, pauperiẽ metuas minus, & finire laborem incipias, partis quod avebas, uti. Hor.

superfluities, and unprofitable things, which bring nothing with them but grief and molestation. As a fat body is more subject to diseases, so are rich men to absurdities and fooleries, to many causualties and cross inconveniences. There are many that take no heed what happeneth to others by bad conversation, and therefore overthrow themselves in the same manner through their own fault, not foreseeing dangers manifest. These are things (O more then mad, quoth he) that give me matter of laughter, by suffering the pains of your impieties, as your avarice, envy, malice, enormous villanies, mutinies, unsatiable desires, conspiracies, and other incurable vices; besides your [g] dissimulation and hypocrisie, bearing deadly hatred one to the other, and yet shadowing it with a good face, flying out into all filthy lusts, and transgressions of all laws, both of nature and civility. Many things which they have left off, after a while they fall to again, husbandry, navigation; and leave again, fickle and unconstant as they are. When they are yong, they would be old, and old, yong. [h] Princes commend a private life, private men itch after honour: a Magistrate commends a quiet life, a quiet man would be in his office, and obeyed as he is: and what is the cause of all this, but that they know not themselves. Some delight to destroy, [i] one to build, another to spoil one countrey to enrich another and himself. [k] In all these things they are like children, in whom is no judgment or councel, and resemble beasts, saving that beasts are better then they, as being contented with nature. [l] When shall you see a Lion hide gold in the ground, or a Bul contend for better pasture? when a Boar is thirsty, he drinks what will serve him, and no more; and when his belly is ful, ceaseth to eat: But men are immoderate in both; as in lust, they covet carnal copulation at set times; men always, ruinating thereby the health of their bodies. And doth it not deserve laughter, to see an amorous fool torment himself for a wench; weep, howl for a mis-shapen slut, a dowdy sometimes, that might have his choice of the finest beauties? Is there any remedy for this in physick? I do anatomize and cut up these poor beasts, [m] to see these distempers, vanities and follies, yet such proof were better made on man's body, if my

[g] Astutam vapido servat sub pectore vulpem. Et cum vulpo positus pariter vulpinarier. Cretizandum cum Crete. [h] Qui fit Mecænas ut nemo quam sibi sortem, Seu ratio dederit, seu sors adjecerit, illâ contentus vivat, &c. Hor. [i] Diruit, ædificat, mutat quatrata rotundis. Trajanus pontem struxit super Danubium, quem successor ejus Adrianus statim demolitus. [k] Quâ quid in re ab infantibus differunt, quibus mens & sensus sine ratione inest, quicquid sese his offert volupe est. [l] Idem Plut. [m] Ut insaniæ causam disquiram bruta macto & seco, cum hoc potius in hominibus investigandum esset.

kinde

kinde nature would indure it: [n] Who from the hour of his birth is most miserable, weak, and sickly; when he sucks he is guided by others, when he is grown great practiseth unhappinesse [o] and is sturdy, and when old, a childe again, and repenteth him of his life past. And here being interrupted by one that brought books, he fell to it again, that all were mad, carelesse, stupid. To prove my former speeches, look into courts, or private houses. [p] Judges give judgement according to their own advantage, doing manifest wrong to poor innocents to please others. Notaries alter sentences, and for money lose their Deeds. Some make false moneys, other counterfeit false weights. Some abuse their parents, yea corrupt their own sisters, others make long libels and pasquils, defaming men of good life, and extol such as are lewd and vicious. Some rob one, some another; [q] Magistrates make laws against theeves, and are the veriest theeves themselves. Some kill themselves, other despair, not obtaining their desires. Some dance, sing, laugh, feast and banquet, whilest others sigh, languish, mourn and lament, having neither meat, drink, nor clothes. [r] Some prank up their bodies, and have their mindes full of execrable vices. Some trot about [s] to bear false witnesse, and say any thing for money; and though Judges know of it, yet for a bribe they wink at it, and suffer false Contracts to prevail against Equity. Women are all day a dressing, to pleasure other men abroad, and go like sluts at home, not caring to please their own husbands whom they should. Seeing men are so fickle, so sottish, so intemperate, why should not I laugh at those, to whom [t] folly seems wisdom, will not be cured, and perceive it not?

It grew late, Hyppocrates left him, and no sooner was he come away, but all the Citizens came about flocking, to know how he liked him. He told them in brief, that notwithstanding those small neglects of his attire, body, diet, [u] the world had not a wiser, a more learned, a more honest man, and they were much deceived to say that he was mad.

Thus Democritus esteemed of the World in his time, and this was the cause of his laughter: and good cause he had.

[n] Totus à nativitate morbus est. [o] In vigore furibundus, quum decrescit insanabilis [p] Cyprian. ad Donatum. Qui sedet crimina judicaturus, &c. [q] Tu pessimus omnium latro es, as a thief told Alexander in Curtius. Damnat foras judex, quod intus operatur, Cyprian. [r] Vultus magna cura, magna animi incuria. Am. Marcel. [s] Horrenda res est, vix duo verba sine mendacio proferuntur: & quamvis solenniter homines ad veritatem dicendum invitentur, pejerare tamen non dubitant, ut ex decem testibus vix unus verum dicat. Calv. in 8. John. Serm. 1. [t] Sapientiam insaniam esse dicunt. [u] Siquidem sapientiæ suæ admiratione me complevit, offendi sapientissimum virum, qui salvos potest omnes homines reddere.

" [x]Olim jure quidem, nunc plus Democrite ride;
Quin rides? vita hæc nunc magè ridicula est."

Democritus did well to laugh of old,
Good cause he had, but now much more,
This life of ours is more ridiculous
Then that of his, or long before.

Never so much cause of laughter, as now, never so many fools and mad men. Tis not one [y]Democritus wil serve turn to laugh in these days, we have now need of a "Democritus to laugh at Democritus," one Jester to flout at another, one fool to flear at another: A great Stentorian Democritus, as big as that Rhodian Colossus. For now, as [z]Salisburiensis said in his time, *totus mundus histrionem agit*, the whole world playes the fool; we have a new theatre, a new scene, a new comedie of errors, a new company of personate actors, *volupiæ sacra* (as Calcagninus wittingly feigns in his Apologs) are celebrated all the world over, * where all the actors were mad men and fools, and every hour changed habits, or took that which came next. He that was a Marriner to day, is an Apothecary to morrow; a smith one while, a philosopher another, *in his volupiæ ludis;* a king now with his crown, robes, scepter, attendants, by and by drove a loaded asse before him like a carter, &c. If Democritus were alive now, he should see strange alterations, a new company of counterfeit vizards, whiflers, Cumane asses, maskers, mummers, painted puppets, outsides, phantastick shadows, guls, monsters, giddy-heads, butter-flies. And so many of them are indeed ([y]if all be true that I have read) For when Jupiter and Juno's wedding was solemnized of old, the gods were all invited to the feast, and many noble men besides: Amongst the rest came Crysalus a Persian prince, bravely attended, rich in golden attires, in gay robes, with a majestical presence, but otherwise an asse. The gods seeing him come in such pomp and state, rose up to give him place, *ex habitu hominem metientes;* [z]but Jupiter perceiving what he was, a light, phantastick idle fellow, turned him and his proud followers into butterflies: and so they continue still (for ought I know to the contrary) roving about in

[x] E Græc. epig. [y] Plures Democriti nunc non sufficiunt, opus Democrito qui Democritum ridcat. Eras. Moria. [z] Polycrat. lib. 3. cap. 8. è Petron. * Ubi omnes delirabant, omnes insani, &c. hodie nauta, cras philosophus; hodie faber, cras pharmacopola; hic modo regem agebat multo satellitio, tiara, & sceptro ornatus, nunc vili amictus centiculo, asinum clitellarium impellit. [y] Calcagninus Apol. Crysalus è cæteris auro dives, manicato pepio & tiara conspicuus, levis alioquin & nullius consilii, &c. magno fastu ingredienti assurgunt dii, &c. [z] Sed hominis levitatem Jupiter perspiciens, at tu (inquit) esto bombilio, &c. protinusq; vestis illa manicata in alas versa est, & mortales inde Chrysalides vocant hujusmodi homines.

pied-

pied-coats, and are called Chrysalides by the wiser sort of men: that is, golden outsides, drones, flies, and things of no worth. Multitudes of such, &c.

" ———ubique invenies
Stultos avaros, sycophantas prodigos."

Many additions, much increase of madnesse, folly, vanity, should Democritus observe, were he now to travel, or could get leave of Pluto to come see fashions, as Charon did in Lucian to visit our cities of Moronia Pia, and Moronia Fœlix: sure I think he would break the rim of his belly with laughing.

" [a] Si foret in terris rideret Democritus, seu, &c."

A satyrical Roman in his time, thought all vice, folly, and madnesse were all at full sea,

" [b] Omne in præcipiti vitium stetit."———

* Josephus the historian taxeth his country-men Jews, for braging of their vices, publishing their follies, and that they did contend amongst themselves, who should be most notorious in villanies; but we flow higher in madnesse, far beyond them,

" [c] Mox daturi progeniem vitiosiorem,"

and the latter end (you know whose oracle it is) is like to be worst. 'Tis not to be denied, the world alters every day, *Ruunt urbes, regna transferuntur, &c. variantur habitus, leges innovantur*, as [d] Petrarch observes, we change language, habits, laws, customs, manners, but not vices, not diseases, not the symptoms of folly and madnesse, they are still the same. And as a River, we see, keeps the like name and place, but not water, and yet ever runs,

" * Labitur & labetur in omne volubilis ævum;"

our times and persons alter, vices are the same, and ever will be; look how Nightingals sang of old, Cocks crowed, Kine lowed, Sheep bleated, Sparrows chirped, Dogs barked, so they do still: we keep our madnesse still, play the fools still, *nec dum finitus Orestes*, we are of the same humors and inclinations as our predecessors were, you shall finde us all alike, much at one, we and our sons,

" Et nati natorum, & qui nascuntur ab illis."

And so shall our posterity continue to the last. But to speak of times present.

[a] Juven. [b] Juven. * De bello Jud. l. 8. c. 11. Iniquitates vestræ neminem latent, inque dies singulos certamen habetis quis pejor sit. [c] Hor [d] Lib. 5. Epist. 8. * Hor.

If Democritus were alive now, and should but see the superstition of our age, our [e] religious madnesse, as [f] Meteran cals it, *Religiosam insaniam*, so many professed Christians, yet so few imitators of Christ, so much talk of religion, so much science, so little conscience, so much knowledge, so many preachers, so little practice; such variety of sects, such have and hold of all sides,

"* ———obvia signis Signa, &c."

such absurd and ridiculous traditions and ceremonies: If he should meet a [g] Capuchin, a Franciscan, a Pharesaical Jesuite, a man-serpent, a shave-crowned Monk in his robes, a beging Frier, or see their three crown'd Soveraign Lord the Pope, poor Peter's successor, *servus servorum Dei*, to depose Kings with his foot, to tread on Emperors necks, make them stand bare-foot and bare-legg'd at his gates, hold his bridle and stirrup, &c. (O that Peter and Paul were alive to see this!) If he should observe a [h] Prince creep so devoutly to kiss his toe, and those Red-cap Cardinals, poor parish priests of old, now Princes companions; what would he say? *Cælum ipsum petitur stultitia.* Had he met some of our devout pilgrims going bare-foot to Jerusalem, our lady of Lauretto, Rome, S. Iago, S. Thomas' Shrine, to creep to those counterfeit and Maggot-eaten Reliques. Had he been present at a Masse, and seen such kissing of Paxes, crucifixes, cringes, duckings, their several attires and ceremonies, pictures of saints, [i] indulgences, pardons, vigils, fasting, feasts, crossing, knocking, kneeling at Ave-Maries, bels, with many such;

———"jucunda rudi spectacula plebi,"

praying in Gibberish, and mumbling of beads. Had he heard an old woman say her prayers in latine, their sprinkling of holy water, and going a Procession,

"* ——incedunt monachorum agmina mille;
Quid memorem vexilla, cruces, idolaque culta, &c."

Their Breviaries, buls, hallowed beans, exorcisms, pictures, curious crosses, fables, and bables. Had he read the Golden Legend, the Turks Alcoran, or Jews Talmud, the Rabbins

[e] Superstitio est insanus error. [f] Lib. 8. hist. Belg. * Lucan. [g] Father Angelo, the Duke of Joyeux going bare-foot over the Alps to Rome, &c. [h] Si cui intueri vacet quæ patiuntur superstitiosi, invenies tam indecora honestis, tam indigna liberis, tam dissimilia sanis, ut nemo fuerit dubitaturus furere eos, si cum paucioribus furerent. Senec. [i] Quid dicam de eorum indulgentiis, oblationibus, votis, solutionibus, jejuniis, cœnobiis, somniis, horis, organis, cantilenis, campanis, simulachris, missis, purgatoriis, mitris, breviariis, bullis, lustralibus, aquis, rasuris, unctionibus, candelis, calicibus, crucibus, mappis, cereis, thuribulis, incantationibus, exorcismis, sputis, legendis, &c. Baleus de actis Rom. Pont. * Th. Neageor.

Comments,

Comments, what would he have thought? How doest thou think he might have been affected? Had he more particularly examined a Jesuit's life amongst the rest, he should have seen an hypocrite professe povertie, [i] and yet possess more goods and lands then many princes, to have infinite treasures and revenues; teach others to fast, and play the gluttons themselves; like watermen, that rowe one way, and look another. [k] Vow virginity, talk of holinesse, and yet indeed a notorious Bawd, and famous fornicator, *lascivum pecus*, a very goat. Monks by profession [l], such as give over the world, and the vanities of it, and yet a *Machivilian* rout [m] interested in all manner of state: holy men, peace-makers, and yet composed of envy, lust, ambition, hatred and malice, fire-brands, *adulta patriæ pestis*, traitors, assasinats, *hâc itur ad astra*, and this is to supererogate, and merit heaven for themselves and others. Had he seen on the adverse side, some of our nice and curious schismaticks in another extream, abhor all ceremonies, and rather lose their lives and livings, then do or admit any thing Papists have formerly used, though in things indifferent (they alone are the true Church, *sal terræ*, *cum sint omnium insulsissimi.*) Formalists, out of fear and base flattery, like so many weather-cocks turn round, a rout of temporisers, ready to embrace and maintain all that is or shall be proposed in hope of preferment: Another Epicurean company, lying at lurch as so many vultures, watching for a prey of Church goods, and ready to rise by the down fall of any: as [n] Lucian said in like case, what dost thou think Democritus would have done, had he been spectator of these things?

Or had he but observed the common people follow like so many sheep one of their fellows drawn by the horns over a gap, some for zeal, some for fear, *quò se cunque rapit tempestas*, to credit all, examine nothing, and yet ready to dye before they will abjure any of those ceremonies, to which they have been accustomed; others out of hypocrisie frequent sermons, knock their brests, turn up their eyes, pretend zeal, desire reformation, and yet professed userers, gripers, monsters of men, harpies, devils, in their lives to expresse nothing lesse.

What would he have said to see, hear, and reade so many bloudy battels, so many thousands slain at once, such streams of blood able to turn Mils: *unius ob noxam furiasque*, or to

[i] Dum simulant spernere, acquisiverunt sibi 30 annorum spatio bis centena millia librarum annua. Arnold. [k] Et quum interdiu de virtute loquuti sunt, sero in latibulis clunes agitant labore nocturno, Agryppa. [l] 1 Tim. 3. 13. But they shall prevail no longer, their madnesse shall be known to all men. [m] Benignitatis sinus solebat esse, nunc litium officina curia Romana. Budæus. [n] Quid tibi videtur facturus Democritus, si horum spectator contigisset?

make

make sport for princes, without any just cause, " * for vain titles, (saith Austin) precedency, some wench, or such like toy, or out of desire of domineering, vain-glory, malice, revenge, folly, madness," (goodly causes all, *ob quas universus orbis bellis & cædibus misceatur)* whilst Statesmen themselves in the mean time are secure at home, pampered with all delights and pleasures, take their ease, and follow their lusts, not considering what intolerable misery poor soldiers endure, their often wounds, hunger, thirst, &c. the lamentable cares, torments, calamities and oppressions that accompany such proceedings, they feel not, take no notice of it. " So wars are begun, by the perswasion of a few deboished, hair-brain, poor, dissolute, hungry captains, parasitical fawners, unquiet hotspurs, restless innovators, green heads, to satisfie one man's private spleen, lust, ambition, avarice," &c. *tales rapiunt scelerata in prælia causæ. Flos hominum*, Proper men, well proportioned, carefully brought up, able both in body and minde, sound, led like so many [p] beasts to the slaughter in the flower of their years, pride, and full strength, without all remorse and pity, sacrificed to Pluto, killed up as so many sheep, for devils food, 40000 at once. At once, said I, that were tolerable, but these wars last alwayes, and for many ages ; nothing so familiar as this hacking and hewing, massacres, murders, desolations.

———*ignoto cælum clangore remugit*, they care not what mischief they procure, so that they may enrich themselves for the present; they will so long blow the coals of contention, till all the world be consumed with fire. The [a] siege of Troy lasted ten years eight months, there died 870000 Grecians, 670000 Trojans, at the taking of the City, and after were slain 276000 men, women, and children of all sorts. Cæsar killed a million, [b] Mahomet the second Turk 300000 persons: Sicinius Dentatus fought in an hundred battles, eight times in single combat he overcame, had forty wounds before, was rewarded with 140 crowns, triumphed nine times for his good service. M. Sergius had 32 wounds; Scæva the Centurion I know not how many ; every nation had their Hectors, Scipios, Cæsars and Alexanders. Our [c] Edward the fourth was in 26 battles afoot: and as they do all, he glories in it, tis related to his honor. At the siege of Hierusalem 1100000 died with sword and famine. At the battel of Cannas, 70000 men were

* Ob inanes ditionum titulos, ob prereptum locum, ob interceptam mulierculam, vel quod è stultitia natum, vel è malitia, quod cupido dominandi, libido nocendi, &c. [p] Bellum rem plane belluinam vocat Morus. Utop. lib. 2. [a] Munster. Cosmog. l. 5. c. 3. E Dict. Cretens. [b] Jovius vit. ejus. [c] Comineus.

slain,

slain, as * Polibius records, and as many at battle Albye with us; and tis no news to fight from sun to sun, as they did, as Constantine and Licinius, &c. At the siege of Ostend (the devil's Academie) a poor town in respect, a small fort, but a great grave, 120000 men lost their lives, besides whole towns, dorpes, and hospitals, full of maimed souldiers; there were engines, fire-works, and whatsoever the devil could invent to do mischief with 2500000 iron bullets shot of 40 pound weight, three or four millions of gold consumed. "[d] Who (saith mine Author) can be sufficiently amazed at their flinty hearts, obstinacy, fury, blindness, who without any likelyhood of good successe, hazard poor souldiers, and lead them without pitty to the slaughter, which may justly be called the rage of furious beasts, that run without reason upon their own deaths:" * *quis malus genius, quæ furia, quæ pestis, &c.* what plague, what fury brought so devillish, so brutish a thing as war first into mens minds? Who made so soft and peaceable a creature, born to love, mercy, meeknesse, so to rave, rage like beasts, and run on to their own destruction? how may nature expostulate with mankinde, *Ego te divinum animal finxi, &c.* I made thee an harmless, quiet, a divine creature: how may God expostulate, and all good men? yet, *horum facta* (as * one condoles) *tantum admirantur, & heroum numero habent:* these are the brave spirits, the gallants of the world, these admired alone, triumph alone, have statues, crowns, piramids, obelisks to their eternal fame, that immortal Genius attends on them, *hâc itur ad astra.* When Rhodes was besieged, [e] *fossæ urbis cadaveribus repletæ sunt*, the ditches were full of dead carcases: and as when the said Solyman great Turk belegred Vienna, they lay level with the top of the wals. This they make a sport of, and will do it to their friends and confederates, against oaths, vows, promises, by trechery or otherwise.

"[z] ——dolus an virtus? quis in hoste requirat?"

leagues and laws of arms, ([f] *silent leges inter arma*) for their advantage, *omnia jura, divina, humana, proculcata plerumque sunt;* God's and men's laws are trampled under foot, the sword alone determines all; to satisfie their lust and spleen, they care not what they attempt, say, or do,

"[g] Rara fides, probitasque viris qui castra sequuntur."

* Lib. 3. [d] Hist. of the siege of Ostend. fol. 23. * Erasmus de bello. Ut placidum illud animal benevolentiæ natum tam ferina vecordiâ in mutuam rueret pernitiem. * Rich. Dinoth. præfat. Belli civilis Gal. [e] Jovius. [z] Dolus, asperitas, in justitia propria bellorum negotia. Tertul. [f] Tully. [g] Lucan.

Nothing

Nothing so common as to have "[h] father fight against the son, brother against brother, kinsman against kinsman, kingdom against kingdom, province against province, christians against christians:" *a quibus nec unquam cogitatione fuerunt læsi*, of whom they never had offence in thought, word or deed. Infinite treasures consumed, towns burned, flourishing cities sacked and ruinated, *quodque animus meminisse horret*, goodly countries depopulated and left desolate, old inhabitants expelled, trade and traffick decayed, maids defloured, *Virgines nondum thalamis jugatæ, Et comis nondum positis ephæbi;* chast matrons cry out with Andromache, * *Concubitum mox cogar pati ejus, qui interemit Hectorem*, they shall be compelled peradventure to ly with them that erst kil'd their husbands: to see rich, poor, sick, sound, Lords, servants, *eodem omnes incommodo macti*, consumed all or maimed, &c. *Et quicquid gaudens scelere animus audet, & perversa mens*, saith Cyprian, and whatsoever torment, misery, mischief, hell itself, the devil, [i] fury and rage can invent to their own ruin and destruction; so abominable a thing is [k] war, as Gerbelius concludes, *adeo fœda & abominanda res est bellum, ex quo hominum cædes, vastationes, &c.* the scourge of God, cause, effect, fruit and punishment of sin, and not *tonsura humani generis*, as Tertullian cals it, but *ruina*. Had Democritus been present at the late civill wars in France, those abominable wars,

——"bellaque matribus detestata,"

"[l] where in lesse then ten years, ten thousand men were consumed, saith Collignius, 20 thousand Churches overthrown; nay, the whole kingdom subverted (as [m] Richard Dinoth adds.) So many myriades of the Commons were butchered up, with sword, famine, war, *tanto odio utrinque ut barbari ad abhorrendam lanienam obstupescerent*, with such ferall hatred, the world was amazed at it: or at our late Pharsalian fields in the time of Henry the sixt, betwixt the houses of Lancaster and York, an hundred thousand men slain,* one writes;[n] another, ten thousand families were rooted out, "That no man can but marvel, saith Comineus, at that barbarous immanitie,

[h] Pater in filium, affinis in affinem, amicus in amicum, &c. Regio cum regione, regnum regno colliditur. Populus populo in mutuam perniciem, belluarum instar sanguinolente ruentium. *Libanii declam. [i] Ira enim & furor Bellonæ consultores, &c. dementes sacerdotes sunt. [k] Bellum quasi bellua & ad omnia scelera furor immissus. [l] Gallorum decies centum millia ceciderunt, Ecclesiaris 20 millia fundamentis excisa. [m] Belli civilis gal. l. 1. hoc ferali bello & cædibus omnia replevcrunt, & regnum amplissimum à fundamentis pene everterunt, plebis tot myriades gladio, bello, fame miserabiliter perierunt. * Pont. Hutcrus. [n] Comineus. Ut nullus non execretur & admiretur crudelitatem, & barbaram insaniam, quæ inter homines eodem sub cœlo natos, ejusdem linguæ, sanguinis, religionis exercebatur.

ferall

ferall madness, committed betwixt men of the same nation, language and religion." [o] *Quis furor O cives?* "Why do the Gentiles so furiously rage," saith the Prophet David, Psal. 2. 1. But we may ask, why do the Christians so furiously rage?

"* Arma volunt, quare poscunt, rapiuntque juventus?"

Unfit for Gentiles, much lesse for us so to tyranize, as the Spaniard in the West Indies, that killed up in 42 years (if we may believe [p] Bartholomæus à Casa their own bishop) 12 millions of men, with stupend and exquisite torments; neither should I ly (said he) if I said 50 millions. I omit those French Massacres, Sicilian Evensongs, [q] the Duke of Alva's tyrannies, our gunpowder machinations, and that fourth fury, as [r] one cals it, the Spanish inquisition, which quite obscures those ten persecutions,

"[s] ——sævit toto Mars impius orbe."

Is not this [t] *mudus furiosus*, a mad world, as he terms it, *insanum bellum?* are not these mad men, as * Scaliger concludes, *qui in prælio acerbâ morte, insaniæ suæ memoriam pro perpetuo teste relinquunt posteritati;* which leave so frequent battles, as perpetual memorials of their madnesse to all succeeding ages? Would this, think you, have enforced our Democritus to laughter, or rather made him turn his tune, alter his tone, and weep with [u] Heraclitus, or rather howl, [x] roar, and tear his hair in commiseration, stand amazed; or as the Poets faign, that Niobe was for grief quite stupified, and turned to a stone? I have not yet said the worst, that which is more absurd and [y] mad, in their tumults, seditions, civil and unjust wars, [z] *quod stultè suscipitur, impiè geritur, miserè finitur.* Such wars I mean; for all are not to be condemned, as those phantastical Anabaptists vainly conceive. Our Christian Tacticks are all out as necessary as the Roman Acies, or Grecian Phalanx; to be a souldier is a most noble and honorable profession (as the world is) not to be spared, they are our best wals and bulwarks, and I do therefore acknowledge that of * Tully to be most true, "All our civil affairs, all our studies, all our pleading, industrie and commendation lies under the protection of warlike vertues, and whensoever there is any suspition of tu-

[o] Lucan [*] Virg. [p] Bishop of Cuseo an eye witness. [q] Read Meteran of his stupend cruelties. [r] Hensius Austriaco. [s] Virg. Georg. [t] Jansenius Gallobelgicus 1596. Mundus furiosus, inscriptio libri. [*] Exercitat. 250. serm. 4. [u] Fleat Heraclitus an rideat Democritus. [x] Curæ leves loquuntur, ingentes stupent. [y] Arma amens capio, nec sat rationis in armis. [z] Erasmus. [*] Pro Murena. Omnes urbanæ res, omnia studia, omnis fortunis laus & industria latet in tuteba & præcidio bellicæ virtutis, & simul atque increpuit suspicio tumultus, artes illæ nostræ conticescunt.

mult,

mult, all our arts cease;" wars are most behovefull, *& bellatores agricolis civitati sunt utiliores*, as *Tyrius defends: and valor is much to be commended in a wise man; but they mistake most part, *auferre*, *trucidare*, *rapere*, *falsis nominibus virtutem vocant*, &c.* (Twas Galgacus observation in Tacitus) they term theft, murder, and rapine, vertue, by a wrong name, rapes, slaughters, massacres, &c. *jocus & ludus*, are pretty pastimes, as *Ludovicus Vives* notes. "[a] They commonly call the most hair-brain blood-suckers, strongest theeves, the most desperate villains, treacherous rogues, inhumane murderers, rash, cruel and dissolute caitiffs, couragious and generous spirits, heroical and worthy Captains, [b] brave men at arms, valiant and renowned souldiers, possessed with a brute perswasion of false honour," as Pontus Huter in his Burgundian historie complains. By means of which it comes to passe that daily so many voluntaries offer themselves, leaving their sweet wives, children, friends, for sixpence (if they can get it) a day, prostitute their lives and limbs, desire to enter upon breaches, ly sentinel, perdue, give the first onset, stand in the fore front of the battell, marching bravely on, with a cheerful noise of drums and trumpets, such vigor and alacrity, so many banners streaming in the ayr, glittering armours, motions of plumes, woods of pikes, and swords, variety of colours, cost and magnificence, as if they went in triumph, now victors to the Capitol, and with such pomp, as when Darius army marched to meet Alexander at Issus. Void of all fear they run into eminent dangers, Canons mouth, &c. *ut vulneribus suis ferrum hostium hebetent*, saith [c] Barletius, to get a name of valour, honour and applause, which lasts not neither, for it is but a mere flash this fame, and like a rose, *intra diem unum extinguitur*, tis gone in an instant. Of 15000 proletaries slain in a battel, scarce fifteen are recorded in historie, or one alone, the General perhaps, and after a while his and their names are likewise blotted out, the whole battel it self is forgotten. Those Græcian Orators, *summa vi ingenii & eloquentiæ*, set out the renowned overthrows at *Thermopylæ*, *Salamina*, *Marathro*, *Micale*, *Mantinea*, *Cheronæa*, *Platæa*: The Romans record their battel at Cannas, and Pharsalian fields, but they do but record, and we scarce hear of them. And yet this supposed honor, popular applause, desire of immortality by this means, pride and vain-glory spurs them on many times

*Ser. 13. [a] Crudelissimos sævissimosque latrones, fortissimos haberi propugnatores, fidissimos duces habent, bruta persuasione donati. [b] Eobanus Hessus. Quibus omnis in armis vita placet, non ulla juvat nisi morte, nec ullam esse putant vitam, quæ non assueverit armis. [c] Lib. 10. vit. Scanderbeg.

rashly

rashly and unadvisedly, to make away themselves and multitudes of others. Alexander was sorry, because there were no more worlds for him to conquer, he is admired by some for it, *animosa vox videtur, & regia*, twas spoken like a Prince; but as wise [d]Seneca censures him, twas *vox inquissima & stultissima*, twas spoken like a bedlam fool; and that sentence which the same [e]Seneca appropriates to his father Philip and him, I apply to them all, *Non minores fuêre pestes mortalium quàm inundatio, quàm conflagratio, quibus, &c.* they did as much mischief to mortall men as fire and water, those mercilesse elements when they rage. [f]Which is yet more to be lamented, they perswade them this hellish course of life is holy, they promise heaven to such as venture their lives *bello sacro*, and that by these bloody wars, as Persians, Greeks, and Romans of old, as modern Turks do now their Commons, to encourage them to fight, *ut cadant infeliciter*, "If they dy in the field, they go directly to heaven, and shall be canonized for saints," (O diabolical invention) put in the Chronicles, *in perpetuam rei memoriam*, to their eternal memorie: when as in truth, as [g]some hold, it were much better (since wars are the scourge of God for sin, by which he punisheth mortal men's peevishness and folly) such brutish stories were suppressed, because *ad morum institutionem nihil habent*, they conduce not at all to manners, or good life. But they will have it thus neverthelesse, and so they put note of "[h]divinity upon the most cruel and pernicious plague of humane kinde," adore such men with grand titles, degrees, statues, images, [i]honor, applaud and highly reward them for their good service, no greater glory then to die in the field. So Africanus is extolled by Ennius: Mars, and [k]Hercules, & I know not how many besides of old were deified; went this way to heaven, that were indeed bloody butchers, wicked destroyers, and troublers of the world, prodigious monsters, hel-hounds, feral plagues, devourers, common executioners of human kinde, as Lactantius truely proves, and Cyprian to

[d] Nulli beatiores habiti, quàm qui in prœliis cecidissent. Erisonius de rep. Persarum. l. 3. fol. 3. 44. Idem Lactantius de Romanis & Græcis. Idem Ammianus lib. 23. de Parthis. Judicatur is solus beatus apud eos, qui in prœlio fuderit animam. De Benef. lib. 2. c. 1. [e] Nat. quæst. lib. 3. [f] Boterus Amphitridion. Busbequius Turc. hist. Per cædes & sanguinem parare hominibus ascensum in cœlum putant, Lactan. de falsa relig. l. 1. cap. 8. [g] Quoniam bella acerbissima dei flagella sunt quibus hominum pertinaciam punit, ea perpetua oblivione sepelienda potius quam memoriæ mandanda plerique judicant. Rich. Dinoth. præf. hist. Gall. [h] Cruentam humani generis pestem, & perniciem divinitatis notâ insigniunt. [i] Et quod dolendum, applausum habent & occursum viri tales. [k] Herculi eadem porta ad cœlum patuit, qui magnam generis humani partem perdidit.

Donat,

Donat, such as were desperate in wars, and precipitately made away themselves (like those Celtes in Damascen, with ridiculous valour, *ut dedecorosum putarent muro ruenti se subducere*, a disgrace to run away for a rotten wall, now ready to fall on their heads) such as will not rush on a sword's point, or seek to shun a canon's shot, are base cowards, and no valiant men. By which means, *Madet orbis mutuo sanguine*, the earth wallows in her own blood, [a] *Sævit amor ferri & scelerati insania belli;* and for that, which if it be done in private, a man shall be rigorously executed, "[b] and which is no less thanm urder itself; if the same fact be done in publike in wars, it is called manhood, and the party is honored for it."——— [c] *Prosperum & fælix scelus, virtus vocatur.*

We measure all as Turks do, by the event, and most part, as Cyprian notes, in all ages, countreys, places, *sævitiæ magnitudo impunitatem sceleris acquirit*, the foulnesse of the fact vindicates the offender. [d] One is crowned for that which another is tormented:

> "Ille crucem sceleris precium tulit, hic diadema;"

made a Knight, a Lord, an Earl, a great Duke, (as [e] Agrippa notes) for which another should have hung in gibbets, as a terror to the rest,

> ———" [f] & tamen alter,
> Si fecisset idem, caderet sub judice morum."

A poor sheep-stealer is hanged for stealing of victuals, compelled peradventure by necessity of that intollerable cold, hunger, and thirst, to save himself from starving: but a [g] great man in office, may securely rob whole provinces, undo thousands, pill and pole, oppresse *ad libitum*, flea, grinde, tyrannize, enrich himself by spoils of the Commons, be uncontroleable in his actions, and after all, be recompensed with turgent titles, honored for his good service, and no man dare finde fault, or [h] mutter at it.

How would our Democritus have been affected to see a wicked caitiffe, or "[i] fool, a very idiot, a funge, a golden ass, a monster of men, to have many good men, wise men,

[a] Virg. Æneid. 7. [b] Homicidium quum committunt singuli, crimen est, quum publicè geritur, virtus vocatur. Cyprianus. [c] Seneca. [d] Juven. [e] De vanit. scient. de princip. nobilitatis. [f] Juven. Sat. 4. [g] Pausa rapit, quod Natta reliquit. Tu pessimus omnium latro es, as Demetrius the Pirat told Alexander in Curtius. [h] Non ausi mutire, &c. Æsop. [i] Improbum & stultum, si divitem multos bonos viros in servitutem habentem, ob id duntaxat quod ei contingat aureorum numismatum cumulus, ut appendices, & additamenta numismatum. Morus Utopia.

learned

learned men to attend upon him with all submission, as an appendix to his riches, for that respect alone, because he hath more wealth and money, [k] and to honour him with divine titles, and bumbast epithets," to smother him with fumes and eulogies, whom they know to be a dizard, a fool, a covetous wretch, a beast, &c. " because he is rich?" To see *sub exuviis leonis onagrum*, a filthy lothsome carcasse, a Gorgon's head puffed up by parasites, assume this unto himself, glorious titles, in worth an infant, a Cuman asse, a painted sepulchre, an Egyptian temple? To see a withered face, a diseased, deformed, canckred complexion, a rotten carcass, a viperous minde, and Epicurean soul set out with orient pearls, jewels, diadems, perfumes, curious elaborate works, as proud of his clothes as a child of his new coats; and a goodly person, of an angelike divine countenance, a saint, an humble minde, a meek spirit clothed in rags, beg, and now ready to be starved? To see a silly contemptible sloven in apparel, ragged in his coat, polite in speech, of a divine spirit, wise? another neat in clothes, spruce, full of curtesie, empty of grace, wit, talk non-sense?

To see so many lawyers, advocates, so many tribunals, so little Justice; so many Magistrates, so little care of common good; so many Laws, yet never more disorders; *Tribunal litium segetem*, the Tribunal a Labyrinth, so many thousand suits in one court sometimes, so violently followed? To see *injustissimum sæpè juri præsidentem, impium religioni, imperitissimum eruditioni, otiosissimum labori, monstrosum humanitati?* to see a lamb [l] executed, a woolf pronounce sentence, *latro* arraigned, and *fur* sit on the bench, the Judge severely punish others, and do worse himself, [m] *eundem furtum facere & punire*, [n] *rapinam plectere, quum sit ipse raptor?* Laws altered, misconstrued, interpreted *pro* and *con*, as the [o] Judge is made by friends, bribed, or otherwise affected as a nose of wax, good to day, none to morrow; or firm in his opinion, cast in his? Sentence prolonged, changed, *ad arbitrium judicis*, still the same case, " [p] one thrust out of his inheritance, another falsly put in by favor, false forged deeds or wils." *Incisæ leges negliguntur*, laws are made and not kept; or if put in execution, [q] they be some silly ones that are

[k] Eorumq: detestantur Utopienses insaniam, qui divinos honores iis impendunt, quos sordidos & avaros agnoscunt; non alio respectu honorantes, quam quod d tes sint. Idem. lib. 2. [l] Cyp. 2. ad Donat. ep. Ut reus innocens pereat, sit nocens. Judex damnat foras, quod intus operatur. [m] Sidonius Apo. [n] Salvianus l. 3. de providen. [o] Ergo judicium nihil est nisi publica merces. Petronius. Quid faciant leges ubi sola pecunia regnat? Idem. [p] Hic arcentur hæreditatibus liberi, hic donatur bonis alienis, falsum consulit, alter testamentum corrumpit, &c. Idem. [q] Vexat censura columbas.

punished. As put case it be fornication, the father will disinherit or abdicate his child, quite casheer him (out villain, be gone, come no more in my sight); a poor man is miserably tormented with losse of his estate perhaps, goods, fortunes, good name, for ever disgraced, forsaken, and must do penance to the utmost; a mortal sin, and yet make the worst of it, *nunquid aliud fecit*, saith Tranio in the [r] poet, *nisi quod faciunt summis nati generibus?* he hath done no more then what Gentlemen usually do.

"[s] Neque novum, neque mirum, neque secus quam alii solent."

For in a great person, right worshipful Sir, a right honorable Grandy, tis not a venial sin, no not a *peccadillo*, tis no offence at all, a common and ordinary thing, no man takes notice of it; he justifies it in publike, and peradventure brags of it,

"[t] Nam quod turpe bonis, Titio, Seioque, decebat
Crispinum" ——————

[u] Many poor men, yonger brothers, &c. by reason of bad policie and idle education (for they are likely brought up in nó calling), are compelled to beg or steal, and then hanged for theft; then which, what can be more ignominious, *non minus enim turpe principi multa supplicia, quàm medico multa funera*; tis the governour's fault. *Libentiùs verberant quàm docent*, as School-masters do rather correct their pupils, then teach them when they do amisse. "[x] They had more need provide there should be no more theeves and beggers, as they ought with good policy, and take away the occasions, then let them run on, as they do to their own destruction: root out likewise those causes of wrangling, a multitude of lawyers, and compose controversies, *lites lustrales & seculares*, by some more compendious means. Whereas now for every toy and trifle they go to law, [y] *Mugit litibus insanum forum, & sævit invicem discordantium rabies*, they are ready to pull out one another's throats; and for commodity "[z] to squieze blood," saith Hierom, "out of their brother's heart," defame, lie, disgrace, backbite, rail, bear false witnesse, swear, forswear, fight and wrangle, spend their goods, lives, fortunes, friends, undo one another, to enrich an Harpy advocate, that preys upon them both, and cryes Eia Socrates, Eia Xantippe; or some

[r] Plaut. mostel. [s] Idem. [t] Juven. Sat. 4. [u] Quod tot sint fures & mendici, magistratuum culpa fit, qui malos imitantur præceptores, qui discipulos libentius verberant quam docent. Morus Utop. lib. 1. [x] Decernuntur furi gravia & horrenda supplicia, quum potius providendum multò foret ne fures sint, ne cuiquã tam dira furandi aut pereundi sit necessitas. Idem. [y] Boterus de augment. urb. lib. 3. cap. 3. [z] E fraterno corde sanguinem eliciunt.

corrupt

corrupt Judg, that like the [a]Kite in Æsop, while the mouse and frog fought, carried both away. Generally they prey one upon another as so many ravenous birds, brute beasts, devouring fishes, no medium, [b]*omnes hic aut captantur aut captant*; *aut cadavera quæ lacerantur, aut corvi qui lacerant*, either deceive or be deceived; tear others, or be torn in pieces themselves; like so many buckets in a Well, as one riseth another falleth, one's emptie, another's full; his ruine is a ladder to the third; such are our ordinary proceedings. What's the market? A place, according to [c]Anacharsis, wherein they cozen one another, a trap; nay, what's the world itself? [d]A vast chaos, a confusion of maners, as fickle as the air, *domicilium insanorum*, a turbulent troop full of impurities, a mart of walking spirits, göblins, the theatre of hypocrisie, a shop of knavery, flattery, a nursery of villanie, the scene of babling, the school of giddinesse, the academie of vice; a warfare, *ubi velis nolis pugnandum, aut vincas aut succumbas*, in which kill or be killed; wherein every man is for himself, his private ends, and stands upon his own guard. No charity, [e]love, friendship, fear of God, alliance, affinitie, consanguinitie, Christianitie can contain them, but if they be any ways offended, or that string of commodity be touched, they fall foul. Old friends become bitter enemies on a suddain for toyes and small offences, and they that erst were willing to do all mutual offices of love and kindness, now revile and persecute one another to death, with more then Vatinian hatred, and will not be reconciled. So long as they are behoveful, they love, or may bestead each other, but when there is no more good to be expected, as they do by an old dog, hang him up or casheer him: which [f]Cato counts a great indecorum, to use men like old shoes or broken glasses, which are flung to the dunghil; he could not finde in his heart to sell an old Ox, much lesse to turn away an old servant: but they instead of recompense, revile him, and when they have made him an instrument of their villany, as [g]Bajazet the second Emperor of the Turks, did by Acomethes Bassa, make him away, or in stead of [h]reward, hate him to death, as Silius was served by Tiberius. In a word, every man for his own ends. Our *summũ bonum* is

[a] Milvus rapit ac deglubit. [b] Petronius de Crotone civit. [c] Quid forum? locus quo alius alium circumvenit. [d] Vastum chaos, larvarum emporium, theatrum hypocrisios, &c. [e] Nemo cœlum, nemo jusjurandum, nemo Jovem pluris facit, sed omnes apertis oculis bona sua computant Petron. [f] Plutarch. vit. ejus. Indecorũ animatis ut calceis uti aut vitris, quæ ubi fracta abjicimus, nam ut de meipso dicam, nec bovem senem vendideram, nedum hominem natu grandem laboris socium. [g] Jovius. Cum innumera illius beneficia rependere non posset aliter, interfici jussit. [h] Beneficia eo usque lata sunt dum videntur solvi posse, ubi multum antevenere pro gratia odium redditur. Tac.

commodity, and the goddesse we adore *Dea moneta*, Queen money, to whom we daily offer sacrifice, which steers our hearts, hands, [i]affections, all: that most powerful goddess, by whom we are reared, depressed, elevated, [k]esteemed the sole commandresse of our actions, for which we pray, run, ride, go, come, labor, and contend as fishes do for a crum that falleth into the water. Its not worth, vertue, (that's *bonum theatrale)* wisdom, valor, learning, honesty, religion, or any sufficiency for which we are respected, but [l]money, greatnesse, office, honour, authority; honesty is accounted folly; knavery, policie; [m]men admired out of opinion, not as they are, but as they seem to be: such shifting, lying, cogging, ploting, counterploting, temporizing, flattering, cozening, dissembling, "[n]that of necessity one must highly offend God if he be conformable to the world," *Cretizare cum Crete*, "or else live in contempt, disgrace and misery." One takes upon him temperance, holinesse, another austeritie, a third an affected kinde of simplicity, when as indeed he, and he, and he, and the rest are "[a]hypocrites, ambodexters," out sides, so many turning pictures, a lyon on the one side, a lamb on the other[b]. How would Democritus have been affected to see these things?

To see a man turn himself into all shapes like a camelion, or as Proteus, *omnia transformans sese in miracula rerum*, to act twenty parts and persons at once, for his advantage, to temporize and vary like Mercurie the Planet, good with good; bad with bad; having a several face, garb, and character for every one he meets; of all religions, humors, inclinations; to fawn like a Spaniel, *mentitis & mimicis obsequiis*, rage like a lion, bark like a cur, fight like a dragon, sting like a serpent, as meek as a lamb, and yet again grin like a tygre, weep like a crocodile, insult over some, and yet others domineer over him, here command, there crouch, tyrannize in one place, be bafled in another, a wise man at home, a fool abroad to make others merry.

To see so much difference betwixt words and deeds, so many parasanges betwixt tongue and heart, men like stage-players act variety of parts, [c]give good precepts to others, sore aloft, whilest they themselves grovel on the ground.

[i] Paucis charior est fides quam pecunia. Salust. [k] Prima fere vota & cunctis, &c. [l] Et genus & formam regina pecunia donat. Quantum quisque sua nummorum servat in arca, tantum habet & fidei. [m] Non à peritiâ sed ab ornatu & vulgi vocibus habemur excellentes. Cardan. l. 2. de cons. [n] Perjurata suo postponit numina lucro, Mercator. Ut necessarium sit vel Deo displicere, vel ab hominibus contemni, vexari, negligi. [a] Qui Curios simulant & Bacchanalia vivunt. [b] Tragelapho similes vel centauris, sursum homines, deorsum equi. [c] Præceptis suis cœlum promittunt, ipsi interim pulveris terreni vilia mancipia.

To

To see a man protest friendship, kisse his hand, [d] *quem mallet truncatum videre* [e] smile with an intent to do mischief, or cozen him whom he salutes, * magnifie his friend unworthy with hyperbolical eulogiums; his enemy albeit a good man, to vilifie and disgrace him, yea all his actions, with the utmost that livor and malice can invent.

To see a [f] servant able to buy out his Master, him that carries the mace more worth then the magistrate, which Plato lib. 11. de leg. absolutely forbids, Epictetus abhors. An horse that tils the [g] land fed with chaff, an idle jade have provender in abundance; him that makes shoes go barefoot himself, him that sells meat almost pined; a toiling drudge starve, a drone flourish.

To see men buy smoke for wares, castles built with fools heads, men like apes follow the fashions in tires, gestures, actions: if the King laugh, all laugh;

> " [h] Rides? majore chachinno
> Concutitur, flet si lachrimas conspexit amici."

[i] Alexander stooped, so did his Courtiers; Alphonsus turned his head, and so did his parasites. [k] Sabina Poppea, Nero's wife, wore amber-colour'd hair, so did all the Roman ladies in an instant, her fashion was theirs.

To see men wholly led by affection, admired and censured out of opinion without judgement: an inconsiderate multitude, like so many dogs in a village, if one bark all bark without a cause: as fortune's fan turns, if a man be in favor, or commended by some great one, all the world applauds him; [l] if in disgrace, in an instant al hate him, and as at the Sun when he is eclipsed, that erst took no notice, now gaze, and stare upon him.

To see a man [m] wear his brains in his belly, his guts in his head, an hundred oaks on his back, to devour 100 oxen at a meal, nay more, to devour houses and towns, or as those Anthropophagi, [n] to eat one another.

To see a man roll himself up like a snow ball, from base beggery to right worshipfull and right honourable titles, injustly to

[d] Æneas Silv. [e] Arridere homines ut sæviant, blandiri ut fallant. Cyp: ad Donatum. * Love and hate are like the two ends of a perspective glass, the one multiplies, the other makes less. [f] Ministri locupletiores iis quibus mins ratur, servus majores opes habens quam patronus. [g] Qui terram colunt equi paleis pascuntur, qui otiantur caballi avenâ saginantur, discalceatus discurrit qui calces aliis facit. [h] Juven. [i] Bodin, lib. 4. de repub. cap. 6. [k] Plinius l. 37. cap. 3. capillos habuit succineos, exinde factum ut omnes puellæ Romanæ colorem illum affectarent. [l] Odit damnatos. Juv. [m] Agrippa ep. 28. l. 7. Quorum cerebrum est in ventre, ingenium in patinis. [n] Psal. They eat up my people as bread.

screw himself into honours and offices; another to starve his genius, damn his soul to gather wealth, which he shall not enjoy, which his prodigal son melts and consumes in an instant[o].

To see the κακοζηλίαν of our times, a man bend all his forces, means, time, fortunes, to be a favorite's favorite's favorite, &c. a parasite's parasite's parasite, that may scorn the servile world as having enough already.

To see an hirsute beggar's brat, that lately fed on scraps, crept and whin'd, crying to all, and for an old jerkin ran of errands, now ruffle in silk and sattin, bravely mounted, jovial and polite, now scorn his old friends and familiars, neglect his kindred, insult over his betters, domineer over all.

To see a scholar crouch and creep to an illiterate pesant for a meal's meat; a scrivener better paid for an obligation; a faulkner receive greater wages than a student: a lawyer get more in a day then a philosopher in a year, better reward for an hour, then a scholar for a twelve moneths studie; him that can * paint Thais, play on a fiddle, curl hair, &c. sooner get preferment than a philologer or a poet.

To see a fond mother, like Æsop's ape, hug her child to death, a [s] wittal wink at his wive's honesty, and too perspicuous in all other affairs; one stumble at a straw, and leap over a block; rob Peter, and pay Paul; scrape unjust sums with one hand, purchase great Mannors by corruption, fraud and cozenage, and liberally to distribute to the poor with the other, give a remnant to pious uses, &c. Peny wise, pound foolish; Blind men judge of colours; wise men silent, fools talk; [t] finde fault with others, and do worse themselves; * denounce that in publike which he doth in secret; and which Aurelius Victor gives out of Augustus, severely censure that in a third, of which he is most guilty himself.

To see a poor fellow, or an hired servant venture his life for his new master that will scarce give him his wages at year's end; A country colone toil and moil, till and drudg for a prodigal idle drone, that devours all the gain, or lasciviously consumes with phantastical expences; A noble man in a bravado to encounter death, and for a small flash of honor to cast away himself; A worldling tremble at an Executor, and yet not fear hel-fire; To wish and hope for immortality, desire to be happy,

[o] Absumit hæres cæcuba dignior servata centum clavibus, & mero distinguet pavimentis superbo, pontificum potiore cœnis. Hor. * Qui Thaidem pingere, inflare tibiam, crispare crines. [s] Doctus spectare lacunar. [t] Tullius. Est enim proprium stultitiæ aliorum cernere vitia, oblivisci suorum. Idem Aristippus Charidemo apud Lucianũ. Omnino stultitiæ cujusdam esse puto, &c. * Execrari publicè quod occultè agat. Salvianus lib. de pro. acres ulciscendis vitiis quibus ipsi vehementer indulgent.

and

and yet by all means avoyd death, a necessary passage to bring him to it.

To see a fool-hardy fellow like those old Danes, *qui decollari malunt quam verberari*, die rather then be punished, in a sottish humor imbrace death with alacrity, yet [u] scorn to lament his own sins and miseries, or his dearest friends departures.

To see wise men degraded, fools preferred, one govern Towns and Cities, and yet a silly woman over-rules him at home; [*] Command a Province, and yet his own servants or children prescribe laws to him, as Themistocles son did in Greece; "[x] What I will (said he) my mother will, and what my mother will, my father doth." To see horses ride in a Coach, men draw it; dogs devour their masters; towers build masons; children rule; old men go to school; women wear the breeches; [y] sheep demolish towns, devour men, &c. And in a word, the world turned upside downward. *O viveret Democritus.*

[z] To insist in every particular were one of Hercules labors, there's so many ridiculous instances, as motes in the Sun. *Quantum est in rebus inane?* And who can speak of all? *Crimine ab uno disce omnes*, take this for a taste.

But these are obvious to sense, trivial and well known, easie to be discerned. How would Democritus have been moved, had he seen [*] the secrets of their hearts? If every man had a window in his brest, which Momus would have had in Vulcan's man, or that which Tully so much wisht it were written in every man's forehead, *Quid quisque de republicâ sentiret*, what he thought; or that it could be effected in an instant, which Mercurie did by Charon in Lucian, by touching of his eyes, to make him discern *semel & simul rumores & susurros.*

> " Spes hominum cæcas, morbos, votumque labores,
> Et passim toto volitantes æthere curas."
>
> Blinde hopes and wishes, their thoughts and affairs,
> Whispers and rumors, and those flying cares.

[u] Adamus eccl. hist. cap. 212. Siquis damnatus fuerit, lætus esse gloria est; nam lachrymas & planctum cæteraq; compunctionum genera quæ nos salubria censemus, ita abominantur Dani, ut nec pro peccatis nec pro defunctis amicis ulli flere liceat. [*] Orbi dat leges foras, vix famulum regit sine strepitu domi. [x] Quicquid ego volo hoc vult mater mea, & quod mater vult, facit pater. [y] Oves, olim mite pecus, nunc tam indomitum & edax ut homines devorent, &c. Morus Utop. lib. 1. [z] Diversos variis tribuit natura furores. [*] Democrit. ep. præd. Hos dejerantes & potantes deprehendet, hos vomentes, illos litigantes, invidias molientes, suffragantes, venena miscentes, in amicorum accusationem subscribentes, hos gloria, illos ambitione, cupiditate, mente captos, &c.

That he could *cubiculorum obductas foras recludere, & secreta cordium penetrare*, which [y] Cyprian desired, open doors and locks, shoot bolts, as Lucian's Gallus did with a feather of his tail: or Gyges invisible ring, or some rare perspective glass, or *Otacousticon*, which would so multiply species, that a man might hear and see all at once (as [z] Martianus Capella's Jupiter did in a spear which he held in his hand, which did present unto him all that was daily done upon the face of the earth), observe cuckolds horns, forgeries of alcumists, the philosopher's stone, new projectors, &c. and all those works of darknesse, foolish vows, hopes, fears and wishes, what a deal of laughter would it have afforded? He should have seen Wind-mils in one man's head, an Hornet's nest in another. Or had he been present with Icaromenippus in Lucian at Jupiter's whispering place, [a] and heard one pray for rain, another for fair weather; one for his wive's, another for his father's death, &c. "to ask that at God's hand which they are abashed any man should hear:" How would he have been confounded? Would he, think you, or any man else, say that these men were well in their wits?

"Hæc sani esse hominis quis sanus juret Orestes?"

Can all the Hellebor in the Anticyræ cure these men? No sure, "* an acre of Hellebor will not do it."

That which is more to be lamented, they are mad like Seneca's blind woman, and will not acknowledge, or [b] seek for any cure of it, for *pauci vident morbum suum, omnes amant*, If our leg or arm offend us, we covet by all means possible to redresse it; [c] and if we labor of a bodily disease, we send for a physician; but for the diseases of the minde we take no notice of them [d]: Lust harrows us on the one side, envy, anger, ambition on the other. We are torn in pieces by our passions, as so many wilde horses, one in disposition, another in habit; one is melancholy, another mad; [e] and which of us all seeks

[y] Ad Donat. ep. 2. l. 1. O si posses in specula sublimi constitutus, &c. [z] Lib. 1. de nup. Philol. in qua quid singuli nationũ populi quotidianis motibus agitarent, relucebat. [a] O Jupiter contingat mihi aurũ, hæreditas, &c. Multas da Jupiter annos, Dementia quanta est hominum, turpissima vota diis insusurrant, si quis admoverit aurem, conticescunt; & quod scire homines nolunt, Deo narrant. Senec. ep. 10. l. 1. *Plautus Menech. non potest hæc res Hellebori jugere obtinerier. [b] Eoq; gravior morbus quo ignotior periclitanti. [c] Quæ lædunt oculos, festinas demere; si quid est animum, differs curandi tempus in annum. Hor. [d] Si caput, crus dolet, brachium &c. Medicum accersimus, recte & honeste, si par etiam industria in animi morbis poneretur. Joh. Peletius Jesuita. lib. 2. de hum. affec. morborumque cura. [e] Et quotusquisque tamen est qui contra tot pestes medicum requirat vel ægrotare se agnoscat? ebullit ira, &c. Et nos tamen ægros esse negamus. Incolumes medicum recusant. Præsens ætas stultitiam priscis exprobrat. Bud. de affec. lib. 5.

for

for help, doth acknowledge his error, or knows he is sick? As that stupid fellow put out the candle, because the biting fleas should not finde him; he shrouds himself in an unknown habit, borrowed titles, because no body should discern him. Every man thinks with himself *Egomet videor mihi sanus*, I am well, I am wise, and laughs at others. And tis a generall fault amongst them all, that [f] which our forefathers have approved, diet, apparel, opinions, humors, customs, manners, we deride and reject in our time as absurd. Old men account Juniors all fools, when they are meer dizards; and as to sailers

———" terræque urbesque recedunt"———

they move, the land stands still, the world hath much more wit, they dote themselves. Turks deride us, we them; Italians Frenchmen, accounting them light headed fellows, the French scoffe again at Italians, and at their several customs; Greeks have condemned all the world but themselves of barbarism, the world as much vilifies them now; we account Germans heavy, dull fellows, explode many of their fashions; they as contemptibly think of us; Spaniards laugh at all, and all again at them. So are we fools and ridiculous, absurd in our actions, carriages, dyet, apparel, customs and consultations; we [h] scoffe and point one at another, when as in conclusion all are fools, " *and they the veriest asses that hide their ears most." A private man if he be resolved with himself, or set on an opinion, accounts all idiots and asses that are not affected as he is,

———" [i] nil rectum, nisi quod placuit sibi, ducit,"

that are not so minded, [k] *(quodque volunt homines se bene velle putant)* all fools that think not as he doth: he will not say with Atticus, *Suam quisq; sponsam, mihi meam*, let every man enjoy his own spouse; but his alone is fair, *suus amor*, &c. and scorns all in respect of himself, [l] will imitate none, hear none [m] but himself, as Pliny said, a law and example to himself. And that which Hippocrates, in his epistle to Dyonysius, reprehended of old, is verified in our times, *Quisque in alio superfluum esse censet, ipse quod non habet nec curat*, that which he hath not himself or doth not esteem, he accounts superfluity, an idle quality, a meer foppery in another: like Æsop's fox, when he had lost his tail, would have all his fellow foxes cut off theirs. The Chinezes say, that we Euro-

[f] Senes pro stultis habent juvenes. Balth. Cast. [h] Clodius accusat mœchos. * Omnium stultissimi qui auriculas studiosè tegunt. Sat. Menip. [i] Hor. Ep. st. 2. [k] Prosper. [l] Statim sapiunt, statim sciunt, neminem reverentur, neminem imitantur, ipsi sibi exemplo. Plin. epist. lib. 8. [m] Nulli alteri sapere concedit, ne desipere videatur. Agrip.

peans

peans have one eye, they themselves two, all the world else is blinde: (though *Scaliger accounts them Brutes too, *merum pecus,)* so thou and thy sectaries are only wise, others indifferent, the rest beside themselves, meer idiots and asses. Thus not acknowledging our own errors and imperfections, we securely deride others, as if we alone were free, and spectators of the rest, accounting it an excellent thing, as indeed it is, *Alienâ optimum frui insaniâ*, to make ourselves merry with other men's obliquities, when as he himself is more faulty then the rest :*mutato nomine, de te fabula narratur*, he may take himself by the nose for a fool; and which one cals *maximum stultitiæ specimen*, to be ridiculous to others, and not to perceive or take notice of it, as Marsyas was when he contended with Apollo, *non intelligens se deridiculò haberi*, saith *Apuleius; tis his own cause, he is a convict madman, as [n] Austin wel infers, "In the eyes of wise men and angels he seems like one, that to our thinking walks with his heels upwards. So thou laughest at me, and I at thee, both at a third; and he returns that of the poet upon us again, [o] *Hei mihi, insanire me aiunt, quum ipsi ultrò insaniant.* We accuse others of madnesse, of folly, and are the veriest dizards ourselves. For it is a great sign and propertie of a fool (which Eccl. 10. 3. points at) out of pride and self-conceit to insult, vilifie, condemn, censure, and call other men fools (*Non videmus manticæ quod à tergo est)* to tax that in others, of which we are most faulty; teach that which we follow not our selves: For an inconstant man to write of constancy, a prophane liver prescribe rules of sanctity and piety, a dizard himself make a treatise of wisdom, or with Salust to rail down right at spoilers of countreys, and yet in *office to be a most grievous poler himself. This argues weakness, and is an evident sign of such parties indiscretion. [p] *Peccat uter nostrum cruce dignius?* "Who is the fool now?" Or else peradventure in some places we are all mad for company, and so tis not seen, *Satietas erroris & dementiæ, pariter absurditatem & admirationem tollit.* Tis with us, as it was of old (in [a] Tullie's censure at least) with C. Pimbria in Rome, a bold, hair-brain, mad fellow, and so esteemed of all, such only excepted, that were as mad as himself: now in such a case there is [b] no notice taken of it.

*Omnis orbis persecutio a persis ad Lusitaniam. *2 Florid. [n] August. Qualis in oculis hominū qui inversis pedibus ambulat, talis in oculis sapientum & angelorum qui sibi placet, aut cui passiones dominantur. [o] Plautus Menechmi. *Governor of Asnich by Cæsar's appointment. [p] Nunc sanitatis patrocinium est insanientium turba. Sen. [a] Pro Roscio Amerino, & quod inter omnes constat insanissimus, nisi inter eos, qui ipsi quoque insaniunt. [b] Necesse est cum insanientibus furere, nisi solus relinqueris. Petronius.

" Nimirum

" Nimirum insanus paucis videatur; eò quod
Maxima pars hominum morbo jactatur eodem.

When all are mad, where all are like opprest,
Who can discern one mad man from the rest?"

But put case they do perceive it, and some one be manifestly convict of madnes, [c] he now takes notice of his folly, be it in action, gesture, speech, a vain humour he hath in building, bragging, jangling, spending, gaming, courting, scribling, prating, for which he is ridiculous to others, [d] on which he dotes, he doth acknowledge as much: yet with all the rhetorick thou hast, thou canst not so recall him, but to the contrary notwithstanding, he will persevere in his dotage. Tis *amabilis insania, & mentis gratissimus error*, so pleasing, so delicious, that he [e] cannot leave it. He knows his error, but will not seek to decline it, tell him what the event will be, beggery, sorrow, sicknesse, disgrace, shame, losse, madnesse, yet [f] " an angry man will prefer vengeance, a lascivious his whore, a thief his booty, a glutton his belly, before his welfare. Tel an Epicure, a covetous man, an ambitious man of his irregular course, wein him from it a little, *pol me occidistis amici*, he cries anon, you have undone him, and as [g] a " dog to his vomit," he returns to it again; no perswasion will take place, no counsell, say what thou canst,

Clames licit & mare cœlo
—— Confundas, surdo narras,

demonstrate as Ulysses did to [h] Elpenor and Gryllus, and the rest of his companions " those swinish men," he is irrefragable in his humor, he will be a hog still; bray him in a morter, he will be the same. If he be in an heresie, or some perverse opinion, setled as some of our ignorant Papists are, convince his understanding, shew him the several follies and absurd fopperies of that sect, force him to say, *veris vincor*, make it as cleer as the sun, [i] he will erre still, peevish and obstinate as he is; and as he said [k] *si in hoc erro, libenter erro, nec hunc errorem auferri mihi volo;* I will do as I have done, as my predecessors have done, [l] and as my friends now do: I will dote for company. Say now, are these men [m] mad or

[c] Quoniam non est genus unum stultitiæ qua me insanire putas. [d] Stultum me farcor, liceat concedere verum, Atque etiam insanum. Hor. [e] Odi nec possum cupiens nec esse quod odi. Ovid. Errore grato libenter omnes insanimus. [f] Amator scortum vitæ præponit, iracundus vindictam; fur prædam, parasitus gulam, ambitiosus honores, avarus opes, &c. odimus hæc & accersimus. Cardan. l. 2. de conso. [g] Prov. 26. 11. [h] Plutarch. Gryllo. sulli homines sic Clem. Alex. vo. [i] Non persuadebis, etiamsi persuaseris. [k] Tully. [l] Malo cum illis insanire, quam cum aliis bene sentire. [m] Qui inter hos enutriuntur, non magis sapere possunt, quàm qui in culinâ bene olere. Petron.

no,

no, [n] *Heus age responde?* are they ridiculous? *cedo quemvis arbitrum*, are they *sanæ mentis*, sober, wise, and discreet? have they common sense?

——— "[o] uter est insanior horum?"

I am of Democritus opinion for my part, I hold them worthy to be laughed at; a company of brain-sick disards, as mad as [p] Orestes and Athamas, that they may go "ride the ass," and all sail along to the Anticyræ, in the "ship of fools" for company together. I need not much labor to prove this which I say otherwise then thus, make any solemn protestation, or swear, I think you will beleeve me without an oath; say at a word, are they fools? I refer it to you, though you be likewise fools and madmen your selves, and I as mad to ask the question; for what said our comical Mercurie?

"[q] Justum ab injustis petere insipientia est.
Ile stand to your censure yet, what think you?"

But for as much as I undertook at first, that Kingdoms, Provinces, families, were melancholy as well as private men, I will examin them in particular, and that which I have hitherto dilated at random, in more general terms, I will particularly insist in, prove with more special and evident arguments, testimonies, illustrations, and that in brief.

"[a] Nunc accipe quare desipiant omnes æque ac tu."

My first argument is borrowed from Solomon, an arrow drawn out of his sententious quiver, Pro. 3. 7. "Be not wise in thine own eyes." And 26. 12. "Seest thou a man wise in his own conceit? more hope is of a fool then of him." Isay pronounceth a woe against such men. cap. 5. 21. "that are wise in their own eyes, and prudent in their own sight." For hence we may gather, that it is a great offence, and men are much deceived that think too well of themselves, an especial argument to convince them of folly. Many men (saith [b] Seneca) "had been without question wise, had they not had an opinion that they had attained to perfection of knowledge already, even before they had gone half way," too forward, too ripe, *præproperi*, too quick and ready, [c] *citò prudentes, citò pii, citò mariti, citò patres, citò sacerdotes, citò omnis officii capaces & curiosi*, they had too good a conceipt of themselves, and that marred all; of their worth, va-

[n] Persius. [o] Hor. 2. ser. [p] Vesanum exagitant pueri, innuptæque puellæ. [q] Plautus. [a] Hor. 1. 2. sat. 2. Superbam stultitiam Plinius vocat. 7. epist. 21. quod semel dixi, fixum ratumq; sit. [b] Multi sapientes proculdubio fuissent, si se non putassent ad sapientiæ summum pervenisse. [c] Idem.

lour,

lour, skil, art, learning, judgement, eloquence, their good parts; all their geese are swans, and that manifestly proves them to be no better then fools. In former times they had but seven wise men, now you can scarse find so many fools. Thales sent the golden Tripos, which the Fishermen found, and the oracle commanded to be * " given to the wisest, to Bias, Bias to Solon, &c." If such a thing were now found, we should all fight for it, as the three goddesses did for the golden apple, we are so wise: we have women-politicians, children metaphysitians; every silly fellow can square a circle, make perpetual motions, find the philosopher's stone, interpret Apocalypsis, make new Theorics, a new systeme of the world, new Logick, new Philosophie, &c. *Nostra utique regio*, saith [d] Petronius, " our countrey is so full of deified spirits, divine souls, that you may sooner finde a God than a man amongst us," we think so well of our selves, and that is an ample testimony of much folly.

My second argument is grounded upon the like place of Scripture, which though before mention'd in effect, yet for some reasons is to be repeated (& by Plato's good leave, I may do it, [e] *δι's τὸ καλὸν ῥηθὲν ἀδὲν βλάπτει*) " Fools (saith David) by reason of their transgressions," &c. Psal. 107. 17. Hence Musculus infers all transgressors must needs be fools. So we reade Rom. 2. " Tribulation and anguish on the soul of every man that doeth evil;" but all do evil. And Isay, 65. 14. " My servants shall sing for joy, and [f] ye shall cry for sorrow of heart, and vexation of minde." 'Tis ratified by the common consent of all philosophers. " Dishonesty (saith Cardan) is nothing else but folly and madnesse. [g] *Probus quis nobiscum vivit?* Shew me an honest man. *Nemo malus qui non stultus*, tis Fabius aphorism to the same end. If none honest, none wise, then all fools. And well may they be so accounted: for who will account him otherwise, *Qui iter adornat in occidentem, quum properaret in orientem?* that goes backward all his life, westward, when he is bound to the east? or hold him a wise man (saith [h] Musculus) " that prefers momentary pleasures to eternity, that spends his master's goods in his absence, forthwith to be condemned for it?" *Nequicquam sapit qui sibi non sapit*, who wil say that a sick man is wise, that eats and drinks to overthrow the temperature of his body? Can you account him

* Plutarchus Solone. Detur sapientiori. [d] Tam præsentibus plena est numinibus, ut facilius possis Deum quam hominem invenire. [e] Pulchrum bis dicere non nocet. [f] Malefactors. [g] Who can finde a faithful man? Pro. 20. 6. [h] In Psal. 49. Qui momentanea sempiternis, qui delapidat heri absentis bona, mox in jus vocandus & damnandus.

wise

wise or discreet that would willingly have his health, and yet wil do nothing that should procure or continue it? [i] Theodoret, out of Plotinus the Platonist, "holds it a ridiculous thing for a man to live after his own laws, to do that which is offensive to God, and yet to hope that he should save him: and when he voluntarily neglects his own safety, and contemns the means, to think to be delivered by another: who will say these men are wise?

A third argument may be derived from the precedent, [k] all men are carried away with passion, discontent, lust, pleasures, &c. they generally hate those vertues they should love, and love such vices they should hate. Therefore more than melancholy, quite mad, bruit beasts, and void of reason, so Chrysostome contends; "or rather dead and buried alive," as [l] Philo Judeus concludes it for a certainty, "of all such that are carried away with passions, or labour of any disease of the minde. Where is fear and sorrow," there [m] Lactantius stiffely maintains, "wisdom cannot dwell.

—— "qui cupiet, metuet quoque porrò,
Qui metuens vivit, liber mihi non erit unquam."

Seneca and the rest of the stoicks are of opinion, that where is any the least perturbation, wisdom may not be found. "What more ridiculous," as [n] Lactantius urgeth, "then to hear how Xerxes whipped the Hellespont, threatned the Mountain Athos, and the like. To speak *ad rem*, who is free from passion? [o] *Mortalis nemo est quem non attingat dolor, morbusve*, as [p] Tully determines out of an old Poem, no mortal men can avoid sorrow and sicknes, and sorrow is an unseparable companion from melancholy. [q] Chrysostome pleads farther yet, that they are more then mad, very beasts, stupified and void of common sense: "For how (saith he) shall I know thee to be a man, when thou kickest like an ass, neighest like an horse after women, ravest in lust like a bull, ravenest like a bear, stingest like a scorpion, rakest like a wolf,

i Perquam ridiculum est homines ex animi sententia vivere, & quæ Diis ingrata sunt exequi, & tamen à solis Diis vella salvos fieri, quum propriæ salutis curam abjecerint. Theod. c. 6. de provid. lib. de curat. græc. affect. [k] Sapiens sibi qui imperiosus, &c. Hor. 2. ser. 7. [l] Conclus. lib. de vic. offer. certum est animi morbis laborantes pro mortuis consendos. [m] Lib. de sap. Ubi timor adest, sapientia adesse nequit. [n] Quid insanius Xerxe Hellespontum verberante, &c. [o] Eccl. 21. 12. Where is bitternesse, there is no understanding. Prov. 12. 16. An angry man is a fool. [p] 3. Tusc. Injuria in sapientem non cadit. [q] Hom. 6. in 2. Epist. ad Cor. Hominem te agnoscere nequeo, cum tanquam asinus recalcitres, lascivias ut taurus, hinnias ut equus post mulieres, ut ursus ventri indulgeas, quum rapias ut lupus, &c. at inquis formam hominis habeo, Id magis terret, quum feram humana specie videre me putem.

as

as subtile as a fox, as impudent as a dog? Shall I say thou art a man, that hast all the symptoms of a beast? How shall I know thee to be a man? by thy shape? That affrights me more, when I see a beast in likenesse of a man.

[r] Seneca cals that of Epicurus, *magnificam vocem*, an heroical speech, "A fool still begins to live," and accounts it a filthy lightnesse in men, every day to lay new foundations of their life, but who doth otherwise? One travels, another builds; one for this, another for that business, and old folks are as far out as the rest; *O dementem senectutem*, *Tully* exclaims. Therefore yong, old, middle age, all are stupid, and dote.

* Æneas Sylvius, amongst many other, sets down three special wayes to finde a fool by. He is a fool that seeks that he cannot finde: He is a fool that seeks that, which being found will do him more harm then good: He is a fool, that having variety of wayes to bring him to his jorney's end, takes that which is worst. If so, me thinks most men are fools; examine their courses, and you shal soon perceive what dizards and mad men the major part are.

Beroaldus will have drunkards, afternoon men, and such as more then ordinarily delight in drink, to be mad. The first pot quencheth thirst, so Panyasis the Poet determines in *Athenæus*, *secunda gratiis*, *horis & Dyonisio*: the second makes merry, the third for pleasure, *quarta ad insaniam*, the fourth makes them mad. If this position be true, what a catalogue of mad men shall we have? what shall they be that drink four times four? *Nonne supra omnem furorem*, *supra omnem insaniam reddunt insanissimos?* I am of his opinion, they are more than mad, much worse than mad.

The [b] Abderites condemned Democritus for a mad man, because he was sometimes sad, and sometimes again profusely merry. *Hâc Patriâ* (saith Hyppocrates) *ob risum furere & insanire dicunt*, his countrey men hold him mad because he laughs; [c] and therefore "he desires him to advise all his friends at Rodes, that they do not laugh too much, or be over sad." Had those Abderites been conversant with us, and but seen what [d] fleering and grining there is in this age, they would certainly have concluded, we had been all out of our wits.

[r] Epist. lib. 2. 13. Stultus semper incipit vivere, fœda hominum levitas, nova quotidie fundamenta vitæ ponere, novas spes, &c. * De curial. miser. Stultus, qui quærit quod nequit invenire, stultus qui quærit quod nocet inventum, stultus qui cum plures habet calles, deteriorem deligit. Mihi videntur omnes deliri, amentes, &c. [b] Ep. Demagete. [c] Amicis nostris Rhodi dicito, ne nimium rideant, aut nimium tristes sint. [d] Per multum risum poteris cognoscere stultum. Offic. 3. c. 9.

Aristotle

Aristotle in his Ethicks holds, *fælix idemque sapiens*, to be wise and happy are reciprocal terms, *bonus idemq; sapiens honestus*. Tis [c] Tullie's paradox, "wise men are free, but fools are slaves," liberty is a power to live according to his own Laws, as we wil our selves: who hath this liberty? who is free?

——— [f] "sapiens sibique imperiosus,
Quem neque pauperies, neque mors, neque vincula terrent,
Responsare cupidinibus, contemnere honores
Fortis, & in seipso totus teres atque rotundus.

He is wise that can command his own will,
Valiant and constant to himself still,
Whom poverty nor death, nor bands can fright,
Checks his desires, scorns honours, just and right."

But where shall such a man be found? If no where, then *è diametro*, we all are slaves, senselesse, or worse. *Nemo malus fælix*. But no man is happy in this life, none good, therefore no man wise.

* "Rari quippe boni"——

For one vertue you shall finde ten vices in the same party; *pauci Promethei, multi Epimethei*. We may peradventure usurp the name, or attribute it to others for favor, as Carolus Sapiens, Philippus Bonus, Lodovicus Pius, &c. and describe the properties of a wise man, as Tully doth an Orator, Xenophon Cyrus, Castilio a Courtier, Galen Temperament, An aristocrasie is described by Politicians. But where shall such a man be found?

"Vir bonus & sapiens, qualem vix repperit unum
Millibus è multis hominum consultus Apollo.

A wise, a good man in a million,
Apollo consulted could scarce finde one."

A man is a miracle of himself, but Trismegistus adds, *Maximum miraculum homo sapiens*, a wise man is a wonder: *multi Thirsigeri, pauci Bacchi*.

Alexander when he was presented with that rich and costly casket of King Darius, and every man advised him what to put in it, he reserved it to keep Homer's works, as the most precious Jewell of humane wit, and yet [a] Scaliger upbraids Homer's Muse, *Nutricem insanæ sapientiæ*, a nurserie of madnesse, [b] impudent as a Court Lady, that blushes at nothing. Jacobus Mycillus, Gilbertus Cognatus, Erasmus, and almost

[c] Sapientes liberi, stulti servi, libertas est potestas, &c. [f] Hor. 2. ser. 7.
* Juven. [a] Hypocrit. [b] Ut mulier aulica nullius pudens.

all

all posterity admire Lucian's luxuriant wit, yet Scaliger rejects him in his censure, and cals him the Cerberus of the Muses. Socrates, whom all the world so much magnified, is by Lactantius and Theodoret condemned for a fool. Plutarch extols Seneca's wit beyond all the Greeks, *nulli secundus*, yet [c] Seneca saith of himself, "when I would solace myself with a fool, I reflect upon myself, and there I have him." Cardan in his 16 book of Subtilties, reckons up twelve supereminent, acute Philosophers, for worth, subtletie, and wisdom: Archimedes, Galen, Vitruvius, Architas Tarentinus, Euclide, Geber, that first inventer of Algebra, Alkindus the Mathematician, both Arabians, with others. But his *triumviri terrarum* far beyond the rest, are Ptolomæus, Plotinus, Hyppocrates. Scaliger *exercitat.* 224. scoffs at this censure of his, cals some of them carpenters, and mechanitians, he makes *Galen fimbriam Hyppocratis*, a skirt of Hyppocrates: and the said [d] Cardan himself elsewhere condemns both Galen and Hyppocrates for tediousnesse, obscurity, confusion. Paracelsus will have them both meer idiots, infants in physick and philosophie. Scaliger and Cardan admire Suisset the Calculator, *qui pene modum excessit humani ingenii*, and yet [e] Lod. Vives cals them *nugas Suisseticas:* and Cardan, opposite to himself in another place, contemns those ancients in respect of times present, [f] *Majoresque nostros ad presentes collatos justè pueros appellari.* In conclusion the said [g] Cardan and Saint Bernard will admit none into this Catalogue of wise men, [h] but only Prophets and Apostles; how they esteem themselves, you have heard before. We are worldly-wise, admire ourselves, and seek for applause: but hear Saint [i] Bernard, *quantò magis foras es sapiens, tanto magis intus stultus efficeris, &c. in omnibus es prudens, circa teipsum insipiens:* the more wise thou art to others, the more fool to thy self. I may not deny but that there is some folly approved, a divine furie, a holy madnesse, even a spiritual drunkennesse in the Saints of God themselves; *Sanctum insaniam* Bernard cals it (though not as blaspheming [k] Vorstius, would infer it as a passion incident to God himself, but) familiar to good men, as that of Paul, 2 Cor. "he was a fool, &c." and Rom. 9. he wisheth himself "to be anathematized for them. Such is that drunkennesse which Ficinus speaks of, when the

[c] Epist. 33. Quando fatuo delectari volo, non est longe quærendus, me video. [d] Primo contradicentium. [e] Lib. de causis corrupt. artiũ. [f] Actione ad subtil. in Scal. fol. 1226. [g] Lib. 1. de sap. [h] Vide miser homo, quia totum est vanitas, totum stultitia, totum dementia, quicquid facis in hoc mundo, præter hoc solum quod propter Deum facis. Ser. de miser. hom: [i] In 2 Platonis dial. 1. de justo. [k] Dum iram & odium in Deo revera ponit.

soul is elevated and ravished with a divine tast of that heavenly Nectar, which poets deciphered by the sacrifice of Dionysius, and in this sense with the Poet, [l] *insanire lubet*, as Austin exhorts us, *ad ebrietatem se quisque paret*, let's all be mad and [m] drunk. But we commonly mistake, and go beyond our commission, we reel to the opposite part, [n] we are not capable of it, [o] and as he said of the Greeks, *Vos Græci semper pueri, vos Britanni, Galli, Germani, Itali, &c.* you are a company of fools.

Proceed now *à partibus ad totum*, or from the whole to parts, and you shall finde no other issue, the parts shall be sufficiently dilated in this following Preface. The whole must needs follow by a Sorites or induction. Every multitude is mad, [p] *bellua multorum capitum*, precipitate and rash without judgement, *stultum animal*, a roaring rout. [q] Roger Bacon proves it out of Aristotle, *Vulgus dividi in oppositum contra sapientes, quod vulgo videtur verum, falsum est;* that which the commonalty accounts true, is most part false, they are still opposite to wise men, but all the world is of this humor *(vulgus)* and thou thy self art *de vulgo*, one of the Commonalty; and he, and he, and so are all the rest; and therefore, as Phocion concludes, to be approved in nought you say or do, meer idiots and asses. Begin then where you will, go backward or forward, choose out of the whole pack, wink and choose, you shall finde them all alike, "never a barrell better herring."

Copernicus, Atlas his successor, is of opinion, the earth is a planet, moves and shines to others, as the Moon doth to us. Digges, Gilbert, Keplerus, Origanus, and others, defend this hypothesis of his in sober sadnesse, and that the Moon is inhabited: if it be so that the Earth is a Moon, then are we also giddy, vertigenous and lunatick within this sublunary Maze.

I could produce such arguments till dark night: If you should hear the rest,

"Ante diem clauso componet vesper Olympo:"

but according to my promise, I will descend to particulars. This melancholy extends it self not to men only, but even to vegetals and sensibles. I speak not of those creatures which are Saturnine, melancholy by nature, as Lead, and such like Minerals, or those Plants, Rue, Cypresse, &c. and Hellebor

[l] Virg. 1. Eccl. 3. [m] Ps. inebriabuntur ab ubertate domus. [n] In Psal. 104. Austin. [o] In Platonis Tim. sacerdos Ægyptius. [p] Hor. vulgus insanum. [q] Patet ea diviso probabilis, &c. ex. Arist. Top. lib. 1. c. 8. Rog. Bac. Epist. de secret. art. & nat. c. 8. non est judicium in vulgo.

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it self, of which [a] Agrippa treats, Fishes, Birds, and Beasts, Hares, Conies, Dormice, &c. Owls, Bats, Nightbirds, but that artificial, which is perceived in them all. Remove a plant, it will pine away, which is especially perceived in Date trees, as you may reade at large in Constantine's husbandry, that antipathy betwixt the Vine and the Cabbage, Vine and Oyl. Put a bird in a cage, he will dye for sullennesse, or a beast in a pen, or take his yong ones or companions from him, and see what effect it will cause. But who perceives not these common passions of sensible creatures, fear, sorrow, &c. Of all other, dogs are most subject to this maladie, in so much some hold they dream as men do, and through violence of melancholy run mad; I could relate many stories of dogs that have dyed for grief, and pined away for loss of their Masters, but they are common in every [b] Author.

Kingdoms, Provinces, and politick bodies are likewise sensible and subject to this disease, as [c] Boterus in his politicks hath proved at large. "As in humane bodies (saith he) there be divers alterations proceeding from humors, so there be many diseases in a common-wealth, which do as diversely happen from severall distempers," as you may easily perceive by their particular symptomes. For where you shall see the people civil, obedient to God and Princes, judicious, peaceable and quiet, rich, fortunate, [d] and flourish, to live in peace, in unity and concord, a Country well tilled, many fair built and populous Cities, *ubi incolæ nitent*, as old [e] Cato said, the people are neat, polite and terse, *ubi bene, beateque vivunt*, which our Politicians make the chief end of a Common-wealth; and which [f] *Aristotle Polit. lib. 3. cap. 4.* cals *Commune bonum, Polibius lib. 6. optabilem & selectum statum*, That countrey is free from melancholy; as it was in Italy in the time of Augustus, now in China, now in many other flourishing kingdoms of Europe. But whereas you shall see many discontents, common grievances, complaints, poverty, barbarism, beggery, plagues, wars, rebellions, seditions, mutinies, contentions, idlenesse, riot, epicurism, the land ly untilled, waste, full of bogs, fens, desarts, &c. cities decayed, base and poor towns, villages depopulated, the people squalid, ougly, uncivil; that kingdom, that country, must needs be discontent, melancholy, hath a sick body, and had need to be reformed.

[a] De occult. Philosop. l. I. c. 25 & 19. ejusd. l. Lib. 10. cap. 4. [b] See Lipsius epist. [c] De politia illustrium lib. 1. cap. 4. ut in humanis corporibus variæ accidunt mutationes corporis, animique, sic in republica, &c. [d] Ubi reges philosophantur, Plato. [e] Lib. de re rust. [f] Vel publicam utilitatem: salus publica suprema lex esto. Beata civitas non ubi pauci beati, sed tota civitas beata. Plato quarto de republica.

Now that cannot well be effected, till the causes of these maladies be first removed, which comonly proceed from their own default, or some accidental inconvenience: as to be site in a bad clime, too far North, steril, in a barren place, as the desart of Lybia, desarts of Arabia, places void of waters, as those of Lop and Belgian in Asia, or in a bad ayr, as at *Alexandretta*, *Bantam*, *Pisa*, *Durazzo*, *S. John de Ullua*, *&c.* or in danger of the seas continual inundations, as in many places of the Low-countries and elsewhere, or neer some bad neighbors, as Hungarians to Turks, Podolians to Tartars, or almost any bordering countries, they live in fear still, and by reason of hostile incursions are oftentimes left desolate. So are cities by reason [a] of wars, fires, plagues, inundations, [b] wilde beasts, decay of trades, barred havens, the seas violence, as Antwerp may witness of late, Syracuse of old, Brundusium in Italy, Rhye and Dover with us, and many that at this day suspect the seas fury and rage, and labor against it as the Venetians to their inestimable charge. But the most frequent maladies are such as proceed from themselves, as first when religion and God's service is neglected, innovated or altered, where they do not fear God, obey their prince, where Atheism, Epicurism, Sacriledg, Simony, &c. and all such impieties are freely committed, that countrey cannot prosper. When Abraham came to Gerar, and saw a bad land, he said, sure the fear of God was not in that place. [c] Cyprian Echovius, a Spanish Chorographer, above all other Cities of Spain, commends "Borcino, in which there was no begger, no man poor &c. but all rich & in good estate, and he gives the reason, because they were more religious then their neighbors:" why was Israel so often spoiled by their enemies, led into captivity, &c. but for their idolatry, neglect of God's word, for sacriledge, even for one Achan's fault? And what shall we expect that have such multitudes of Achans, church robbers, simoniacal Patrons, &c. how can they hope to flourish, that neglect divine duties, that live most part like Epicures?

Other common grievances are generally noxious to a body politick; alteration of laws and customs, breaking priviledges, generall oppressions, seditions, &c. observed by [d] Aristotle, Bodin, Boterus, Junius, Arniscus, &c. I will only point at some of the chiefest. [e] *Impotentia gubernandi*, *ataxia*, confusion,

[a] Mantua væ miseræ nimium vicina Cremonæ. [b] Interdum à feris, ut olim Mauritania, &c. [c] Deliciis Hispaniæ anno 1604. Nemo malus, nemo pauper, optimus quisque atque ditissimus. Pie, sancteque vivebant summaq; cum veneratione, & timore divino cultui, sacrisq; rebus incumbebant. [d] Polit. l. 5. c. 3. [e] Boterus Polit. lib. 1. c. 1. Cum nempe princeps rerum gerendarum imperitus, segnis, oscitans, suique muneris immemor, aut fatuus est.

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ill government, which proceeds from unskilful, slothful, griping, covetous, unjust, rash, or tyrannizing magistrates, when they are fools, idiots, children, proud, wilful, partial, undiscreet, oppressors, giddy heads, tyrants, not able or unfit to manage such offices: [f] many noble cities and flourishing kingdoms by that means are desolate, the whole body grones under such heads, and all the members must needs be misaffected, as at this day those goodly provinces in Asia Minor, &c. grone under the burthen of a Turkish government; and those vast kingdoms of Muscovia, Russia, [g] under a tyrannizing Duke, Who ever heard of more civil and rich populous countreys then those of "Greece, Asia Minor, abounding with all [h] wealth, multitudes of inhabitants, force, power, splendor and magnificence?" and that miracle of countrys, [a] the Holy land, that in so small a compass of ground could maintain so many Towns, Cities, produce so many fighting men? Egypt another Paradise, now barbarous and desart, and almost waste, by the despotical government of an imperious Turk, *intolerabili servitutis jugo premitur* ([b] one saith) not only fire and water, goods or lands, *sed ipse spiritus ab insolentissimi victoris pendet nutu*, such is their slavery, their lives and souls depend upon his insolent will and command. A tyrant that spoyls all wheresoever he comes, insomuch that an [c] Historian complains, "if an old inhabitant should now see them, he would not know them, if a traveller, or stranger, it would grieve his heart to behold them." Whereas [d] Aristotle notes, *Novæ exactiones, nova onera imposita*, new burdens and exactions daily come upon them, like those of which Zosimus lib. 2. so grievous, *ut viri uxores, patres filios prostituerent ut exactoribus è questu, &c.* they must needs be discontent, *hinc civitatum gemitus & ploratus*, as [e] Tully holds, hence come those complaints and tears of Cities, "poor, miserable, rebellious, and desperate subjects, as [f] Hippolitus adds: and [g] as a judicious countrey-man of ours observed not long since in a survey of that great Dutchy of Tuscany, the people lived much grieved and discontent, as appeared by their manifold and manifest complainings in that kinde. "That the State was like a sick body which had lately taken physick, whose humors are not yet well setled, and weakened so much by purging, that nothing was left but melancholy.

[f] Non viget respublica cujus caput infirmatur. Salisburiensis c. 22. [g] See D. Fletcher's relation, and Alexander Gagninus historie. [h] Abundans omni divitiarum affluentia, incolarum multitudine splendore ac potentia. [a] Not above 200 miles in length, 60 in breadth, according to Adricomius. [b] Romulus Amascus. [c] Sabellicus. Si quis incola vetus, non agnosceret, si quis peregrinus ingemisceret. [d] Polit. l. 5. c. 6. Crudelitas principum, impunitas scelerum, violatio legum peculatus pecuniæ publicæ, &c. [e] Epist. [f] De increm. urb. cap. 20. subditi miseri, rebelles, desperati, &c. [g] R. Dallington, 1596. conclusio libri.

Whereas the Princes and Potentates are immoderate in lust, Hypocrites, Epicures, of no religion, but in shew: *Quid hypocrisi fragilius?* what so brittle and unsure? what sooner subverts their estates then wandring and raging lusts, on their subjects wives, daughters? to say no worse. That they should *facem præferre*, lead the way to all vertuous actions, are the ringleaders oftentimes of all mischief and dissolute courses, and by that means their countries are plagued, "[h] and they themselves often ruined, banished, or murdered by conspiracy of their subjects, as Sardanapalus was, Dionysius Junior, Heliogabalus, Periander, Pisistratus, Tarquinius, Timocrates, Childericus, Appius Claudius, Andronicus, Galeacius Sforsia, Alexander Medices," &c.

Whereas the Princes or great men are malicious, envious, factious, ambitious, emulators, they tear a Common-wealth asunder, as so many *Guelfes* and *Gebellines* disturb the quietness of it, [i] and with mutual murders let it bleed to death; our histories are too full of such barbarous inhumanities, and the miseries that issue from them.

Whereas they be like so many horse-leeches, hungry, griping, corrupt, [k] covetous, *avaritiæ mancipia*, ravenous as wolves, for as Tully writes; *qui præest prodest, & qui pecudibus præest, debet eorum utilitati inservire:* or such as prefer their private before the publick good. For as [l] he said long since, *res privatæ publicis semper officere.* Or whereas they be illiterate, ignorant, Empericks in policie, *ubi deest facultas,* [m] *virtus (Aristot. pol. 5. cap. 8.) & scientia*, wise only by inheritance, and in authority by birth-right, favour, or for their wealth and titles; there must needs be a fault, [n] a great defect: because as an [o] old Philosopher affirms, such men are not alwayes fit. "Of an infinite number, few alone are Senators, and of those few, fewer good, and of that small number of honest good and noble men, few that are learned, wise, discreet and sufficient, able to discharge such places, it must needs turn to the confusion of a State."

For as the [a] Princes are, so are the people; *Qualis Rex,*

[h] Boterus l. 9. c. 4. Polit. Quo fit ut aut rebus desperatis exulent, aut conjuratione subditorum crudelissime tandem trucidentur. [i] Mutuis odiis & cædibus exhausti, &c. [k] Lucra ex malis, sceleratisq; causis. [l] Salust. [m] For most part we mistake the name of Polititians, accounting such as reade Machiavel and Tacitus, great statesmen, that can dispute of political precepts, supplant and overthrow their adversaries, enrich themselves, get honours, dissemble; but what is this to the bene esse, or preservation of a Common-wealth? [n] Imperium suapte sponte corruit. [o] Apul. Prim. Flor. Ex innumerabilibus, pauci Senatores genere nobiles, è consularibus pauci boni, è bonis adhuc pauci eruditi [a] Non solum vitia concipiunt ipsi principes, sed etiam infundunt in civitatem, plusq; exemplo quam peccato nocent. Cic. 1. de legibus.

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talis grex: and which [b] Antigonus right well said of old, *qui Macedoniæ regem erudit, omnes etiam subditos erudit*, he that teacheth the king of Macedon, teacheth all his subjects, is a true saying still.

> For Princes are the glass, the school, the book,
> Where subjects eyes do learn, do reade, do look.
>
> ——————" Velocius & citius nos
> Corrumpunt vitiorum exempla domestica, magnis
> Cum subeant animos authoribus"——————

Their examples are soonest followed, vices entertained, if they be prophane, irreligious, lascivious, riotous, Epicures, factious, covetous, ambitious, illiterate, so will the commons most part be, idle, unthrifts, prone to lust, drunkards, and therefore poor and needy (ἡ πενία ςάσιν ἐμποιει καὶ κακȣργίαν, for poverty begets sedition and villany) upon all occasions ready to mutine and rebel, discontent still, complaining, murmuring, grudging, apt to all outrages, thefts, treasons, murders, innovations, in debt, shifters, cozeners, outlaws, *Proflagatæ famæ ac vitæ*. It was an old [c] politician's Aphorism, "They that are poor and bad, envie rich, hate good men, abhor the present government, wish for a new, and would have all turned topsie turvie." When Cateline rebelled in Rome, he got a company of such deboshed rogues together, they were his familiars and coadjutors, and such have been your rebels most part in all ages, Jack Cade, Tom Straw, Kette, and his companions.

Where they be generally riotous and contentious, where there be many discords, many laws, many law-suits, many Lawyers, and many Physicians, it is a manifest sign of a distempered, melancholy state, as [d] Plato long since maintained: for where such kinde of men swarm, they will make more work for themselves, and that body politick diseased, which was otherwise sound. A general mischief in these our times, an unsensible plague, and never so many of them: "which are now multiplyed (saith Mat. Geraldus, [e] a Lawyer himself,) as so many Locusts, not the parents, but the plagues of the Country, and for the most part a supercilious, bad, covetous, litigious generation of men. [f] *Crumenimulga natio, &c.* A purse-milking nation, a clamorous company, gowned vultures, [g] *qui*

[b] Epist. ad Zen. Juven. Sat. 4. Paupertas seditionem gignit & maleficium, Arist. pol. 2. c. 7. [c] Salust. Semper in civitate quibus opes nullæ sunt bonis invident, vetera odere, nova exoptant, odio suarum rerũ mutari omnia petunt. [d] De legibus. profligatæ in repub. disciplinæ est indicium jurisperitorum numerus, & medicorũ copia. [e] In præf. stud. juris. Multiplicantur nunc in terris ut locustæ non patriæ parentes, sed pestes, pessimi homines, majore ex parte supercilios, contentiosi, &c. licitum latrocinium exercent. [f] Dousa epid. loquieleia turba, vultures togati. [g] Barc. Argen.

ex injuria vivunt & sanguine civium, theeves and Seminaries of discord; worse then any polers by the high way side, *auri accipitres*, *auri exterebronides*, *pecuniarum hamiolæ*, *quadruplatores*, *Curiæ harpagones*, *fori tintinabula*, *monstra hominum*, *mangones*, &c. that take upon them to make peace, but are indeed the very disturbers of our Peace, a company of irreligious, Harpies, scraping, griping catch-poles, (I mean our common hungry Pettefoggers, [i] *rabulas forenses*, love and honour in the mean time, all good laws, and worthy Lawyers, that are so many [k] Oracles and Pilots of a well governed common-wealth.) Without Art, without Judgement, that do more harm, as [a] Livy said, *quam bella externa*, *fames*, *morbive*, then sicknesse, wars, hunger, diseases; "and cause a most incredible destruction of a Common-wealth," saith [b] Sesellius, a famous civilian sometimes in Paris, as Ivie doth by an Oke, imbrace it so long, untill it hath got the heart out of it, so do they by such places they inhabite; no counsel at all, no justice, no speech to be had, *nisi eum præmulseris*, he must be feed still, or else he is as mute as a fish, better open an Oyster without a knife. *Experto crede* (saith [c] Salisburiensis) *in manus eorum millies incidi*, & *Charon immitis qui nulli pepercit unquam*, *his longè clementior est;* "I speak out of experience, I have been a thousand times amongst them, and Charon himself is more gentle than they; [d] he is contented with his single pay, but they multiply still, they are never satisfied:" besides, they have *damnificas linguas*, as he terms it, *nisi funibus argenteis vincias*, they must be feed to say nothing, and *get more to hold their peace, then we can to say our best. They will speak their clients fair, and invite them to their tables, but as he follows it, "[e] of all injustice, there is none so pernicious as that of theirs, which when they deceive most, will seem to be honest men." They take upon them to be peace-makers, & *fovere causas humilium*, to help them to their right, *patrocinantur afflictis*, [f] but all is for their own good, *ut loculos pleniorum exhauriant*, they plead for poor men gratis, but they are but as a stale to catch others. If there be no jar, [g] they can make a jar, out of the law it self finde still some quirk or other, to set them at odds, and continue causes so long, *lustra aliquot*, I know not how many

[i] Juris consulti domus oraculũ civitatis. Tully. [k] Lib. 3. [a] Lib. 3. [b] Lib. 1. de rep. Gallorum, incredibilem reipub. perniciem afferunt. [c] Polycrat. lib. [d] Is stipe contentus, & hi asses integros sibi multiplicari jubent. * Plus accipiunt tacere, quàm nos loqui. [e] Totius injustitiæ nulla capitalior, quàm eorum qui cum maxime decipiunt, id agunt, ut boni viri esse videantur. [f] Nam quocunque modo causa procedat, hoc semper agitur, ut loculi impleantur, etsi avaritia nequit satiari. [g] Camden in Norfolk: qui si nihil sit litium è juris apicibus lites tamen serere callent.

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years before the cause is heard, and when tis judged and determined by reason of some tricks and errors, it is as fresh to begin, after twice seven years sometimes, as it was at first; and so they prolong time, delay suits till they have enriched themselves, and beggered their clients. And as [h] Cato inveighed against Isocrates Scholars, we may justly tax our wrangling Lawyers, they do *consenescere in litibus*, are so litigious and busie here on earth, that I think they will plead their client's causes hereafter, some of them in hell. [i] Simlerus complains amongst the Suissers of the Advocates in his time, that when they should make an end, they began controversies, and "protract their causes many years, perswading them their title is good, till their patrimonies be consumed, and that they have spent more in seeking then the thing is worth, or they shall get by the recovery." So that he that goes to law, as the proverb is, [k] holds a wolfe by the ears, or as a sheep in a storm runs for shelter to a brier, if he prosecute his cause he is consumed, if he surcease his suit he loseth all [l]; what difference? they had wont heretofore, saith Austin, to end matters, *per communes arbitros;* and so in Switzerland, (we are informed by [m] Simlerus) "they had some common arbitrators, or dayesmen in every Town, that made a friendly composition betwixt man and man, and he much wonders at their honest simplicity, that could keep peace so well, and end such great causes by that means. At [n] Fez in Africk, they have neither Lawyers nor Advocates; but if there be any controversies amongst them, both parties plaintiff and defendant come to their Alfakins or chief Judge, "and at once without any farther appeals, or pitifull delays, the cause is heard and ended." Our forefathers, as [o] a worthy Chorographer of ours observes, had wont *pauculis cruculis aureis*, with a few golden crosses, and lines in verse, make all conveyances, assurances. And such was the candor and integrity of succeeding ages, that a Deed (as I have oft seen) to convey a whole Manor, was *implicitè* contained in some twenty lines, or thereabouts; like that scede or *Sytala Laconica*, so much renowned of old in all contracts, which [p] Tully so earnestly commends to Atticus, Plutarch in his

[h] Plutarch. vit. Cat. causas apud inferos quas in suam fidem receperunt, patrocinio suo tuebuntur. [i] Lib. 2. de Helvet. repub. non explicandis, sed moliendis controversiis operam dant, ita ut lites in multos annos extrahantur summa cum molestiâ utrisq; partis & dum interea patrimonia exhauriantur. [k] Lupum auribus tenent. [l] Hor. [m] Lib. de Helvet. repub. Judices quocunque pago constituunt qui amica aliqua transactione si fieri possit, lites tollant. Ego majorum nostrorum simplicitatem admiror, qui sic causas gravissimas composuerint, &c. [n] Clenard l. 1. ep. Si quæ controversiæ utraq; pars judicem adit, is semel & simul rem transigit, audit: nec quid sit appellatio, lachrymosæq; moræ noscunt. [o] Camden. [p] Lib. 10. epist. ad Atticum, epist. 11.

Lysander,

Lysander, *Aristotle polit: Thucidides lib.* 1. [q] Diodorus and Suidas approve and magnifie, for that Laconick brevity in this kind; and well they might, for, according to [r] Tertullian, *certa sunt paucis*, there is much more certainty in fewer words. And so was it of old throughout: but now many skins of parchment will scarce serve turn; he that buys and sels a house, must have a house full of writings, there be so many circumstances, so many words, such tautological repetitions of all particulars (to avoid cavillation they say); but we finde by our woful experience, that to subtle wits it is a cause of much more contention and variance, and scarce any conveyance so accurately pened by one, which another will not find a crack in, or cavil at; if any one word be misplaced, any little error, all is disannulled. That which is law to day, is none to morrow, that which is sound in one man's opinion, is most faulty to another; that in conclusion, here is nothing amongst us but contention and confusion, we bandie one against another. And that which long since [s] Plutarch complained of them in Asia, may be verified in our times. "These men here assembled, come not to sacrifice to their gods, to offer Jupiter their first fruits, or merriments to Bacchus; but an yearly disease exasperating Asia hath brought them hither, to make an end of their controversies and law suits." Tis *multitudo perdentium & pereuntium*, a destructive rout, that seek one another's ruine. Such most part are our ordinary suiters, termers, clients, new stirs every day, mistakes, errors, cavils, and at this present, as I have heard in some one Court, I know not how many thousand causes: no person free, no title almost good, with such bitternesse in following, so many slights, procrastinations, delayes, forgery, such cost (for infinite sums are inconsiderately spent) violence and malice, I know not by whose fault, lawyers, clients, laws, both or all: but as Paul reprehended the [t] Corinthians long since, I may more positively infer now: "There is a fault amongst you, and I speak it to your shame, Is there not a [u] wise man amongst you, to judge between his brethren? but that a brother goes to law with a brother." And *Christ's counsel concerning Law-suits, was never so fit to be inculcated, as in this age: "[x] Agree with thine adversary quickly," &c. Matth. 5. 25.

[q] Biblioth. l. 3. [r] Lib. de Anim. [s] Lib. major morb. corp. an animi. Hi non conveniunt ut diis more majorum sacra faciant, non ut Jovi primitias offerant, aut Baccho commessationes, sed anniversarius morbus exasperans Asiam huc eos coegit, ut contentiones hic peragant. [t] 1 Cor. 6. 5, 6. [u] Stulti quando demum sapietis? Ps. 49. 8. [x] Of which Text read two learned Sermons, *so intituled, and preached by our Regius Professor, D. Prideaux; printed at London by Fœlix Kingston, 1621.

I could

I could repeat many such particular grievances, which must disturb a body politick. To shut up all in brief, where good government is, prudent and wise Princes, there all things thrive and prosper, peace and happinesse is in that Land: where it is otherwise, all things are ugly to behold, incult, barbarous, uncivil, a Paradise is turned to a wilderness. This Island amongst the rest, our next neighbors the French and Germanes, may be a sufficient witnesse, that in a short time by that prudent policy of the Romans, was brought from barbarism; see but what Cæsar reports of us, and Tacitus of those old Germans, they were once as uncivil as they in Virginia, yet by planting of Colonies and good laws, they became from barbarous outlaws, [a] to be full of rich and populous cities, as now they are, and most flourishing Kingdoms. Even so might Virginia, and those wild Irish have been civilized long since, if that order had been heretofore taken, which now begins, of planting Colonies, &c. I have read a [b] discourse, printed Anno 1612. "Discovering the true causes, why Ireland was never intirely subdued, or brought under obedience to the crown of England, until the beginning of his Majestie's happy reign." Yet if his reasons were throughly scanned by a judicious Politician, I am afraid he would not altogether be approved, but that it would turn to the dishonor of our Nation, to suffer it to lye so long waste. Yea, and if some travellers should see (to come neerer home) those rich, united Provinces of Holland, Zealand, &c. over against us; those neat cities and populous towns, full of most industrious artificers, [c] so much land recovered from the Sea, and so painfully preserved by those artificial inventions, so wonderfully approved, as that of Bemster in Holland, *ut nihil huic par aut simile invenias in toto orbe*, saith Bertius the Geographer, all the world cannot match it, [d] so many navigable chanels from place to place, made by men's hands, &c. and on the other side so many thousand acres of our fens lie drowned, our cities thin, and those vile, poor, and ugly to behold in respect of theirs, our trades decayed, our still running rivers stopped, and that beneficiall use of transportation, wholly neglected, so many Havens voyd of ships and towns, so many Parks and Forrests for pleasure, barren Heaths, so many Villages depopulated, &c. I think sure he would finde some fault.

I may not deny but that this Nation of ours, doth *bene audire apud exteros*, is a most noble, a most flourishing kingdom, by

[a] Sæpius bona materia cessat sine artifice. Sabellicus de Germania. Si quis videret Germaniam urbibus hodie excultam, non diceret ut olim tristem cultu, asperam cœlo, terram informem. [b] By his Majesty's Atturney General there. [c] As Zeipland, Bemster in Holland, &c. [d] From Gaant to Sluce, from Bruges to the Sea, &c.

common

common consent of all [c]Geographers, Historians, Politicians, tis *unica velut arx*, and which Quintius in Livy said of the inhabitants of Peloponesus, may be wel applied to us, we are *testudines testâ suâ inclusi*, like so many Tortoises in our shels, safely defended by an angry Sea, as a wall on all sides. Our Island hath many such honorable Elogiums; and as a learned countreyman of ours right well hath it, "[f]Ever since the Normans first coming into England, this country both for military matters, and all other of civility, hath been paralleled with the most flourishing kingdoms of Europe, and our Christian world," a blessed, a rich countrey, and one of the fortunate isles: and for some things [g]preferred before other countries, for expert seamen, our laborious discoveries, art of navigation, true Merchants, they carry the bel away from all other nations, even the Portugals and Hollanders themselves; "[h]without all fear," saith Boterus, "furrowing the Ocean Winter and Summer, and two of their Captains, with no less valor then fortune, have sailed round about the world." [i]We have besides many particular blessings, which our neighbours want, the Gospel truly preached, Church discipline established, long peace, and quietnesse free from exactions, forraign fears, invasions, domesticall seditions, wel manured, [k]fortified by Art, and Nature, and now most happy in that fortunate union of England and Scotland, which our forefathers have labored to effect, and desired to see: But in which we excel all others, a wise, learned, Religious King, another Numa, a second Augustus, a true Josiah, most worthy Senators, a learned Clergy, an obedient Commonalty, &c. Yet amongst many roses, some thistles grow, some bad weeds and enormities, which much disturb the peace of this body politicke, eclipse the honour and glory of it, fit to be rooted out, and with all speed to be reformed.

The first is idlenesse, by reason of which we have many swarms of rogues and beggers, theeves, drunkards, and discontented persons (whom Lycurgus in Plutarch cals *morbos reipub.* the boils of the commonwealth) many poor people in all our Towns, *Civitates ignobiles*, as [a]Polydore cals them, base built cities, inglorious, poor, small, rare in sight, ruinous, and thin of inhabitants. Our land is fertile we may not deny, full of all good things, and why doth it not then abound with cities, as well as Italy, France, Germany, the Low-countreys?

[c] Ortelius, Boterus, Mercator, Meteranus, &c. [f] Jam inde non belli gloria, quàm humanitatis cultu inter florentissimas orbis Christiani gentes imprimis floruit. Camden Brit. de Normannis. [g] Geog. Kecker. [h] Tam hieme quàm æstate intrepidè sulcant Oceanum, & duo illorum duces non minore audaciâ quàm fortunâ totius orbem terræ circumnavigarunt. Amphitheatro Boterus. [i] A fertile soil, good air, &c. Tin, Lead, Wool, Saffron, &c. [k] Tota Britannia unica velut arx. Boter. [a] Lib. 1. hist.

because

because their policy hath been otherwise, and we are not so thrifty, circumspect, industrious; Idleness is the *malus Genius* of our nation. For as [b] Boterus justly argues, fertility of a countrey is not enough, except Art and Industry be joyned unto it, according to Aristotle, riches are either natural or artificial; natural are good land, fair mines, &c. artificial, are manufactures, coines, &c. Many kingdoms are fertile, but thin of inhabitants, as that Dutchy of Piedmont in Italy, which Leander Albertus so much magnifies for Corn, Wine, Fruits, &c. yet nothing neer so populous as those which are more barren. "'England," saith he, "(London only excepted) hath never a populous City, and yet a fruitfull Countrey. I finde 46 cities and walled towns in Alsatia, a small Province in Germany, 50 castles, an infinite number of Villages, no ground idle, no not rocky places, or tops of hils are untilled, as [d] Munster informeth us. In [c] Greichgea, a small territory on the Necker, 24 Italian miles over, I read of 20 walled towns, innumerable villages, each one containing 150 houses most part, besides castles and Noblemen's Palaces. I observe in [f] Turinge in Dutchland (twelve miles over by their scale) 12 counties, and in them 144 cities, 2000 villages, 144 towns, 250 castles. In [g] Bavaria 34 cities, 46 towns, &c. [h] *Portugallia interamnis*, a small plot of ground, hath 1460 parishes, 130 monasteries, 200 bridges. Malta, a barren Island, yeelds 20000 inhabitants. But of all the rest, I admire Lues Guicciardine's relations of the Low-countries. Holland hath 26 cities, 400 great villages. Zeland 10 cities, 102 parishes. Brabant 26 cities, 102 parishes. Flanders 28 cities, 90 towns, 1154 villages, besides Abbies, castles, &c. The Low-countries generally have three cities at least for one of ours, and those far more populous and rich: and what is the cause, but their industry and excellency in all maner of trades? Their commerce, which is maintained by a multitude of Tradesmen, so many excellent chanels made by art, and opportune havens, to which they build their Cities: all which we have in like measure, or at least may have. But their chiefest Lodestone which draws all maner of commerce and merchandize, which maintains their present estate, is not fertility of soyl, but industry that enricheth them, the gold mines of Peru, or Nova Hispania may not compare with them. They have neither gold nor silver of their own, wine nor oyl, or scarce any corn growing in those united Provinces, little or

[b] Increment. urb. l. 1. cap. 9. [c] Angliæ, excepto Londino, nulla est civitas memorabilis, licet ea natio rerum omnium copia abundet. [d] Cosmog. lib. 3. cop. 119. Villarum non est numerus, nullus locus otiosus aut incultus. [e] Chytreus orat. edit. Francof 1583. [f] Maginus Geog. [g] Ortelius & Vasco, & Pet. de Medina. [h] An hundred families in each.

no

no Wood, Tin, Lead, Iron, Silk, Wooll, any stuff almost, or Mettle; and yet Hungary, Transilvania, that brag of their mines, fertile England cannot compare with them. I dare boldly say, that neither France, Tarentum, Apulia, Lombardy, or any part of Italy, Valence in Spain, or that pleasant Andalusia, with their excellent fruits, Wine and Oyl, two Harvests, no not any part of Europe is so flourishing, so rich, so populous, so full of good ships, of well built cities, so abounding with all things necessary for the use of man. Tis our Indies, an Epitome of China, and all by reason of their industry, good policy, and commerce. Industry is a Load-stone to draw all good things; that alone makes countries flourish, cities populous, [a] and will enforce by reason of much manure, which necessarily follows, a barren soyle to be fertile and good, as Sheep, saith [b] Dion, mend a bad pasture.

Tell me Politicians, why is that fruitful Palestina, noble Greece, Ægypt, Asia Minor, so much decayed, and (meer carcasses now) faln from that they were? The ground is the same, but the government is altered, the people are grown sloathful, idle, their good husbandry, policy, and industry is decayed. *Non fatigata aut effœta humus*, as [c] Columella well informs Sylvinus, *sed nostrâ fit inertiâ, &c.* May a man believe that which Aristotle in his politicks, Pausanias, Stephanus, Sophianus, Gerbelius relate of old Greece? I find heretofore 70 Cities in Epirus overthrown by Paulus Æmilius, a goodly Province in times past, [d] now left desolate of good towns and almost inhabitants. 62 Cities in Macedonia in Strabo's time. I find 30 in Laconia, but now scarce so many Villages, saith Gerbelius. If any man from Mount Taigetus should view the countrey round about, and see *tot delicias, tot urbes per Peloponesum dispersas*, so many delicate and brave built cities with such cost and exquisite cunning, so neatly set out in Peloponesus, [e] he should perceive them now ruinous and overthrown, burnt, waste, desolate, and laid level with the ground. *Incredibile dictu, &c.* And as he laments, *Quis talia fando Temperet a lachrymis? Quis tam durus aut ferreus*, (so he prosecutes it) Who is he that can sufficiently condole and commiserate these ruines? Where are those 4000 cities of Ægypt, those 100 cities in Crete? Are they now come to two? What saith Pliny and Ælian of old Italy? There were in former ages 1166 cities: Blondus and Machiavel, both grant

[a] Populi multitudo diligente cultura fœcundat solum. Boter. l. 8. c. 3. [b] Orat. 35. Terra ubi oves stabulantur optima agricolis ob stercus. [c] De re rust. l. 2. cap. 1. [d] Hodie urbibus desolatur, & magna ex parte incolis destitu tur. Gerbelius desc. Græciæ lib. 6. [e] Videbit eas fere omnes aut eversas, aut solo æquatas, aut in rudera fædissimè dejectas Gerbelius.

them

them now nothing neer so populous, and full of good towns as in the time of Augustus (for now Leander Albertus can finde but 300 at most) and if we may give credit to [f] Livy, not then so strong and puissant as of old: "They mustered 70 Legions in former times, which now the known world will scarce yeeld. Alexander built 70 cities in a short space for his part, our Sultans and Turks demolish twice as many, and leave all desolate. Many will not beleeve but that our Island of Great Britain is now more populous then ever it was; yet let them read Bede, Leland, and others, they shall finde it most flourished in the Saxon Heptarchy, and in the Conqueror's time was far better inhabited, then at this present. See that Domesday-Book, and shew me those thousands of Parishes, which are now decayed, cities ruined, Villages depopulated, &c. The lesser the territory is, commonly the richer it is. *Parvus sed bene cultus ager.* As those Athenian, Lacedæmonian, Arcadian, Aelian, Sycionian, Messenian, &c. Commonwealths of Greece make ample proof, as those Imperial Cities, and free States of Germany may witnesse, those Cantons of Switzers, Rheti, Grisons, Walloons, Territories of Tuscanie, Luke and Senes of old, Piedmont, Mantua, Venice in Italy, Raguse, &c.

That Prince therefore as, [g] Boterus adviseth, that will have a rich Countrey, and fair Cities, let him get good Trades, Priviledges, painful inhabitants, Artificers, and suffer no rude Matter unwrought, as Tin, Iron, Wool, Lead, &c. to be transported out of his Country. [h] A thing in part seriously attempted amongst us, but not effected. And because industry of men, and multitude of Trade so much avails to the ornament and enriching of a Kingdom; those ancient [i] Massilians would admit no man into their city that had not some Trade. Selym the first Turkish Emperor procured a thousand good Artificers to be brought from Tauris to Constantinople. The Polanders indented with Henry Duke of Anjou, their new chosen King, to bring with him an hundred families of Artificers into Poland. James the first in Scotland (as [k] Buchanan writes) sent for the best Artificers he could get in Europe, and gave them great rewards to teach his subjects their severall Trades. Edward the third, our most renowned King, to his eternal memory, brought clothing first into this Island, transporting some families of Artificers from Gaunt hither. How many goodly cities could I reckon up, that thrive wholly by Trade, where

[f] Lib. 7. Septuaginta olim legiones scriptæ dicuntur; quas vires hodie, &c. [g] Polit. l. 3. c. 8. [h] For dying of cloaths, and dressing, &c. [i] Valer. l. 2. c. 1. [k] Hist. Scot. lib. 10. Magnis propositis præmiis, ut Scoti ab iis edocerentur.

thousands

thousands of Inhabitants live singular wel by their fingers ends: As Florence in Italy by making cloth of Gold; great Millan by Silke, and all curious Works; Arras in Artois by those fair Hangings; many cities in Spain, many in France, Germany, have none other maintenance, especially those within the Land. [l] Mecha in Arabia Petræa, stands in a most unfruitfull country, that wants water, amongst the Rocks (as Vertomanus describes it) and yet it is a most elegant and pleasant city, by reason of the traffick of the East and West. Ormus in Persia is a most famous Mart-Town, hath nought else but the opportunity of the haven to make it flourish. Corinth a noble city (Lumen Greciæ, Tully calls it) the Eye of Greece, by reason of Cenchreas and Lecheus, those excellent Ports, drew all that traffick of the Ionian and Aegean seas to it; and yet the country about it was *curva & superciliosa*, as [m] Strabo terms it, rugged and harsh. We may say the same of Athens, Actium, Thebes, Sparta, and most of those towns in Greece. Nuremberg in Germany is sited in a most Barren soil, yet a noble Imperial city, by the sole industry of Artificers, and cunning Trades, they draw the riches of most countries to them, so expert in Manufactures, that as Salust long since gave out of the like, *Sedem animæ in extremis digitis habent*, their soul, or *intellectus agens*, was placed in their fingers end; and so we may say of Basil, Spire, Cambray, Francfurt, &c. It is almost incredible to speak what some write of Mexico, and the Cities adjoyning to it, no place in the world at their first discovery more populous, [n] Mat. Riccius the Jesuite and some others, relate of the industry of the Chinaes most populous countreys, not a begger or an idle person to be seen, and how by that means they prosper and flourish. We have the same means, able bodies, pliant wits, matter of all sorts, Wool, Flax, Iron, Tin, Lead, Wood, &c. many excellent subjects to work upon, only industry is wanting. We send our best commodities beyond the seas, which they make good use of to their necessities, set themselves a work about, and severally improve, sending the same to us back at dear rates, or else make toyes and bables of the Tails of them, which they sell to us again, at as great a reckoning as the whole. In most of our cities, some few excepted, like [o] Spanish loyterers, we live wholly by Tipling-Inns and Ale-houses; Malting are their best

[l] Munst. cosm. l. 5. c. 74. Agro omnium rerum infœcundissimo aqua indigente inter saxeta, urbs tamen elegantissima, ob Orientis negotiationes & Occidentis. [m] Lib. 8. Geogr: ob asperum situm. [n] Lib. Edit. à Nic. Tregant. Belg. A. 1616. expedit. in Sinas. [o] Ubi nobiles probri loco habent artem aliquam profiteri. Cleonard. ep. l. 1.

ploughs,

ploughs, their greatest traffick to sell ale. [p] Meteran and some other object to us, that we are no whit so industrious as the Hollanders: "Manual trades (saith he) which are more curious or troublesome, are wholly exercised by strangers: they dwell in a Sea full of Fish, but they are so idle, they will not catch so much as shall serve their own turns, but buy it of their neighbours." Tush [q] *Mare liberum*, they fish under our noses, and sell it to us when they have done, at their own prices.

——— "Pudet hæc opprobria nobis
Et dici potuisse, & non potuisse refelli."

I am ashamed to hear this objected by strangers, and know not how to answer it.

Amongst our Towns, there is only [r] London that bears the face of a City, [s] *Epitome Britanniæ*, a famous *Emporium*, second to none beyond Seas, a noble Mart: But *sola crescit, de crescentibus aliis*; and yet in my slender judgement, defective in many things. The rest ([t] some few excepted) are in mean estate, ruinous most part, poor and full of beggers, by reason of their decayed trades, neglected or bad policy, idlenesse of their Inhabitants, riot, which had rather beg or loyter, and be ready to starve, then work.

I cannot deny but that something may be said in defence of our Cities, [u] that they are not so fair built, (for the sole magnificence of this Kingdom (concerning buildings) hath been of old in those Norman Castles and Religious Houses) so rich, thick sited, populous, as in some other countries; besides the reasons Cardan gives, *Subtil. Lib.* 11. we want Wine and Oyl, their two Harvests, we dwell in a colder Air, and for that cause must a little more liberally [x] feed of Flesh, as all Northern Countries do: Our provisions will not therefore extend to the maintenance of so many: yet notwithstanding we have matter of all sorts, an open sea for traffick, as well as the rest, goodly Havens. And how can we excuse our

[p] Lib. 13. Belg. Hist. non tam laboriosi ut Belgæ, sed ut Hispani otiatores vitam utplurimum otiosam agentes: artes manuariæ quæ plurimum habent in se labor's & difficultatis, majoremq; requirunt industriam, à peregrinis & exteris exercentur; habitant in piscosissimo mari, interea tantum non piscantur quantum insulæ suffecerit sed à vicinis emere coguntur. [q] Grotii Liber. [r] Urbs animis numeroque potens, & robore gentis. Scaliger. [s] Camden. [t] York, Bristow, Norwich, Worcester, &c. [u] M. Gainsford's Argument: Because Gentlemen dwell with us in the Country villages, our Cities are lesse, is nothing to the purpose: put three hundred or four hundred villages in a Shire, and every village yeeld a Gentleman, what is four hundred families to encrease one of our Cities, or to contend with theirs, which stand thicker? And whereas our's usually consists of seven thousand, their's consists of forty thousand inhabitants. [x] Maxima pars victus in carne consistit. Polyd. Lib. 1. Hist.

negligence, our riot, drunkennesse, &c. and such enormities that follow it? We have excellent laws enacted, you will say, severe statutes, houses of correction, &c. to small purpose it seems, it is not houses will serve, but cities of correction, [y] our trades generally ought to be reformed, wants supplied. In other countries they have the same grievances, I confesse, but that doth not excuse us, [z] wants, defects, enormities, idle drones, tumults, discords, contention, Law-suits, many Laws made against them to represse those innumerable brawls and Law-suits, excesse in Aparell, Diet, decay of Tillage, Depopulations, * especially against Rogues, Beggars, Ægyptian vagabonds (so termed at least) which have [a] swarmed all over Germany, France, Italy, Poland, as you may reade in [b] Munster, Cranzius, and Aventinus; as those Tartars and Arabians at this day do in the Eastern countries: Yet such hath been the iniquity of all ages, as it seems to small purpose. *Nemo in nostrâ civitate mendicus esto*, saith Plato, he will have them purged from a [c] Common-wealth, [d] "as a bad humor from the body," that are like so many Ulcers and Boils, and must be cured before the Melancholy body can be eased.

What Carolus Magnus, the Chinese, the Spaniards, the Duke of Saxony, and many other states have decreed in this case, reade *Arniseus cap.* 19. *Boterus libro* 8. *cap.* 2. *Osorius de Rebus gest. Eman. lib.* 11. When a country is overstored with people, as a pasture is oft overlaid with cattle, they had wont in former times to disburden themselves, by sending out colonies, or by wars, as those old Romans, or by employing them at home about some publick buildings, as Bridges, Rode-waies, for which those Romans were famous in this Island: As Augustus Cæsar did in Rome, the Spaniards in their Indian Mines, as at Potosa in Peru, where some 30000 men are still at work, 6000 Furnaces ever boyling, &c. [e] Aqueducts, Bridges, Havens, those stupend works of Trajan, Claudius at [f] Ostium, Dioclesiani Therma, Fucinus Lacus, that Pireum in Athens, made by Themistocles, Ampitheatrums of curious Marble, as at Verona, Civitas Philippi, and Heraclea in Thrace, those Appian and Flaminian wayes, prodigious

[y] Refrænate monopolii licentiam, pauciores alantur otio, redintegretur agricolatio, lanificium instauretur, ut sit honestum negotium quo se exerceat otiosa illa turba. Nisi his malis medentur, frustra exercent justitiam. Mor. Utop. Lib. 1. [z] Mancipiis locuples eget æris Cappadocum rex. Hor. * Regis dignitatis non est exercere imperium in mendicos sed in opulentos. Non est regni secus, sed carceris esse custos. Idem. [a] Colluvies hominum mirabiles excocti solo, immundi vestes fædi visu, furti imprimis acres, &c. [b] Cosmog. l. 3. cap. 5. [c] Seneca. Haud minus turpia principi multa supplicia, quàm medico multa funera. [d] Ac pituitam & bilem a corpore (11. de leg.) omnes vult exterminari. [e] See Lipsius Admiranda. [f] De quo Suet. in Claudio, & Plinius c. 36.

works

works all may witnesse: and rather then they should be [g] idle, as those [h] Ægyptian Pharaohs, Maris and Sesostris did, to task their subjects to build unnecessary Pyramides, Obelisks, Labyrinths, Chanels, Lakes, Gigantian works all, to divert them from Rebellion, Riot, Drunkennesse, [i] *Quo scilicet alantur, & ne vagando laborare desuescant.*

Another eye-sore is that want of conduct and navigable rivers, a great blemish as [k] Boterus, [l] Hippolitus a Collibus, and other Politicians hold, if it be neglected in a Common wealth. Admirable cost and charge is bestowed in the Low-Countries on this behalf, in the Dutchy of Millan, Territory of Padua in [m] France, Italy, China, and so likewise about corrivations of Water to moisten and refresh barren Grounds, to drean Fens, Bogs, and Moors. Massinissa made many inward parts of Barbarie and Numidia in Africk, before his time incult and horrid, fruitful and bartable by this means. Great industry is generally used all over the Eastern Countries in this kinde, especially in Ægypt, about Babylon and Damascus, as Vertomannus and [n] Gotardus Arthus relate; about Barcelona, Segovia, Murtia, and many other places of Spain, Millan in Italy, by reason of which, their Soil is much impoverished, and infinite commodities arise to the Inhabitants.

The Turks of late attempted to cut that Istmos betwixt Africk and Asia, which [o] Sesostris and Darius, and some Pharaohs of Ægypt had formerly undertaken, but with ill successe, as [p] Diodorus Siculus records, and Pliny, for that Red-sea being three [q] cubits higher then Ægypt, would have drowned all the country, *cæpto destiterant*, they left off; yet as the same [r] Diodorus writes, Ptolomy renewed the work many years after, and absolved it in a more opportune place.

That Istmos of Corinth was likewise undertaken to be made navigable by Demetrius, by Julius Cæsar, Nero, Domitian, Herodes Atticus, to make a speedy [s] passage, and lesse dangerous, from the Ionian and Ægean seas; but because it could not be so well effected, the Peloponesians built a wall like our Picts wall about Schænute, where Neptune's Temple stood, and

[g] Ut egestati simul & ignaviæ occurratur, opificia condiscantur, tenues subleventur. Bodin. l. 6. c. 2. num. 6, 7. [h] Amasis Ægypti Rex legem promulgavit, ut omnes subditi quotannis rationem redderent unde viverent. [i] Buscoldus discursu polit. cap. 2. [k] Lib. 1. de increm. Urb. cap. 6. [l] Cap. 5. de increm urb. Quas flumen, lacus, aut mare alluit. [m] Incredibilem commoditatem, vecturâ mercium tres fluvii navigabiles, &c. Boterus de Galliâ. [n] Herodotus. [o] Ind. Orient. cap. 2. Rotam in medio flumine constituunt, cui ex pellibus animalium consutos uteres appendunt, hi dum rota movetur, aquam per canales, &c. [p] Centum pedes lata fossa 30. alta. [q] Contrary to that of Archimedes, who holds the superficies of all waters even. [r] Lib. 1. cap. 3. [s] Dion. Pausanias, & Nic. Gerbelius. Munster. Cosm. lib. 4. cap. 36. et brevior foret navigatio & minus periculosa.

in the shortest cut over the Istmos, of which Diodorus lib. 11. Herodotus lib. 8. Vran. Our latter writers call it Hexamilium, which Amurath the Turk demolished, the Venetians anno 1453. repaired in 15 daies with 30000 men. Some, saith Acosta, would have a passage cut from Panama to Nombre de Dios in America; but Thuanus and Serres the French historians speak of a famous aqueduct in France, intended in Henry the fourth's time, from the Loyr to the Seine, and from Rodanus to Loyr. The like to which, wàs formerly assayed by Domitian the Emperor, [b]from Arar to Mosella, which Cornelius Tacitus speaks of in the 13 of his Annals, after by Charls the great and others. Much cost hath in former times been bestowed in either new making or mending chanels of rivers, and their passages, (as Aurelianus did by Tyber to make it navigable to Rome, to convey corn from Ægypt to the city, *vadum alvei tumentis effodit* saith Vopiscus, & *Tyburis ripas extruxit*, he cut fords, made banks, &c.) decayed havens, which Claudius the Emperor with infinite pains and charges attempted at Ostia, as I have said, The Venetians at this day to preserve their City; many excellent means to enrich their Territories, have been fostered, invented in most Provinces of Europe, as planting some Indian plants amongst us, Silk-worms, [c]the very Mulberry leaves in the Plaines of Granado, yeeld 30000 crowns per annum to the King of Spain's coffers, besides those many trades and artificers that are busied about them in the kingdom of Granado, Murcia, and all over Spain. In France a great benefit is raised by salt, &c. whether these things might not be as happily attempted with us, and with like successe, it may be controverted, Silk-worms, (I mean) Vines, Fir trees, &c. Cardan exhorts Edward the sixth to plant Olives, and is fully perswaded they would prosper in this Island. With us, navigable rivers are most part neglected; our streams are not great, I confess, by reason of the narrowness of the Island, yet they run smoothly and even, not headlong, swift, or amongst rocks and shelves, as foming Rhodanus and Loyre in France, Tygris in Mesopotamia, violent Durius in Spain, with cataracts and whirl-pools, as the Rhine, and Danubius, about Shaphausen, Lausenburgh, Linz, and Cremmes, to endanger navigators; or broad shallow, as Neckar in the Palatinat, Tibris in Italy; but calm and fair as Arar in France, Hebrus in Macedonia, Eurotes in Laconia, they gently glide along, and might as well be repaired many of

[b] Charles the great went about to make a chanel from Rhine to Danubius. Bil. Pirkimerus descript. Ger. the ruines are yet seen about Wessenberg from Rednich to Altimul. Ut navigabilia inter se Occidentis & Septentrionis litora fierent. [c] Maginus Geogr. Simlerus de rep. Helvet. lib. 1. describit.

them

them (I mean Wie, Trent, Ouse, Thamisis at Oxford, the defect of which we feel in the mean time) as the river of Lee from Ware to London. B. Atwater of old, or as some will Henry 1. [d] made a channel from Trent to Lincoln, navigable; which now, saith Mr. Camden is decayed, and much mention is made of anchors, and such like monuments found about old * Verulamium, good ships have formerly come to Exeter, and many such places, whose Chanels, Havens, Ports are now barred and rejected. We contemn this benefit of carriage by waters, and are therefore compelled in the inner parts of this Island, because portage is so dear, to eat up our commodities our selves, and live like so many boars in a sty, for want of vent and utterance.

We have many excellent havens, royal havens, Falmouth, Portsmouth, Milford, &c. equivalent if not to be preferred to that Indian Havana, old Brundusium in Italy, Aulis in Greece, Ambracia in Acarnia, Suda in Crete, which have few ships in them, little or no traffick or trade, which have scarce a village on them, able to bear great cities, *sed viderint politici.* I could here justly tax many other neglects, abuses, errors, defects among us, and in other countries, depopulations, riot, drunkennesse, &c. and many such, *quæ nunc in aurem susurrare non libet.* But I must take heed, *ne quid gravius dicam,* that I do not overshoot myself, *Sus Minervam,* I am forth of my element, as you peradventure suppose; and sometimes *veritas odium parit,* as he said, " verjuice and oatmeal is good for a Parret. For as Lucian said of an Historian, I say of a Politician. He that will freely speak and write, must be for ever no subject, under no prince or law, but lay out the matter truly as it is, not caring what any can, will, like or dislike.

We have good laws, I deny not, to rectifie such enormities, and so in all other countries, but it seems not alwayes to good purpose. We had need of some general visitor in our age, that should reform what is amiss; a just army of Rosie crosse men, for they wil amend all matters, (they say) religion, policy, maners, with arts, sciences, &c. Another Attila, Tamberlane, Hercules, to strive with Achelous, *Augeæ stabulum purgare,* to subdue tyrants, as [e] he did Diomedes and Busiris: to expel theeves, as he did Cacus and Lacinius: to vindicate poor captives, as he did Hesione: to passe the Torrid Zone, the deserts of Lybia, and purge the world of monsters and Centaures: Or another Theban Crates to reform our maners, to compose quarrels and controversies, as in his time he did, and was therefore

[d] Camden in Lincolnshire. Fossedike. Girald. Nat. comes. * Near S. Albons. [e] Lisius

adored for a god in Athens. "As Hercules [f] purged the world of Monsters, and subdued them, so did he fight against envy, lust, anger, avarice, &c. and al those feral vices and monsters of the minde." It were to be wished we had some such visitor, or if wishing would serve, one had such a ring or rings, as Timolaus desired in [g] Lucian, by vertue of which he should be as strong as 10000 men, or an army of gyants, go invisible, open gates and castle doors, have what treasure he would, transport himself in an instant to what place he desired, alter affections, cure all maner of diseases, that he might range over the world, and reform all distressed states and persons, as he would himself. He might reduce those wandring Tartars in order, that infest China on the one side, Muscovy, Poland on the other; and tame the vagabond Arabians that rob and spoil those Eastern countries, that they should never use more Caravans, or Janisaries to conduct them. He might root out Barbarism out of America, and fully discover *Terra Australis Incognita*, find out the North-east, and North-west passages, drean those mighty Mæotian fens, cut down those vast Hircinian woods, irrigate those barren Arabian deserts, &c. cure us of our Epidemical diseases, *Scorbutum*, *Plica*, *morbus Neapolitanus*, *&c.* end all our idle controversies, cut off our tumultuous desires, inordinate lusts, root out atheism, impiety, heresie, schism and superstition, which now so crucify the world, catechise grosse ignorance, purge Italy of luxury and riot; Spain of superstition and jealousie, Germany of drunkennesse, all our Northern country of gluttony and intemperance, castigate our hard-hearted parents, masters, tutors; lash disobedient children, negligent servants, correct these spendthrifts and prodigall sons, enforce idle persons to work, drive drunkards off the alehouse, represse theeves, visit corrupt and tyrannizing magistrates, &c. But as L. Licinius taxed Timolaus, you may us. These are vain, absurd and ridiculous wishes not to be hoped: all must be as it is, [h] Bocchalinus may cite Common-wealths to come before Apollo, and seek to reform the world it self by Commissioners, but there is no remedy, it may not be redressed, *desinent homines tum demum stultescere quando esse desinent*, so long as they can wag their beards, they will play the knaves and fools.

Because therefore it is a thing so difficult, impossible, and far beyond Hercules labours to be performed; let them be rude,

[f] Apulcius lib. 4. Flor. Lar. familiaris inter homines ætatis suæ cultus est, litium omnium & jurgiorum inter propinquos arbitrer & disceptator. Adversus iracundiam, invidiam, avaritiam, libidinem, ceteraq; animi humani vitia & monstra. Philosophus iste Hercules fuit. Pestes eas mentibus exegit omnes, &c. [g] Votis Navig. [h] Raggnalios, part 2. cap. 2. & part 3. c. 17.

stupid,

stupid, ignorant, incult, *lapis super lapidem sedeat*, and as the [i] Apologist will, *Resp. tussi, & graveolentia laboret, mundus vitio*, let them be barbarous as they are, let them [k] tyranize, epicurize, oppresse, luxuriate, consume themselves with factions, superstitions, law-suits, wars and contentions, live in riot, poverty, want, misery; rebel, wallow as so many swine in their own dung, with Ulysses companions, *stultos jubeo esse libenter*. I wil yet, to satisfie and please myself, make an Utopia of mine own, a new Atlantis, a poetical Commonwealth of mine own, in which I will freely domineer, build cities, make laws, statutes, as I list myself. And why may I not?

——————" [l] Pictoribus atque Poetis," &c.

You know what liberty Poets ever had, and besides, my predecessor Democritus was a Politician, a Recorder of Abdera, a law-maker as some say; and why may not I presume so much as he did? Howsoever I will adventure. For the site, if you will needs urge me to it, I am not fully resolved, it may be in *Terra Australi Incognita*, there is room enough (for of my knowledge neither that hungry Spaniard *, nor Mercurius Britannicus, have yet discovered half of it) or else one of those floting Islands in Mare del Zur, which like the Cyanian Isles in the Euxine sea, alter their place, and are accessible only at set times, and to some few persons; or one of the Fortunate Isles, for who knows yet where, or which they are? there is room enough in the inner parts of America, and northern coasts of Asia. But I will chuse a site, whose latitude shall be 45 degrees (I respect not minutes) in the midst of the temperate Zone, or perhaps under the Æquator, that † Paradise of the world, *ubi semper virens laurus, &c.* where is a perpetual Spring: the longitude for some reasons I will conceal. Yet "be it known to all men by these presents," that if any honest gentleman will send in so much money, as Cardan allows an Astrologer for casting a Nativity, he shall be a sharer, I will acquaint him with my project, or if any worthy man will stand for any temporal or spiritual office or dignity, (for as he said of his Archbishoprick of Utopia, tis *sanctus ambitus*, and not amisse to be sought after) it shall be freely given without all intercessions, bribes, letters, &c. his own worth shal be the best spokesman; and because we shal admit of no deputies or advousons, if he be sufficiently qualified, and as able as willing to execute the place himself, he shall have present possession. It shall be divided into 12 or 13 Provinces, and

[i] Velent. Andreæ Apolog. manip. 604. [k] Qui sordidus est, sordescat adhuc.
[l] Hor. * Ferdinando Quir. 1612. † Vide Acosta et Laet.

those by hils, rivers, rode-wayes, or some more eminent limits exactly bounded. Each province shall have a Metropolis, which shall be so placed as a center almost in a circumference, and the rest at equal distances, some 12 Italian miles asunder, or thereabout, and in them shall be sold all things necessary for the use of man; *statis horis & diebus*, no market towns, markets or fairs, for they do but beggar cities (no village shall stand above 6, 7, or 8 miles from a city) except those Emporiums which are by the sea side, generall Staples, Marts, as Antwerp, Venice, Bergen of old, London, &c. cities most part shal be situat upon navigable rivers or lakes, creeks, havens; and for their form, regular, round, square, or long square, [m] with fair, broad, and straight [n] streets, houses uniform, built of brick and stone, like Bruges, Bruxels, Rhegium Lepidi, Berna in Switzerland, Millan, Mantua, Crema, Cambalu in Tartary described by M. Polus, or that Venetian Palma. I wil admit very few or no suburbs, and those of baser building, wals only to keep out man and horse, except it be in some frontier towns, or by the sea side, and those to be fortified [o] after the latest manner of fortification, and site upon convenient havens, or opportune places. In every so built city, I will have convenient churches, and separate places to bury the dead in, not in churchyards; a *citadella* (in some, not all) to cómand it, prisons for offenders, opportune market places of all sorts, for corn, meat, cattel, fuel, fish, commodious courts of Justice, publike hals for all societies, burses, meeting places, armories, [p] in which shall be kept engines for quenching of fire, artillery gardens, publike walks, theaters, and spacious fields allotted for all gymnicks, sports, and honest recreations, hospitals of all kindes, for children, orphans, old folks, sick men, mad men, souldiers, pest-houses, &c. not built *precariò*, or by gowty benefactors, who, when by fraud and rapin they have extorted all their lives, oppressed whole provinces, societies, &c. give something to pious uses, build a satisfactory alms-house, school, or bridge, &c. at their last end, or before perhaps, which is no otherwise than to steal a goose, and stick down a feather, rob a thousand to relieve ten: And those hospitals so built and maintained, not by collections, benevolences, donaries, for a set number, (as in ours) just so many and no more at such a rate, but for all those who stand in need, be they more or lesse, and that *ex publico ærario*, and so still maintained, *non nobis solùm nati sumus*, &c. I will have conduits of sweet and good water, aptly disposed in

[m] Vide Patritium, lib. 8. tit. 10. de Instit. Reipub. [n] Sic olim Hippodamu Milesius Arist. polit. cap. 11. & Vitrivius l. 1. c. ult. [o] With wals of earth &c. [p] De his Plin. epist. 42. lib. 2. & Tacit. Annal. 13. lib.

each

each town, common [q]granaries, as at Dresden in Misnia, Stetein in Pomerland, Noremberg, &c. Colledges of mathematicians, musicians, and actors, as of old at Labedum in Ionia, [r]alcumists, physicians, artists and philosophers: that all arts and sciences may sooner be perfected and better learned; and publick historiographers, as amongst those ancient [s] Persians, *qui in commentarios referebant quæ memoratu digna gerebantur*, informed and appointed by the state to register all famous acts, and not by each insufficient scribler, partial or parasitical pedant, as in our times. I will provide publike schools of all kinds, singing, dancing, fencing, &c. especially of Grãmar and languages, not to be taught by those tedious precepts ordinarily used, but by use, example, conversation[t], as travelers learn abroad, and nurses teach their children: as I will have all such places, so will I ordain [u]publike governors, fit officers to each place, Treasurers, Ædiles, Questors, Overseers of pupils, widows goods, and all publike houses, &c. and those once a year to make strict accounts of all receipts, expences, to avoid confusion, *& sic fiet ut non absumant* (as Pliny to Trajan,) *quod pudeat dicere*. They shall be subordinate to those higher officers and governors of each City, which shall not be poor tradesmen, and mean Artificers, but Noblemen and Gentlemen, which shall be tied to residence in those towns they dwel next, at such set times and seasons: for I see no reason (which [x] Hippolitus complains of) "that it should be more dishonourable for Noblemen to govern the City then the Country, or unseemly to dwell there now, then of old. [y] I will have no bogs, fens, marishes, vast woods, desarts, heaths, commons, but all inclosed; (yet not depopulated, and therefore take heed you mistake me not) for that which is common, and every man's, is no man's; the richest countries are still inclosed, as Essex, Kent, with us, &c. Spain, Italy; and where inclosures are least in quantity, they are best [z] husbanded,

[q] Vide Brisonium de Regno Perse lib. 3. de his & Vegetium lib. 2: cap 3. de Annona. [r] Not to make gold, but for matters of physick. [s] Bresonius Josephus lib. 21. antiquit. Jud. cap. 6. Herod. lib. 3. [t] So Lod. Vives thinks best, Comminius, and others. [u] Plato 3. de leg. Ædiles creari vult, qui fora, fontes, vias, portus, plateas, & id genus alia procurent. Vide Isaacum Pontanum de civ. Amstel. hæc omnia, &c. Gotardum & alios. [x] De Increm. urb. cap 13. Ingenuè fa cor me non intelligere cur ignobilius sit urbes bene munitas colere nunc quàm olim, aut casæ rusticæ præesse quàm urbi. Idem Ubertus Foliot, de Neapoli. [y] Ne tantillum quidem soli incultum relinquitur, ut verum sit ne pollicem quidem agri in his regionibus sterilem aut infœcundum reperiri. Marcus Hemingius Augustanus de regno Chinæ, l. 1. c. 3. [z] M. Carew in his Survey of Cornwall, saith that before that country was inclosed, the husbandmen drank water, did eat little or no bread, fol. 66. lib. 1. their apparel was coarse, they went bare legged, their dwelling was correspondent; but since inclosure, they live decently, and have money to spend (fol. 23.); when their

banded, as about Florence in Italy, Demascus in Syria, &c. which are liker gardens than fields. I will not have a barren acre in all my Territories, not so much as the tops of mountains: where nature fails, it shall be supplied by art: [a] lakes and rivers shall not be left desolate. All common high-ways, bridges, banks, corrivations of waters, aqueducts, chanels, publike works, building, &c. out of a [b] common stock, curiously maintained and kept in repair; no depopulations, ingrossings, alterations of wood, arable, but by the consent of some supervisors that shall be appointed for that purpose, to see what reformation ought to be had in all places, what is amisse, how to help it,

"Et quid quæque ferat regio, & quid quæque recuset,"

what ground is aptest for wood, what for corn, what for cattle, gardens, orchards, fishponds, &c. with a charitable division in every Village, (not one domineering house greedily to swallow up all, which is too common with us) what for Lords, [c] what for tenants: and because they shall be better incouraged to improve such lands they hold, manure, plant trees, drean, fence, &c. they shall have long leases, a known rent, and known fine to free them from those intollerable exactions of tyrannizing Landlords. These supervisors shall likewise appoint what quantity of land in each mannor is fit for the Lord's Demesns, [d] what for holding of Tenants, how it ought to be husbanded,

"Ut [e] Magnetis equis, Minyæ gens cognita remis,"

how to be manured, tilled, rectified, **hic segetes veniunt, illic fæliciùs uvæ, Arborei fætus alibi, atque injussa virescunt Gramina*, and what proportion is fit for all callings, because private professors are many times idiots, ill husbands, oppressors, covetous, and know not how to improve their own, or else wholly respect their own, and not publike good.

Utopian parity is a kinde of government, to be wished for, [f] rather then effected, *Respub. Christianopolitana*, Campanella's city of the Sun, and that new Atlantis, witty fictions, but meer Chimera's and Platoe's community in many things is impious,

their fields were common, their wooll was coarse, Cornish hair; but since inclosure, it is almost as good as Cotswol, and their soil much mended. Tusser. cap. 52. of his husbandry, is of his opinion, one acre inclosed, is worth three common. The country inclosed I praise; the other delighteth not me, For nothing of wealth it doth raise, &c. [a] Incredibilis navigiorum copia, nihilo pauciores in aquis, quàm in continenti commorantur. M. Ricceus expedit. in Sinas, l. 1. c. 3. [b] To this purpose, Arist. polit. 2. c. 6. allows a third part of their revenews, Hippodamus half. [c] Ita lex Agraria olim Romæ. [d] Hic segetes, illis veniunt fælicius uvæ, Arborei fætus alibi, atq; injussa virescunt Gramina. Virg. 1. Georg. [e] Lucanus l. 6. *Virg. [f] Jon. Valent. Andreas, Lord Verulam.

absurd

absurd and ridiculous, it takes away all splendor and magnificence. I will have several orders, degrees of nobility, and those hereditary, not rejecting yonger brothers in the mean time, for they shall be sufficiently provided for by pensions, or so qualified, brought up in some honest calling, they shal be able to live of themselves. I wil have such a proportion of ground belonging to every Barony, he that buyes the land, shal buy the Barony, he that by riot consumes his patrimony, and ancient demeans, shall forfeit his honours[g]. As some dignities shall be hereditary, so some again by election, or by gift (besides free offices, pensions, annuities,) like our Bishopricks, Prebends, the Bassa's palaces in Turky, the [h]Procurators houses and offices in Venice, which, like the golden Apple, shall be given to the worthiest, and best deserving both in war and peace, as a reward of their worth and good service, as so many goals for all to aim at, *(honos alit artes)* and encouragements to others. For I hate these severe, unnatural, harsh, German, French, and Venetian Decrees, which exclude Plebeians from honors, be they never so wise, rich, vertuous, valiant, and well qualified, they must not be Patritians, but keep their own rank, this is *naturæ bellum inferre*, odious to God and men, I abhor it. My form of government shall be Monarchical.

> *———— "nunquam libertas gratior extat,
> Quam sub Rege pio," &c.

few lawes, but those severely kept, plainly put down, and in the mother tongue, that every man may understand. Every city shall have a peculiar trade or priviledge, by which it shall be chiefly maintained: [i]and Parents shall teach their children, one of three at least, bring up and instruct them in the mysteries of their own trade. In each town these several tradesmen shall be so aptly disposed, as they shall free the rest from danger or offence: Fire-trades, as Smiths, Forge-men, Brewers, Bakers, Metal-men, &c. shall dwell apart by themselves: Dyars, Tanners, Fel-mongers, and such as use water in convenient places by themselves: noysom or fulsome for bad smels, as Butchers slaughter-houses, Chandlers, curriers, in remote places, and some back lanes. Fraternities and companies, I approve of, as Merchants Burses, Colledges of Druggers, Physicians, musicians, &c. but all trades to be rated in the sale of wares, as our Clerks of the market do Bakers and Brewers;

[g] So is it in the kingdom of Naples and France. [h] See Contarenus and Osorius de rebus gestis Emanuelis. * Claudian l. 7. [i] Herodotus Erato lib. 6. Cum Ægyptiis Lacedemonii in hoc congruunt, quod eorum præcones, tibicines, coqui, & reliqui artifices, in paterno artificio succedunt, & coquus à coquo gignitur, & paterno opere perseverat. Idem Marcus polus de Quinzay. Idem Osorius de Emanuele rege Lusitano. Riccius de Sinis.

Corn

Corn it self, what scarcity soever shall come, not to exceed such a price. Of such wares as are transported or brought in, [k] if they be necessary, commodious, and such as neerly concern man's life, as corn, wood, cole, &c. and such provision we cannot want, I will have little or no custom paid, no taxes; but for such things as are for pleasure, delight, or ornament, as wine, spice, tobacco, silk, velvet, cloth of gold, lace, jewels, &c. a greater impost. I will have certain ships sent out for new discoveries every year, [l] and some discreet men appointed to travel into all neighbor kingdoms by land, which shall observe what artificial inventions and good laws are in other Countries, customes, alterations, or ought else, concerning war or peace, which may tend to the common good. Ecclesiastical discipline, *penes Episcopos*, subordinate as the other. No impropriations, no lay patrons of church livings, or one private man, but common societies, corporations, &c. and those Rectors of benefices to be chosen out of the Universities, examined and approved as the *literati* in China. No Parish to contain above a thousand Auditors. If it were possible, I would have such priests as should imitate Christ, charitable lawyers should love their neighbors as themselves, temperate and modest Physicians, Politicians contemn the world, Philosophers should know themselves, Noblemen live honestly, Tradesmen leave lying and cosening, Magistrates corruption, &c. but this is unpossible, I must get such as I may. I will therefore have [m] of lawyers, judges, advocates, physicians, chirurgions, &c. a set number, [n] and every man, if it be possible, to plead his own cause, to tell that tale to the judge, which he doth to his advocate, as at Fez in Africk, Bantam, Aleppo, Raguse, *suam quisq; causam dicere tenetur*. Those Advocates, Chirurgions and [o] Physicians, which are allowed to be maintained out of the [p] common treasure, no fees to be given or taken upon pain of losing their places; or if they do, very small fees, and when the [q] cause is fully ended. [r] He that sues any man shall put in a pledge, which if it be proved he hath wrongfully sued his

[k] Hippol. à collibus de increm. urb. c. 20. Plato idem 7. de legibus, quæ ad vitam necessaria, & quibus carere non possumus, nullum dependi vectigal, &c. [l] Plato 12. de legibus, 40. annos natos vult, ut si quid memorabile viderent apud exteros, hoc ipsum in rempub. recipiatur. [m] Simlerus in Helvetia. [n] Utopienses causidicos excludunt, qui causas callide & vafre tractent & disputent. Iniquissimum censent hominem ullis obligari legibus, quæ aut numerosiores sunt, quàm ut perlegi queant, aut obscuriores quàm ut à quovis possint intelligi. Volunt ut suam quisq; causam agat, eamq; referat Judici quam narraturus fuerat patrono, sic minus erit ambagum, & veritas facilius elicietur. Mor. Utop. l. 2. [o] Medici ex publico victum sumunt. Boter. l. 1. c. 5. de Ægyptiis. [p] De his lege Patrit. l. 3. tit. 8. de reip. Instit. [q] Nihil à clientibus patroni accipiant, priusquam lis sinita est. Barcl. Argen. lib. 3. [r] It is so in most free cities in Germany.

adversary,

adversary, rashly or maliciously, he shall forfeit, and lose. Or else before any suit begin, the plaintiff shall have his complaint approved by a set delegacy to that purpose; if it be of moment he shall be suffered as before, to proceed, if otherwise they shall determine it. All causes shall be pleaded *suppresso nomine*, the parties names concealed, if some circumstances do not otherwise require. Judges and other officers shall be aptly disposed in each Province, Villages, Cities, as common arbitrators to hear causes, and end all controversies, and those not single, but three at least on the bench at once, to determine or give sentence and those again to sit by turns or lots, and not to continue still in the same office. No controversie to depend above a year, but without all delays and further appeals to be speedily dispatched, and finally concluded in that time allotted. These and all other inferior Magistrates, to be chosen [s] as the *literati* in China, or by those exact suffrages of the [t] Venetians, and such again not to be eligible, or capable of magistracies, honours, offices, except they be sufficiently [u] qualified for learning, maners, and that by the strict approbation of deputed examiners: [x] first Scholars to take place, then Souldiers; for I am of Vigetius his opinion, a Scholar deserves better than a Souldier, because *Unius ætatis sunt quæ fortiter fiunt, quæ vero pro utilitate Reipub. scribuntur, æterna:* a Souldier's work lasts for an age, a Scholar's for ever. If they [y] misbehave themselves, they shall be deposed, and accordingly punished, and whether their offices be annual [z] or otherwise, once a year they shall be called in question, and give an account; for men are partial and passionate, mercilesse, covetous, corrupt, subject to love, hate, fear, favor, &c. *omne sub regno graviore regnum:* like Solon's Areopagites, or those Roman Censors, some shall visit others, and [a] be visited *invicem* themselves, [b] they shall oversee that no proling officer, under colour of authority, shal insult over his inferiors, as so many wild beasts, oppresse, domineer, flea, grinde, or trample on, be partial or corrupt, but that there be *æquabile jus*, jus-

[s] Mat. Riccius exped. in Sinas, l. 1. c. 5. de examinatione electionum copiosè agit, &c. [t] Contar. de repub. Venet. l. 1. [u] Osor. l. 11. de reb. gest. Eman. Qui in literis maximos progressus fecerint maximis honoribus afficiuntur, secundus honoris gradus militibus assignatur, postremi ordinis mechanicis, doctorum hominum judiciis in altiorem locum quisq; præsertur, & qui a plurimis approbatur, ampliores in rep. dignitates consequitur. Qui in hoc examine primas habet, insigni per totam vitam dignitate insignitur, marchioni similis, aut duci apud nos. [x] Cedant arma togæ. [y] As in Berna, Lucerne, Friburge in Switzerland, a vitious liver is uncapable of any office; if a Senator, instantly deposed. Simlerus. [z] Not above three years, Arist. polit. 5. c. 8. [a] Nam quis custodiet ipsos custodes? [b] Cytreus in Greisgeia. Qui non ex sublimi despiciant inferiores, nec ut bestias conculcent sibi subditos authoritatis nomini concisi, &c.

tice

tice equally done, live as friends and brethren together; and which [c] Sesellius would have and so much desires in his kingdom of France, "a diapason and sweet harmony of Kings, Princes, Nobles, and Plebeians so mutually tied and involved in love, as well as laws and authority, as that they never disagree, insult or incroach one upon another." If any man deserve well in his office he shall be rewarded.

> ——————"quis enim virtutem amplectitur ipsam,
> Præmia si tollas?"——————

He that invents any thing for publike good in any Art or Science, writes a Treatise, [d] or performs any noble exploit, at home or abroad, [e] shall be accordingly enriched, [f] honored, and preferred. I say with Hannibal in Ennius, *Hostem qui feriet erit mihi Carthaginensis*, let him be of what condition he will, in all offices, actions, he that deserves best shall have best.

Tilianus in Philonius, out of a charitable minde no doubt, wisht all his books were gold and silver, jewels and precious stones, * to redeem captives, set free prisoners, and relieve all poor distressed souls that wanted means; religiously done, I deny not, but to what purpose? Suppose this were so well done, within a little after, though a man had Crœsus' wealth to bestow, there would be as many more. Wherefore I will suffer no [g] Beggers, Rogues, Vagabonds, or idle persons at all, that cannot give an account of their lives how they [h] maintain themselves: If they be impotent, lame, blinde, and single, they shall be sufficiently maintained in several hospitals, built for that purpose; if married and infirm, past work, or by inevitable losse, or some such like misfortune cast behind, by distribution of [i] corn, house-rent free, annual pensions or money, they shall be relieved, and highly rewarded for their good service they have formerly done; if able, they shall be enforced

[c] Sesellius de rep. Gallorum, lib. 1 & 2. [d] Si quis egregium aut bello aut pace perfecerit. Sesel. l. 1. [e] Ad regendam rempub. soli literati admittuntur, nec ad eam rem gratia magistratuum aut regis indigent, omnia explorata cujusq; scientia & virtute pendent. Riccius lib. 1. cap. 5. [f] In defuncti locum eum jussit subrogari, qui inter majores virtute reliquis præiret; non fuit apud mortales ullum excellentius certamen, aut cujus victoria magis esset expetenda, non enim inter celeres, celerrimo, non inter robustos rubustissimo, &c. * Nullum videres vel in hac vel in vicinis regionibus pauperem, nullum obæratum, &c. [g] Nullus mendicus apud Sinas, nemini sano quamvis oculis turbatus sit mendicare permittitur, omnes pro viribus laborare coguntur, cæci molis trusatilibus versandis addicuntur, soli hospitiis gaudent, qui ad labores sunt inepti. Osor. l. 11. de reb. gest. Eman. Heming. de reg. Chin. l. 1. c. 3. Gotard. Arth. Orient. Ind. descr. [h] Alex. ab Alex. 3. c. 12. [i] Sic olim Romæ Isaac. Pontan. de his optime. Amstol. l. 2. c. 9.

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to work. "[k] For I see no reason (as [l] he said) why an Epicure or idle drone, a rich glutton, a usurer should live at ease, and do nothing, live in honor, in all manner of pleasures, and oppresse others, when as in the mean time a poor laborer, a smith, a carpenter, an husbandman that hath spent his time in continual labour, as an Asse to carry burdens, to do the Commonwealth good, and without whom we cannot live, shall be left in his old age to begge or starve, and lead a miserable life worse then a jument." As [m] all conditions shall be tied to their task, so none shall be overtired, but have their set times of recreations and holidaies, *indulgere genio*, feasts and merry meetings, even to the meanest artificer, or basest servant, once a week to sing or dance, (though not all at once) or do whatsoever he shall please; like [n] that *Saccarum festum*, amongst the Persians, those *Saturnals* in Rome, as well as his master. [o] If any be drunk, he shall drink no more wine or strong drink in a twelve month after. A bankrupt shall be [p] *Catademiatus in Amphitheatro*, publikely shamed, and he that cannot pay his debts, if by riot or negligence he have been impoverished, shall be for a twelve-month imprisoned, if in that space his creditors be not satisfied, [q] he shall be hanged. He [r] that commits sacriledge shall lose his hands; he that bears false-witnesse, or is of perjury convict, shall have his tongue cut out, except he redeem it with his head. Murder, [s] adultery shall be punished by death, [t] but not theft, except it be some more grievous offence, or notorious offenders: otherwise they shall be condemned to the gallies, mines, be his slaves whom they have offended, during their lives. I hate all hereditary slaves, and that *duram Persarum legem*, as

[k] Idem Aristot. pol. 5. c. 8. Vitiosum quum soli pauperum liberi educantur ad labores, nobilium & divitum in voluptatibus & deliciis. [l] Quæ hæc injustitia ut nobilis quispiam, aut fænerator qui nihil agat, lautam & splendidam vitam agat, otio & deliciis, quum interim auriga, faber, agricola, quo respub. carere non potest, vitam adeo miseram ducat, ut pejor quam jumentorum sit ejus conditio? Iniqua resp. quæ dat parasitis, adulatoribus, inanium voluptatum artificibus generosis & otiosis tanta munera prodigit, at contrà agricolis, carbonariis, aurigis, fabris, &c. nihil prospicit, sed eorum abusa labore florentis ætatis fame penset & ærumnis, Mor. Utop. l. 2. [m] In Segovia nemo otiosus, nemo mendicus nisi per ætætem aut morbum opus facere non potest: nulli deest unde victum quærat, aut quo se exerceat. Cypr. Echovius Delit. Hispan. Nullus Genevæ otiosus, ne septennis puer. Paulus Heuzner Itiner. [n] Athenæus l. 12. [o] Simlerus de repub. Helvet. [p] Spartian. olim Romæ sic. [q] He that provides not for his family, is worse then a thief. Paul. [r] Alfredi lex. utraq; manus & lingua præcidatur, nisi eam capite redemerit. [s] Si quis nuptam stuprârit, virga virilis ei præciditur; si mulier, nasus & auricula præcidatur. Alfredi lex. En leges ipsi Veneri Martiq; timendas. [t] Pauperes non peccant, quum extrema necessitate coacti rem alienam capiunt. Maldonat. summula quæst. 8. art 3. Ego cum illis sentio qui licere putant à divite clam accipere qui tenetur pauperi subvenire. Emmanuel Sa. Aphor. confess.

[u] Brisonius

[u] Brisonius cals it; or as [x] *Ammianus, impendio formidatas & abominandas leges, per quas ob noxam unius, omnis propinquitas perit*, hard law that wife and children, friends and allies should suffer for the father's offence.

No man shall marry until he [y] be 25, no woman till she be 20. [z] *nisi aliter dispensatum fuerit.* If one [a] die, the other party shall not marry till six months after; and because many families are compelled to live niggardly, exhaust and undone by great dowers, [b] none shall be given at all, or very little, and that by supervisors rated, they that are foul shall have a greater portion; if fair, none at all, or very little: [c] howsoever not to exceed such a rate as those supervisors shal think fit. And when once they come to those years, poverty shall hinder no man from marriage, or any other respect, [d] but all shall be rather inforced then hindered, [e] except they be [f] dismembred, or grievously deformed, infirm, or visited with some enormous hereditary disease, in body or mind; in such cases upon a great pain, or mulct, [g] man or woman shall not marry, other order shall be taken for them to their content. If people overabound, they shall be eased by [h] Colonies.

[i] No man shall wear weapons in any City. The same attire shall be kept, and that proper to several callings, by which they shall be distinguished. [k] *Luxus funerum* shall be taken away, that intempestive expense moderated, and many others. Brokers, takers of pawns, biting usurers, I will not admit; yet because *hic cum hominibus non cum diis agitur*, we converse here with men, not with gods, and for the hardnesse of men's hearts I will tollerate some kinde of usury[l]. If we were honest, I confesse, *si probi essemus*, we should have no use of it, but being as it is, we must necessarily admit it. Howsoever most Divines contradict it,

> "Dicimus inficias, sed vox ea sola reperta est;"

[u] Lib. 2. de reg. Persarum. [x] Lib. 24. [y] Aliter Aristoteles, a man at 25. a woman at 20. polit. [z] Lex olim Licurgi, hodie Chinensium; vide Plutarchum, Riccium, Hemmingium, Arniseum, Nevisanum, & alios de hac quæstione. [a] Alfredus. [b] Apud Lacones olim virgines fine dote nubebant. Boter. l. 3 c. 3. [c] Lege cautum non ita pridem apud Venetos, ne quis Patritius dotem excederet 1500 coron. [d] Bux. Synag. Jud. Sic Judæi. Leo Afer Africæ descript. ne sint aliter incontinentes ob reipub. bonum. Ut August. Cæsar. orat. ad cælibes Romanos olim edocuit. [e] Morbo laborans, qui in prolem facile diffunditur, ne genus humanum fœda contagione lædatur, juventute castratur, mulieres tales procul à consortio virorum ablegantur, &c. Hector Boethius hist. lib. 1. de vet. Scotorum moribus. [f] Speciosissimi juvenes liberis dabunt operam. Plato 5. de legibus. [g] The Saxons exclude dumb, blinde, leprous, and such like persons from all inheritance, as we do fools. [h] Ut olim Romani, Hispani hodie, &c. [i] Riccius lib. 11. cap. 5. de Sinarum. expedit. sic Hispani cogunt Mauros arma deponere. So it is in most Italian cities. [k] Idem Plato 12. de legibus, it hath ever been immoderate, vide Guil. Stuckium antiq. convival. lib. 1. cap. 26. [l] Plato 9. de legibus.

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it must be winked at by Politicians. And yet some great Doctors approve of it, Calvin, Bucer, Zanchius, P. Martyr, because by so many grand lawyers, decrees of Emperors, Princes' Statutes, customs of Common-wealths, churches' approbations it is permitted, &c. I will therefore allow it. But to no private persons, not to every man that wil, to orphans only, maids, widows, or such as by reason of their age, sex, education, ignorance of trading, know not otherwise how to employ it; and those so approved, not to let it out apart, but to bring their money to a [m] common bank which shall be allowed in every city, as in Genua, Geneva, Noremberg, Venice, at [n] 5, 6, 7. not above 8 per centum, as the supervisors, or *ærarii præfecti* shall think fit. [o] And as it shall not be lawful for each man to be an Usurer that will, so shall it not be lawful for all to take up money at use, not to prodigals and spendthrifts, but to merchants, yong tradesmen, such as stand in need, or know honestly how to imploy it, whose necessity, cause and condition the said supervisors shall approve of.

I wil have no private monopolies, to enrich one man, and beggar a multitude, [p] multiplicity of offices, of supplying by deputies, weights and measures the same throughout, and those rectified by the *Primum mobile*, and Sun's motion, threescore miles to a degree according to observation, 1000 Geometrical paces to a mile, five foot to a pace, twelve inches to a foot, &c. and from measures known it is an easie matter to rectifie weights, &c. to cast up all, and resolve bodies by Algebra, Stereometry. I hate wars if they be not *ad populi salutem*, upon urgent occasion,

> " Odimus accipitrem, quia semper vivit in armis."

[q] offensive wars, except the cause be very just, I will not allow of. For I do highly magnifie that saying of Hannibal to Scipio, in [r] Livy, " It had been a blessed thing for you and us, if God had given that minde to our predecessors, that you had

[m] As those Lombards beyond Seas, though with some reformation, mons pietatis, or bank of charity, as Malines terms it, cap. 33. Lex mercat. part 2. that lend money upon easie pawns, or take money upon adventure for mens lives. [n] That proportion will make merchandise increase, land dearer, and better improved, as he hath judicially proved in his tract of usury, exhibited to the Parliament anno 1621. [o] Hoc fere Zanchius com. in 4 cap. ad Ephes. æquissimam vocat usuram, & charitati Christianæ consentaneam, modo non exigant, &c. nec omnes dent ad fœnus, sed ii qui in pecuniis bona habent, & ob ætatem, sexum, artis alicujus ignorantiã, non possunt uti. Nec omnibus, sed mercatoribus & iis qui honeste impendent, &c. [p] Idem apud Persas olim, lege Brisonium. [q] Idem Plato de legibus. [r] Lib. 30. Optimum quidem fuerat eam patribus nostris mentem a dis datam esse, ut vos Italiæ, nos Africæ imperio contenti essemus. Neque enim Sicilia aut Sardinia satis digna precia sunt pro tot classibus, &c

been content with Italy, we with Africk. For neither Sicily nor Sardinia are worth such cost and pains, so many fleets and armies, or so many famous Captains lives." *Omnia prius tentanda*, fair means shall first be tried. [s] *Peragit tranquilla potestas, Quod violenta nequit.* I will have them proceed with all moderation: but hear you, Fabius my General, not Minutius, *nam * qui Consilio nititur plus hostibus nocet, quam qui sine animi ratione, viribus:* And in such wars to abstain as much as is possible from [t] depopulations, burning of towns, massacring of infants, &c. For defensive wars, I will have forces still ready at a small warning, by land and sea, a prepared Navy, souldiers *in procinctu, & quam * Bonfinius apud Hungaros suos vult, virgam ferream*, and money, which is *nervus belli*, still in a readinesse, and a sufficient revenue, a third part as in old [u] Rome and Egypt, reserved for the Common-wealth; to avoid those heavy taxes and impositions, as well to defray this charge of wars, as also all other publike defalcations, expences, fees, pensions, reparations, chast sports, feasts, donaries, rewards, and entertainments. All things in this nature especially I will have maturely done, and with great [x] deliberation: *ne quid* [y] *temerè, ne quid remissè ac timide fiat; Sed quò feror hospes?* To prosecute the rest would require a volume. *Manum de tabella*, I have been overtedious in this subject; I could have here willingly ranged, but these straits wherein I am included will not permit.

From Common-wealths and cities, I will descend to Families, which have as many corsives & molestations, as frequent discontents as the rest. Great affinity there is betwixt a Political and Oeconomical body; they differ only in magnitude and proportion of businesse (so Scaliger [a] writes) as they have both likely the same period, as [b] Bodin and [c] Peucer hold, out of Plato, six or seven hundred years, so many times they have the same means of their vexation and overthrows; as namely, riot, a common ruine of both, riot in building, riot in profuse spending, riot in apparel, &c. be it in what kinde soever, it produceth the same effects. A [d] Corographer of our's speaking *obiter* of ancient families, why they are so frequent in the North, continue so long, are so soon extinguished in the South, and so few, gives no other reason but this, *luxus omnia dis-*

[s] Claudian. * Thucidides. [t] A depopulatione, agrorum incendiis, & ejusmodi factis immanibus. Plato. * Hungar. dec. 1. lib. 9. [u] Sesellius lib. 2. de repub. Gal. valde enim est indecorum, ubi quod præter opinionem accidit dicere, Non putaram, presertim si res præcaveri potuerit. Livius lib. 1. Dion. lib. 2. Diodorus Siculus lib. 2. ——————[x] peragit tranquilla potestas, Quod violenta nequit.——— Claudian. [y] Bellum nec timendum nec provocandum. Plin. Panegyr. Trajano. [a] Lib. 3. poet. cap. 19. [b] Lib. 4. de repub. cap. 2. [c] Peucer. lib. 1. de divinat. [d] Camden in Cheshire.

sipavit,

siparit, riot hath consumed all, fine cloaths and curious buildings came into this Island, as he notes in his Annals, not so many years since; *non sine dispendio hospitalitatis*, to the decay of hospitality. Howbeit many times that word is mistaken, and under the name of bounty and hospitality, is shrowded riot and prodigality, and that which is commendable in it self wel used, hath been mistaken heretofore, is become by his abuse, the bane & utter ruin of many a noble family. For some men live like the rich glutton, consuming themselves and their substance by continual feasting and invitations, with [e]Axilon in Homer, keep open house for all comers, giving entertainment to such as visit them, [f] keeping a table beyond their means, and a company of idle servants (though not so frequent as of old) are blown up on a sudden; and as Actæon was by his hounds, devoured by their kinsmen, friends, and multitude of followers. [g] It is a wonder that Paulus Jovius relates of our Northern Countreys, what an infinite deal of meat we consume on our tables: that I may truly say, 'tis not bounty, not hospitality, as it is often abused, but riot in excesse, gluttony and prodigality; a meer vice; it brings in debt, want and beggery, hereditary diseases, consumes their fortunes, and overthrows the good temperature of their bodies. To this I might here well add their inordinate expence in building, those phantastical houses, turrets, walks, parks, &c. gaming, excesse of pleasure, and that prodigious riot in apparel, by which means they are compelled to break up house, and creep into holes. Sesellius in his common-wealth of [h] France, gives three reasons why the French Nobility were so frequently bankrupts: "First because they had so many law-suits and contentions one upon another, which were tedious and costly: by which means it came to passe, that commonly lawyers bought them out of their possessions. A second cause was their riot, they lived beyond their means, and were therefore swallowed up by merchants" (La-Nove, a French writer, yeelds five reasons of his countrey-men's poverty, to the same effect almost, and thinks verily if the Gentry of France were divided into ten parts, eight of them would be found much impaired, by sales, morgages, and debts, or wholly sunk in their estates.) "The last was immoderate excesse in apparel, which consumed their re-

[e] Iliad. 6. lib. [f] Vide Puteani Comum, Goclenium de portentosis cœnis nostrorum temporum. [g] Mirabile dictu est, quantum opsoniorum una domus singulis diebus absumat, sternuntur mensæ in omnes pene horas calentibus semper eduliis. Descript. Britan. [h] Lib. 1 de rep. Gallorum; quod tot lites & causæ forenses, aliæ ferantur ex aliis, in immensum producantur, & magnos sumptus requirant unde fit ut juris administri plerunq; nobilium possessiones adquirant, tum quod sumptuosè vivant, & à mercatoribus absorbentur & spendissime vestiantur, &c.

venues." How this concerns and agrees with our present state, look you. But of this elsewhere. As it is in a man's body, if either head, hart, stomach, liver, spleen, or any one part be misaffected, all the rest suffer with it: so is it with this Oeconomical body. If the head be naught, a spendthrift, a drunkard, a whoremaster, a gamester, how shall the family live at ease? [i] *Ipsa si cupiat salus servare, prorsus non potest hanc familiam*, as Demea said in the Comedy, safety her self cannot save it. A good, honest, painful man many times hath a shrew to his wife, a sickly, dishonest, slothful, foolish, carelesse woman to his mate, a proud, peevish flurt, a liquorish, prodigal quean, and by that means all goes to ruine: or if they differ in nature, he is thrifty, she spends all, he wise, she sottish and soft; what agreement can there be? what friendship? Like that of the Thrush and Swallow in Æsop, in stead of mutual love, kind compellations, whore and thief is heard, they fling stools at one another's heads. [k] *Quæ intemperies vexat hanc familiam?* All enforced marriages commonly produce such effects, or if on their behalfs it be well, as to live and agree lovingly together, they may have disobedient & unruly children, that take ill courses to disquiet them, [l] "their son is a thief, a spend-thrift, their daughter a whore;" a step [m] mother, or a daugter in law distempers all; [n] or else for want of means, many torturers arise, debts, dues, fees, dowries, joynters, legacies to be paid, annuities issuing out, by means of which, they have not wherewithal to maintain themselves in that pomp as their predecessors have done, bring up or bestow their children to their callings, to their birth and quality, [o] and will not descend to their present fortunes. Oftentimes too, to aggravate the rest, concur many other inconveniences, unthankful friends, decayed friends, bad neigbors, negligent servants [p] *servi furaces, Versipelles, callidi, occlusa sibi mille clavibus reserant, furtimq; raptant, consumunt, liguriunt;* causualties, taxes, mulcts, chargeable offices, vain expences, entertainments, losse of stock, enmities, emulations, frequent invitations, losses, suretiship, sicknesse, death of friends, and that which is the gulf of all, improvidence, ill husbandry, disorder and confusion, by which means they are drenched on a sudden in their estates, and at unawares precipitated insensibly into an inextricable labyrinth of debts, cares, woes, want, grief, discontent, and melancholy it self.

[i] Ter. [k] Amphit. Plaut. [l] Paling. Filius aut fur. [m] Catus cum mure, duo galli simul in æde, Et glotes binæ nunquam vivunt sine lite. [n] Res angusta domi. [o] When pride and beggery meet in a family, they roar and howl, and cause as many flashes of discontents, as fire and water, when they concur, make thunder-claps in the skies. [p] Plautus Aulular.

I have

I have done with families, and will now briefly run over some few sorts and conditions of men. The most secure, happy, jovial and merry in the world's esteem are Princes and great men, free from melancholy: but for their cares, miseries, suspicions, jealousies, discontents, folly and madnesse, I refer you to Xenophon's Tyrannus, where King Hieron discourseth at large with Simonides the Poet, of this subject. Of all others they are most troubled with perpetual fears, anxieties, insomuch, that as he said in [q] Valerius, If thou knewest with what cares and miseries this robe were stuffed, thou wouldst not stoop to take it up. Or put case they be secure and free from fears and discontents, yet they are void [r] of reason too oft, and precipitate in their actions, reade all our histories, *quos de stultis prodidere stulti*, Iliades, Æneides, Annales, and what is the subject?

" Stultorum regum, & populorum continet æstus."

How mad they are, how furious, and upon small occasions, rash and inconsiderate in their proceedings, how they dote, every page almost will witnesse,

——" delirant reges, plectuntur Achivi."

Next in place, next in miseries and discontents, in all manner of hair-brain actions, are great men, *procul à Jove, procul à fulmine*, the nearer the worse. If they live in Court, they are up and down, ebb and flow with their Princes favors, *Ingenium vultu statq; caditq; suo*, now aloft, to morrow down, as [t] Polybius describes them, " like so many casting Counters, now of gold, to morrow of silver, that vary in worth as the computant will; now they stand for unites, to morrow for thousands; now before all, and anon behinde." Beside they torment one another with mutual factions, emulations: one is ambitious, another enamoured, a third in debt, a prodigal, over-runs his fortunes, a fourth solicitous with cares, gets nothing, &c. But for these men's discontents, anxieties, I refer you to Lucian's Tract, *de mercede conductis*, [s] *Æneas Sylvius (libidinis & stultitiæ servos*, he cals them) Agrippa, and many others.

Of Philosophers and Scholars, *priscæ sapientiæ dictatores*, I have already spoken in general terms, those superintendants of wit and learning, men above men, those refined men, Minions of the Muses,

[q] Lib. 7. cap. 6. [r] Pellitur in bellis sapientia, vi geritur res Vetus proverbium, aut regem aut fatuum nasci oportere. [t] Lib. 1. hist. Rom. similes a. bacculorum calculis, secundùm computantis arbitrium, modò ærei sunt, modò aurei; ad nutum regis nunc beati sunt nunc miseri. [s] Ærumnosiq; Solones in Sa. 3. De miser. curialium.

——"[t] mentemque habere quêis bonam
Et esse [u] corculis datum est."——

[x] These acute and subtil Sophisters, so much honoured, have as much need of Hellebor as others.

——"[y] ô Medici mediam pertundite venam."

Reade Lucian's Piscator, and tell how he esteemed them; Agrippa's Tract of the vanity of Sciences; nay read their own works, their absurd tenets, prodigious paradoxes, *& risum teneatis amici?* You shall finde that of Aristotle true, *nullum magnum ingenium sine mixtura dementiæ*, they have a worm as well as others; you shall finde a phantastical strain, a fustian, a bumbast, a vainglorious humor, an affected stile, &c. like a prominent thred in an uneven woven cloth, run parallel throughout their works. And they that teach wisdom, patience, meeknesse, are the veriest dizards, hairbrains, and most discontent. "[a] In the multitude of wisdom is grief, and he that encreaseth wisdom, encreaseth sorrow." I need not quote mine author; they that laugh and contemn others, condemn the world of folly, deserve to be mocked, are as giddy-headed, and lie as open as any other. [b] Democritus, that common flouter of folly, was ridiculous himself, barking Menippus, scoffing Lucian, satyrical Lucilius, Petronius, Varro, Persius, &c. may be censured with the rest, *Loripedem rectus derideat, Æthiopem albus.* Bale, Erasmus, Hospinian, Vives, Kemnisius, explode as a vast Ocean of Obs and Sols, School divinity, [c] A labyrinth of intricable questions, unprofitable contentions, *incredibilem delirationem*, one cals it. If School divinity be so censured, *subtilis* [d] *Scotus lima veritatis, Occam irrefragabilis, cujus ingenium vetera omnia ingenia subvertit, &c.* Baconthrope, Dr. Resolutus, and *Corculum Theologiæ*, Thomas himself, Doctor [e] Seraphicus, *cui dictavit Angelus, &c.* what shall become of humanity? *Ars stulta*, what can she plead? what can her followers say for themselvs? Much learning [f] *cere-diminuit-brum*, hath crackt their skonce, and taken such root, that *tribus Anticyris caput insanabile*, Hellebor itself can do no good, nor that renowned [g] Lanthorn of Epictetus, by which if any man studied, he should be as wise as he was. But all wil not serve; Rhetoricians, *in ostentationem loquacitatis multa agitant*, out of their volubility of tongue, will talk much to

[t] F. Dousæ Epid. lib. 1. c. 13. [u] Hoc cognomento cohonestati Romæ, qui cæteros mortales sapientiâ præstarent, testis Plin. lib. 7. cap. 34. [x] Insanire parant certa ratione modoque, mad by the book they. [y] Juvenal. [a] Salomon. [b] Communis irrisor stultitiæ. [c] Wit whither wilt? [d] Scaliger exercitat. 324. [e] Vit. ejus. [f] Ennius. [g] Lucian. Ter mille drachmis olim empta; studens inde sapientiam adipiscetur.

no

no purpose, Orators can perswade other men what they will, *quo volunt, unde volunt*, move, pacifie, &c. but cannot settle their own brains, what saith Tully? *Malo indisertam prudentiam, quam loquacem stultitiam;* and as [h] Seneca seconds him, a wise man's Oration should not be polite or solicitous. [i] Fabius esteems no better of most of them, either in speech, action, gesture, then as men beside themselves, *insanos declamatores;* so doth Gregory, *Non mihi sapit qui sermone, sed qui factis sapit.* Make the best of him, a good Orator is a turncoat, an evil man, *bonus Orator pessimus vir*, his tongue is set to sale, he is a meer voice, as [k] he said of a Nightingale, *dat sine mente sonum*, an hyperbolical liar, a flaterer, a parasite, and as [l] Ammianus Marcellinus will, a corrupting cosener, one that doth more mischief by his fair speeches, then he that bribes by mony; for a man may with more facility avoid him that circumvents by money, then him that deceives with glosing terms; which made [m] Socrates so much abhor and explode them. [n] Fracastorius, a famous Poet, freely grants all Poets to be mad; so doth [o] Scaliger; and who doth not? *Aut insanit homo, aut versus facit*, Hor. Sat. 7. l. 2. *Insanire lubet, i. versus componere.* Virg. 3. Egl. so Servius interprets it, all Poets are mad, a company of bitter Satyrists, detractors, or else parasitical applauders: and what is Poetry it self, but as Austin holds, *Vinum erroris ab ebriis doctoribus propinatum?* You may give that censure of them in general, which Sir Thomas Moore once did of Germanus Brixius' Poems in particular.

> ——————" vehuntur.
> In rate stultitiæ, sylvam habitant Furiæ."

Budæus, in an Epistle of his to Lupsetus, will have civil Law to be the tower of wisdom; another honours physick, the Quintessence of Nature; a third tumbles them both down, and sets up the flag of his own peculiar science. Your supercilious Criticks, Grammatical triflers, Note-makers, curious Antiquaries, finde out all the ruines of wit, *ineptiarum delicias*, amongst the rubbish of old writers; [p] *Pro stultis habent nisi aliquid sufficiant invenire, quod in aliorum scriptis vertant vitio*, all fools with them that cannot find fault; they correct others, and are hot in a cold cause, puzzle themselves to finde out how many streets in Rome, houses, gates, towers,

[h] Epist. 21. l. lib. Non oportet orationem sapientis esse politam aut solicitam. [i] Lib. 3. cap. 13. multo anhelitu jactatione furentes pectus, frontem cædentes, &c. [k] Lipsius, voces sunt, præterea nihil. [l] Lib. 30. plus mali facere videtur qui oratione quàm qui præcio quemvis corrumpit: nam, &c. [m] In Gorg. Platonis. [n] In naugerio. [o] Si furor sit Lyæus, &c. quoties fuit, fari, furi, amans, bibens, & Poeta, &c. [p] Morus Utop. lib. 11.

Homer's countrey, Æneas' mother, Niobe's daughters, *an Sapho publica fuerit? ovum*[q] *prius extiterit an gallina! &c. & alia quæ dediscenda essent scire, si scires*, as [r]Seneca holds. What clothes the Senators did wear in Rome, what shoes, how they sat, where they went to the close stool, how many dishes in a messe, what sauce, which for the present for an historian to relate, [s]according to Lodovic. Vives, is very ridiculous, is to them most precious elaborate stuff, they admired for it, and as proud, as triumphant in the mean time for this discovery, as if they had won a city, or conquered a province; as rich as if they had found a mine of gold ore. *Quosvis authores absurdis commentis suis percacant & stercorant*, one saith, they bewray and dawb a company of books and good Authors, with their absurd Comments, *correctorum sterquilinia* [t]Scaliger cals them, and shew their wit in censuring others, a company of foolish note-makers, humble-bees, dors or beetles, *inter stercora utplurimum versantur*, they rake over all those rubbish and dunghils, and prefer a manuscript many times before the Gospel itself, [z]*thesaurum criticum*, before any treasure, and with their *deleatur*, *alii legunt sic*, *meus codex sic habet*, with their *postremæ editiones*, annotations, castigations, &c. make books dear, themselves ridiculous, and do no body good, yet if any man dare oppose or contradict, they are mad, up in arms on a sudden, how many sheets are written in defence, how bitter invectives, what apologies? [a] *Epiphilledes hæ sunt ut meræ nugæ.* But I dare say no more of, for, with, or against them, because I am liable to their lash, as well as others. Of these and the rest of our Artists and Philosophers, I will generally conclude they are a kind of mad men, as [b]Seneca esteems of them, to make doubts and scruples, how to read them truly, to mend old authors, but will not mend their own lives, or teach us *ingenia sanare*, *memoriam officiorum ingerere*, *ac fidem in rebus humanis retinere*, to keep our wits in order, or rectify our manners. *Numquid tibi demens videtur*, *si istis operam impenderit?* is not he mad that draws lines with Archimedes, whiles his house is ransacked, and his city besieged, when the whole world is in combustion, or we whilst our souls are in danger, *(mors sequitur, vita fugit)* to spend our time in toyes, idle questions, and things of no worth?

That [c]Lovers are mad, I think no man will deny, *Amare simul & sapere*, *ipsi Jovi non datur*, Jupiter himself cannot intend both at once,

[q] Macrob. Satur. 7. 16. [r] Epist. 16. [s] Lib. de causis corrup. artium.
[t] Lib. 2. in Ausonium, cap. 19. & 32. [z] Edit. 7. volum. Jano Gutero.
[a] Aristophanis Ranis. [b] Lib. de beneficiis. [c] Delirus & amens dicatur merit. Hor. Seneca.

" Non

" [d] Non benè conveniunt, nec in unâ sede morantur
Majestas & amor."

Tully, when he was invited to a second marriage, replied, he could not *simul amare & sapere*, be wise and love both together. [e] *Est orcus ille, vis est immedicabilis, est rabies insana*, Love is madnesse, a hell, an incurable disease; *impotentem & insanam libidinem* [f] Seneca cals it, an impotent and raging lust. I shal dilate this subject apart; in the mean time let Lovers sigh out the rest.

[g] Nevisanus the Lawyer holds it for an axiome, "most women are fools," [h]*consilium fœminis invalidum;* Seneca men, be they yong or old; who doubts it, youth is mad as Elius in Tully, *Stulti adolescentuli*, old age little better, *deliri senes*, &c. Theophrastes in the 107. year of his age, [i] said he then began to be wise, *tum sapere cœpit*, and therefore lamented his departure. If wisdom come so late, where shall we finde a wise man? our old ones dote at threescore and ten. I would cite more proofs, and a better Author, but for the present, let one fool point at another. [k] Nevisanus hath as hard an opinion of [l] rich men, "wealth and wisdom cannot dwell together," *stultitiam patiuntur opes*, [m] and they do commonly [n] *infatuare cor hominis*, besot men; and as we see it, "fools have fortune:" [o]*Sapientia non invenitur in terra suaviter viventium.* For beside a natural contempt of learning, which accompanies such kind of men, innate idlenesse, (for they will take no pains) and which [p]Aristotle observes, *ubi mens plurima, ibi minima fortuna, ubi plurima fortuna, ibi mens perexigua*, great wealth and little wit go commonly together: they have as much brains some of them in their heads as in their heels: besides this inbred neglect of liberal sciences, and all Arts, which should *excolere mentem*, polish the minde, they have most part some gullish humor or other, by which they are led; one is an Epicure, an Atheist, a second a gamester, a third a whoremaster, (fit subjects all for a Satyrist to work upon,)

" [q] Hic nuptarum insanit amoribus, hic puerorum,"

[r] one is mad of hawking, hunting, cocking; another of carousing, horse-riding, spending; a fourth of building, fighting, &c.

[d] Ovid. Met. [e] Plutarch. Amatorio est amor insanus. [f] Epist. 39. [g] Sylvæ nuptialis l. 1. num. 11. Omnes mulieres utplurimum stultæ. [h] Aristotle. [i] Dolere se dixit quod tum vita egrederetur. [k] Lib. 1. num. 11 sapientia & divitiæ vix simul possideri possunt. [l] They get their wisdom by eating Pie-crust some. [m] χρήματα τοῖς δνητοῖς γίνεται αφροσυνη. Opes quidem mortibus sunt amentia. Theognis. [n] Fortuna nimium quem fovet, stultum facit. [o] Joh. 28. [p] Mag. moral. lib 2. & lib. 1. sat. 4. [q] Hor. ser. 1. sat. 4. [r] Insana gula, insanæ obstructiones, insanum venandi studium discordia demens. Virg. Æn.

" Insanit

" Insanit veteres statuas Damasippus emendo,"

Damasippus hath an humor of his own, to be talkt of: [s] Heliodorus the Carthaginian another. In a word, as Scaliger concludes of them all, they are *Statuæ erectæ stultitiæ*, the very statues or pillars of folly. Chuse out of all stories him that hath been most admired, you shall still find, *multa ad laudem, multa ad vituperationem magnifica*, as [t] Berosus of Semiramis; *omnes mortales militiâ, triumphis, divitiis, &c. tum & luxu, cæde, cæterisq; vitiis antecessit*, as she had some good, so had she many bad parts.

Alexander, a worthy man, but furious in his anger, overtaken in drink: Cæsar and Scipio valiant and wise, but vainglorious, ambitious: Vespasian a worthy Prince, but covetous: [u]Hannibal, as he had mighty virtues, so had he many vices; *unam virtutem mille vitia comitantur*, as Machiavel of Cosmus Medices, he had two distinct persons in him. I will determine of them all, they are like these double or turning pictures; stand before which, you see a fair maid, on the one side an ape, on the other an owl; look upon them at the first sight all is wel, but farther examine, you shall find them wise on the one side, and fools on the other; in some few things praise worthy, in the rest incomparably faulty. I will say nothing of their diseases, emulations, discontents, wants, and such miseries; let poverty plead the rest in Aristophanes Plutus.

Covetous men, amongst others, are most mad, [x] they have all the Symptoms of melancholy, fear, sadnesse, suspition, &c. as shall be proved in his proper place,

" Danda est Hellebori multo pars maxima avaris."

And yet me thinks prodigals are much madder than they, be of what condition they will, that bear a publick, or private purse; as a [y] Dutch writer censured Richard the rich Duke of Cornwal, suing to be Emperor, for his profuse spending, *qui effudit pecuniam ante pedes principium Electorum sicut aquam*, that scattered mony like water; I do censure them, *Stulta Anglia* (saith he) *quæ tot denariis sponte est privata, stulti principes Alemaniæ, qui nobile jus suum pro pecuniâ vendiderunt*; spendthrifts, bribers, and bribe-takers are fools, and so are [z] all they that cannot keep, disburse, or spend their moneys well.

[s] Heliodorus Carthaginensis ad extremum orbis sarcophago testamento me hic jussi condier, & ut viderem an quis insanior ad me visendũ usq; ad hæc loca penetraret. Ortelius in Gad. [t] If it be his work, which Gasper Veretus suspects. [u] Livy Ingentes virtutes ingentia vitia. [x] Hor. Quisquis ambitione mala aut argenti pallet amore, Quisquis luxuria, tristiq; superstitione Per. [y] Cronica Slavonica ad annum 1257. de cujus pecunia jam incredibilia dixerunt. [z] A fool and his money are soon parted.

I might

I might say the like of angry, peevish, envious, ambitious; [a] *Anticyras melior sorbere meracas*; Epicures, Atheists, Schismaticks, Hereticks; *hi omnes habent imaginationem læsam* (saith Nymannus) "and their madnesse shall be evident," 2 Tim. 3. 9. [b] Fabatus, an Italian, holds sea-faring men all mad; "the ship is mad, for it never stands still: the marriners are mad, to expose themselves to such imminent dangers: the waters are raging mad, in perpetual motion: the winds are as mad as the rest, they know not whence they come, whither they would go: and those men are maddest of all that go to sea; for one fool at home, they finde forty abroad." He was a mad man that said it, and thou peradventure as mad to reade it. [d] Fælix Platerus is of opinion all Alchemists are mad, out of their wits; [e] Atheneus saith as much of Fidlers, & *musarum luscinias*, [f] Musicians, *omnes tibicines insaniunt, ubi semel efflant, avolat illico mens*, in comes musick at one ear, out goes wit at another. Proud and vain glorious persons are certainly mad; and so are [g] lascivious; I can feel their pulses beat hither; horn mad some of them, to let others lie with their wives, and wink at it.

To insist [h] in all particulars, were an Herculean task, to [i] reckon up [k] *insanas substructiones, insanos labores, insanum luxum*, mad labors, mad books, endeavors, cariages, grosse ignorance, ridiculous actions, absurd gestures; *insanam gulam, insaniam villarum, insana jurgia*, as Tully terms them, madnesse of villages, stupend structures; as those Ægyptian Pyramids, Labyrinths and Sphinges, which a company of crowned asses, *ad ostentationem opum*, vainly built, when neither the Architect nor King that made them, or to what use and purpose, are yet known: To insist in their hypocrisie, inconstancie, blindenesse, rashnesse, *dementem temeritatẽ*, fraud, cosenage, malice, anger, impudence, ingratitude, ambition, grosse superstition, [z] *tempora infecta & adulatione sordida*, as in Tiberius' times, such base flattery, stupend, parasitical fawning and colloguing, &c. brawles, conflicts, desires, contentions, it would ask an expert Vesalius to anatomise every member. Shall I say? Jupiter himself, Apollo, Mars, &c. doted; and monster-conquering Hercules that subdued the world, and

[a] Orat. de imag. ambitiosus & audax naviget Anticyras. [b] Navis stulta, quæ continuo movetur, nautæ stulti qui se periculis exponunt, aqua insana quæ sic fremit, &c. aër jactatur, &c. qui mari se committit stolidum unum terra fugiens, 40. mari invenit. Gaspar Ens. Moros. [d] Cap. de alien. mentis. [e] Dipnosophist. lib. 8. [f] Tibicines mente Capti. Erasm. Chil. 4. cer. 7. [g] Prov. 30. Insana libido, Hic rogo non furor est, non est hæc mentula demens. Mart. ep. 71. l. 3. [h] Mille puellarum & puerorum mille furores. [i] Uter est insanior horum. Hor. Ovid. Virg. Plin. [k] Plin. lib. 36. [z] Tacitus 3. Annal.

helped

helped others, could not reliev himself in this, but mad he was at last. And where shall a man walk, converse with whom, in what Province, City, and not meet with Signior Deliro, or Hercules Furens, Mænades, and Corybantes? Their speeches say no lesse. [a] *E fungis nati homines*, or else they fetched their pedigree from those that were struck by Sampson with the jawbone of an asse. Or from Deucalion and Pyrrha's stones, for *durum genus sumus*, [b] *marmorei sumus*, we are stoney hearted, and savour too much of the stock, as if they had al heard that inchanted horn of Astolpho that English Duke in Ariosto, which never sounded but all his auditors were mad, and for fear ready to make away themselvs; [c] or landed in the mad haven in the Euxine sea of *Daphnis insana*, which had a secret quality to dementate; they are a company of giddy-heads, afternoon men, it is Midsomer moon stil, and the dogdais last all the year long, they are all mad. Whom shall I then except? Ulricus Huttenus [d] *nemo, nam, nemo omnibus horis sapit, Nemo nascitur sine vitiis, Crimine Nemo caret, Nemo sorte sua vivit contentus, Nemo in amore sapit, Nemo bonus, Nemo sapiens, Nemo, est ex omni parti beatus, &c.* and therefore Nicholas Nemo, or Monsieur No-body shall go free, *Quid veleat nemo, Nemo referre potest?* But whom shall I except in the second place? such as are silent, *vir sapit qui pauca loquitur;* [e] no better way to avoid folly and madnesse, then by taciturnity. Whom in a third? all Senators, Magistrates; for all fortunate men are wise, and conquerors valiant, and so are all great men, *non est bonum ludere cum diis*, they are wise by authority, good by their office and place, *his licet impune pessimos esse*, (some say) we must not speak of them, neither is it fit; *per me sint omnia protinus alba*, I will not think amisse of them. Whom next? Stoicks? *Sapiens Stoicus*, and he alone is subject to no perturbations, as [f] Plutarch scoffs at him, "he is not vexed with torments, or burnt with fire, foiled by his adversary, sold of his enemy: though he be wrinckled, sand blinde, toothlesse, and deformed; yet he is most beautifull, and like a god, a king in conceit, though not worth a groat. He never dotes, never mad, never sad, drunk, be-

[a] Ovid. 7. met. E fungis nati homines ut olim Corinthi primævi illius loci accolæ, quia stolidi & fatui fungis nati dicebantur, idem & alibi dicas. [b] Famian. Strade de bajulis, de marmore semisculpti. [c] Arianus periplo maris Euxini portus ejus meminit, & Gillius l. 3. de Bospher. Thracio & laurus insana quæ allata in convivium convivas omnes insania affecit. Guliel. Stucchius comment, &c. [d] Lepidum poema sic inscriptum. [e] Stultitiam simulare non potes nisi taciturnitate. [f] Extortus non cruciatur, ambustus non læditur, prostratus in lucta, non vincitur; non fit captivus ab hoste venundatus. Et si rugosus, senex edentulus, luscus, deformis, formosus tamen, & deo similis, felix, dives, rex nullius egens, et si denario non sit dignus.

cause

cause vertue cannot be taken away," as [g]Zeno holds, "by reason of strong apprehension," but he was mad to say so. [h] *Anticyræ cælo huic est opus aut dolabrâ*, he had need to be bored, and so had al his fellows, as wise as they would seem to be. Chrysippus himself liberally grants them to be fools as wel as others, at certain times, upon some occasions, *amitti virtutẽ ait per ebrietatem, aut atribilariũ morbũ*, it may be lost by drunkenness or melancholy, he may be sometimes crased as well as the rest: [i] *ad sũmũ sapiens nisi quum pituita molesta.* I should here except some Cynicks, Menippus, Diogenes, that Theban Crates; or to descend to these times, that omniscious, only wise fraternity [k] of the Rosie Crosse, those great Theologues, Politicians, Philosophers, Physitians, Philologers, Artists, &c. of whom S. Bridget, Albas Joacchimus, Leicenbergius, and such divine spirits have prophesied, and made promise to the world, if at least there be any such (Hen. [l]Neuhusius makes a doubt of it, [m] Valentinus Andreas and others) or an Elias artifex their Theophrastian master; whom though Libavius and many deride and carp at, yet some wil have to be "the [n] renewer of all arts and sciences, reformer of the world, and now living, for so Johannes Montanus Strigoniensis, that great Patron of Paracelsus, contends, and certainly avers [o] "a most divine man," and the quintesence of wisdom wheresoever he is; for he, his fraternity, friends, &c. are all [p] "betrothed to wisdom," if we may believe their disciples and followers. I must needs except Lipsius and the Pope, and expunge their name out of the catalogue of fools. For besides that parasitical testimony of Dousa,

> "A Sole exoriente Mæotidas usq; paludes,
> Nemo est qui justo se æquiparare queat."

Lipsius saith of himself, that he was [q] *humani generis quidem pædagogus voce & stylo*, a grand Signior, a Master, a Tutor of us all, and for 13 years he brags how he sowed wisdom in the Low countries, as Ammonius the philosopher sometimes did in Alexandria, [r] *cum humanitate literas & sapientiam cum prudentia: antistes sapientiæ*, he shall be *Sapientũ Octavus.* The Pope is more then a man, as [s] his parats often make him, a demigod, and besides his holinesse cannot erre, *in Cathedrâ* belike:

[g] Illũ contendunt non injuria affici, non insania, non inebriari, quia virtus non eripitur ob constantes comprehensiones. Lips. phys. Stoic. lib. 3. diffi. 18. [h] Tarreus Hebus epig. 102. l. 8. [i] Hor. [k] Fratres sanct. Rosceæ crucis. [l] An sint, quales sin, unde nomen illud asciverint. [m] Turri Babel. [n] Omnium artium & scientiarum instaurator. [o] Divinus ille vir author notarum in epist. Rog. Bacon. ed. Hamburg. 1608. [p] Sapientiæ desponsati. [q] Solus hic est sapiens alii volitant velut umbræ. [r] In ep. ad Balthas. Moretum. [s] Rejectiunculæ ad Patavum. Felinus cum reliquis.

and

and yet some of them have been magicians, Hereticks, Atheists, children, and as Platina saith of John 22. *Et si vir literatus, multa stoliditatem & lævitatem præ se ferentia egit, stolidi & socordis vir ingenii*, a scholar sufficient, yet many things he did foolishly, lightly. I can say no more then in particular, but in general terms to the rest, they are all mad, their wits are evaporated, and as Ariosto faigns l. 34. kept in jars above the Moon.

> " Some lose their wits with love, some with ambition,
> Some following [t] Lords and men of high condition.
> Some in fair jewels rich and costly set,
> Others in Poetry their wits forget.
> Another thinks to be an Alcumist,
> Till all be spent, and that his number's mist."

Convict fools they are, mad men upon record; and I am afraid past cure many of them, * *crepunt inguina*, the Symptomes are manifest, they are all of Gotam parish:

> " [u] Quum furor haud dubius, quum sit manifesta phrenesis,"

what remains then [x] but to send for Lorarios, those Officers to carry them all together for company to Bedlam, and set Rablais to be their physitian.

If any man shall ask in the mean time, who I am that so boldly censure others, *tu nullane habes vitia?* have I no faults? [y] Yes more than thou hast, whatsoever thou art. *Nos numerus sumus*, I confesse it again, I am as foolish, as mad as any one.

> " [z] Insanus vobis videor, non deprecor ipse,
> Quo minus insanus,"————

I do not deny it, *demens de populo dematur*. My comfort is, I have more fellows, and those of excellent note. And though I be not so right or so discreet as I should be, yet not so mad, so bad neither as thou perhaps takest me to be.

To conclude, this being granted, that all the world is melancholy, or mad, dotes, and every member of it, I have ended my task, and sufficiently illustrated that which I took upon me to demonstrate at first. At this present I have no more to say; *His sanam mentem Democritus*, I can but wish my self and them a good Physician, and all of us a better minde.

[t] Magnum virum sequi est sapere, some think; others desipere. Catul. * Plaut. Menec. [u] In Sat. 14. [x] Or to send for a cook to the Anticyræ to make Hellebor pottage, settle-brain pottage. [y] Aliquantulum tamen inde me salabor, quod unà cum multis & sapientibus & celeberrimis viris ipse insipiens sim, quod se Menippus Luciani in Necyomantia. [z] Petronius in Catalect.

And

And although for the abovenamed reasons, I had a just cause to undertake this subject, to point at these particular species of dotage, that so men might acknowledg their imperfections, and seek to reform what is amiss; yet I have a more serious intent at this time; and to omit al impertinent digressions, to say no more of such as are improperly melancholy, or metaphorically mad, lightly mad, or in disposition, as stupid, angry, drunken, silly, sottish, sullen, proud, vain-glorious, ridiculous, beastly, peevish, obstinate, impudent, extravagant, dry, doting, dull, desperate, harebrain, &c. mad, frantick, foolish, heteroclites, which no new [a] Hospital can hold, no physick help: my purpose and endeavor is, in the following discourse to anatomize this humor of melancholy, through all his parts and species, as it is an habit, or an ordinary disease, and that philosophically, medicinally, to shew the causes, symptoms, and several cures of it, that it may be the better avoyded. Moved thereunto for the generality of it, and to do good, it being a disease so frequent, as [b] Mercurialis observes, "in these our dayes; so often happening," saith [c] Laurentius, "in our miserable times," as few there are that feel not the smart of it. Of the same minde is Ælian Montalius, [d] Melancton, and others; [e] Julius Cæsar Claudinus cals it the "fountain of all other diseases, and so common in this crased age of ours, that scarce one of a thousand is free from it:" and that Splenetick Hypocondriacal winde especially, which proceeds from the spleen and short ribs. Being then it is a disease so grievous, so common, I know not wherein to do a more generall service, and spend my time better, then to prescribe means how to prevent and cure so universall a malady, an Epidemical disease, that so often, so much crucifies the body and minde.

If I have overshot myself in this which hath been hitherto said, or that it is, which I am sure some will object, too phantastical, "too light and comicall for a Divine, too satyrical for one of my profession, I will presume to answer with [f] Erasmus, in like case, 'Tis not I, but Democritus, Democritus *dixit:* you must consider what it is to speak in one's own or another's person, an assumed habit and name; a difference betwixt him that affects or acts a prince's, a philosopher's, a magistrate's, a fool's part, and him that is so indeed; and what

[a] That I mean of Andr. Valc. Apolog. manip. l. 1. & 26. Apol. [b] Hæc affectio nostris temporibus frequentissima. [c] Cap. 15. de Mel. [d] De anima. nostro hoc sæculo morbus frequentissimus. [e] Consult. 98. adeo nostris temporibus frequenter ingruit ut nullus fere ab ejus labe immunis reperiatur & omnium fere morborum occasio existat. [f] Mor. Encom. si quis calumnietur levius esse quam decet Theologum, aut mordacius quam deceat Christianum.

liberty

liberty those old Satyrists have had; it is a Cento collected from others, not I, but they that say it.

" [g] Dixero si quid fortè jocosius, hoc mihi juris
Cum veniâ dabis"———

Take heed you mistake me not. If I do a little forget my self, I hope you wil pardon it. And to say truth, why should any man be offended, or take exceptions at it?

" Licuit, semperque licebit,
Parcere personis, dicere devitiis."

It lawful was of old, and still will be,
To speak of vice, but let the name go free:

I hate their vices, not their persons. If any be displeased, or take ought unto himself, let him not expostulate or cavil with him that said it (so did [h] Erasmus excuse himself to Dorpius, *si parva licet componere magnis)* and so do I; " but let him be angry with himself, that so betrayed and opened his own faults in applying it to himself: [i] If he be guilty and deserve it, let him amend whoever he is, and not be angry. He that hateth correction is a fool," Prov. 12. 1. If he be not guilty, it concerns him not; it is not my freenesse of speech, but a guilty conscience, a gauled back of his own that makes him winch.

" Suspitione si quis errabit suâ,
Et rapiet ad se, quod erit commune omnium,
Stultè nudabit animi conscientiam."

I deny not this which I have said savours a little of Democritus; [k] *Quamvis ridentem dicere verum quid vetat;* one may speak in jest, and yet speak truth. It is somewhat tart, I grant it; *acriora orexim excitant embammata*, as he said, sharp sauces increase appetite,

" [l] Nec cibus ipse juvat morsu fraudatus aceti."

Object then and cavil what thou wilt, I ward all with [m] Democritus's buckler, his medicine shall salve it; strike where thou wilt, and when: *Democritus dixit*, Democritus will answer it. It was written by an idle fellow, at idle times, about our Saturnalian or Dyonisian feasts, when as he said, *nullum libertati periculum est*, servants in old Rome had liberty to say and do what them list. When our country men sacrificed

[g] Hor. Sat. 4. l. 1. [h] Epi. ad Dorpium de Moria. si quispiam offendatur & sibi vindicet, non habet quod expostulet cum eo qui scripsit, ipse si volet, secum agat injuriam, utpote sui proditor, qui declaravit hoc ad se proprie pertinere. [i] Si quis se læsum clamabit, aut conscientiam prodit suam, aut certe metum Phædr. lib. 3. Æsop. Fab. [k] Hor. [l] Mart. l. 7. 22. [m] Ut lubet feriat, absterg.nt hos ictus Democriti pharmacos.

to

to their goddess [n] Vacuna, and sat tipling by their Vacunall fires. I writ this, and published this ὅτις ἔλεγεν, it is *neminis nihil*. The time, place, persons, and all circumstances apologize for me, and why may I not then be idle with others? speak my mind freely? If you deny me this liberty, upon these presumptions I will take it: I say again, I will take it.

" [o] Si quis est qui dictum in se inclementius
Existimavit esse, sic existimet."

If any man take exceptions, let him turn the buckle of his girdle, I care not. I owe thee nothing (Reader), I look for no favor at thy hands, I am independent, I fear not.

No, I recant, I will not, I care, I fear, I confesse my fault, acknowledg a great offence,

" ———motos præstat componere fluctus,"

I have overshot myself, I have spoken foolishly, rashly, unadvisedly, absurdly, I have anatomized mine own folly. And now me thinks upon a sudden I am awaked as it were out of a dream, I have had a raving fit, a phantastical fit, ranged up and down, in and out, I have insulted over most kinde of men, abused some, offended others, wronged my self; and now being recovered, and perceiving mine error, cry with [o] Orlando, *Solvite me*, pardon *(o boni)* that which is past, and I will make you amends in that which is to come; I promise you a more sober discourse in my following Treatise.

If through weaknesse, folly, passion, [p] discontent, ignorance, I have said amisse, let it be forgotten and forgiven. I acknowledg that of [q] Tacitus to be true, *Asperæ facetiæ ubi nimis ex vero traxere, acrem sui memoriam relinquunt*, a bitter jest leaves a sting behind it: and as an honourable man observes, " [r] They fear a Satyrist's wit, he their memories." I may justly suspect the worst; and though I hope I have wronged no man, yet in Medea's words I will crave pardon,

" ——Illud jam voce extrema peto,
Ne si qua noster dubius effudit dolor,
Maneant in animo verba, sed melior tibi
Memoria nostri subeat, hæc iræ data
Obliterentur——"

[n] Rusticorum dea præesse vacantibus & otiosis putabatur, cui post labores agricola sacrificabat. Plin. l. 3. c. 12. Ovid. l. 6. Fast. Jam quoq; cum fiunt antiquæ sacra Vacunæ, ante Vacunales stantq; sedentq; focos. Rosinus. [o] Ter. Prol. Eunuch. [p] Ariost. l. 39. Staf. 58. [q] Ut enim ex studiis gaudiũ ita studia ex hilaritate proveniunt. Plinius Maximo suo, ep. lib. 8. [r] Annal. 15. [r] Sir Francis Bacon in his Essayes, now Viscount S. Albanes.

And in my last words this I do desire,
That what in passion I have said, or ire,
May be forgotten, and a better minde
Be had of us, hereafter as you finde.

I earnestly request every private man, as Scaliger did Cardan, not to take offence. I will conclude in his lines, *Si me cognitum haberes, non solum donares nobis has fecetias nostras, sed etiam indignum duceres, tam humanum animum, lene ingenium, vel minimam suspitionem deprecari oportere.* If thou knewest my * modesty and simplicity, thou wouldst easily pardon and forgive what is here amiss, or by thee misconceived. If hereafter anatomizing this surly humor, my hand slip, as an unskilful prentise I launce too deep, and cut through skin and al at unawares, make it smart, or cut awry, [s] pardon a rude hand, an unskilfull knife, tis a most difficult thing to keep an even tone, a perpetual tenor, and not sometimes to lash out; *difficile est Satyram non scribere*, there be so many objects to divert, inward perturbations to molest, and the very best may sometimes erre; *aliquando bonus dormitat Homerus*, it is impossible not in so much to overshoot:

" ——opere in longo fas est obrepere somnum."

But what needs all this? I hope there will no such cause of offence be given; if there be,

" [t] Nemo aliquid recognoscat, nos mentimur omnia."

Ile deny all (my last refuge), recant all, renounce all I have said, if any man except, and with as much facility excuse, as he can accuse; but I presume of thy good favor, and gratious acceptance (gentle reader). Out of an assured hope and confidence thereof, I will begin.

* Quod Probus Persii βιογραφος virginali verecundiâ Persium fuisse dicit, ego, &c. [s] Quas aut incuria fudit, aut humana parum cavit natura. Hor. [t] Prol. quer. Plaut.

Lectori malè feriato.

TU vero cavesis edico quisquis es, ne temere sugilles Authorem hujusce operis, aut cavillator irrideas. Imo ne vel ex aliorum censura tacite obloquaris (vis dicam verbo) nequid nasutulus inepte improbes, aut falso fingas. Nam si talis revera sit, qualem præ se fert *Junior Democritus*, seniori *Democrito* saltem affinis, aut ejus Genium vel tantillum sapiat; actum de te, censorem æque ac delatorem [a] aget econtra *(petulanti splene cum sit)* sufflabit te in jocos, comminuet in sales, addo etiam, & *deo risui* te sacrificabit.

Iterum moneo, ne quid cavillere, ne dum *Democritum Juniorem* conviciis infames, aut ignominiose vituperes, de te non male sentientem, tu idem audias ab amico cordato, quod olim vulgus *Abderitanum* ab [b] *Hyppocrate*, concivem bene meritum & popularem suum *Democritum*, pro insano habens. *Ne tu Democrite sapis, stulti autem & insani Abderitæ.*

[c] " Abderitanæ pectora plebis habes."

Hæc te paucis admonitum volo (male feriate Lector) abi.

[a] Si me commôrit, melius non tangere clamo. Hor. [b] Hippoc. epist. Damageto, accersitus sum ut Democritum tanquam insanum curarem, sed postquam conveni, non per Jovem desipientiæ negotium, sed rerum omnium receptaculum deprehendi, ejusq; ingenium demiratus sum. Abderitanos veor tanquam non sanos accusavi, veratri potione ipsos potius eguisse dicens. [c] Mart.

HERACLITE fleas, misero sic convenit ævo,
Nil nisi turpe vides, nil nisi triste vides.
Ride etiam, quantumq; lubet, Democrite ride
Non nisi vana vides, non nisi stulta vides.
Is fletu, his risu modò gaudeat, unus utrique
Sit licet usq; labor, sit licet usq; dolor.
Nunc opus est (nam totus eheu jam desipit orbis)
Mille Heraclitis, milleq; Democritis.
Nunc opus est (tanta est insania) transeat omnis
Mundus in Anticyras, gramen in Helleborum.

THE

SYNOPSIS

OF THE

FIRST PARTITION.

In diseases consider *Sect.* 1. *Memb.* 1.

- Their Causes. *Subs.* 1.
  - Impulsive; { sinne, concupiscence, &c.
  - Instrumentall; { intemperance, all second causes, &c.
- Or
- Definition, Member, Division. *Subsect.* 2.
  - Of the body 300. which are { Epidemicall; as Plague, Plica, &c. Or Particular; as Gout, Dropsie, &c.
  - Or
  - of the head or minde. *Subs.* 3.
    - In disposition; as all perturbations, evil affection, &c.
    - Or
    - Habits, as *Subs.* 4. { Dotage. Phrensie. Madnesse. Extasie. Lycanthropia. Chorus sancti Viti. Hydrophobia. Possession or obsession of Devils. Melancholy. See ♈

♈ Melancholy: in which consider

- Its Æquivocations, in Disposition, Improper, &c. *Subsect.* 5.
- *Memb.* 2. To its explication, a digression of anatomy, in which observe parts of *Subs.* 1.
  - Body hath parts *Subs.* 2.
    - contained as { Humours, 4. Bloud, Phlegme, &c. Spirits; vitall, naturall, animall.
    - or
    - containing { Similar; spermatical, or flesh, bones, nerves, &c. *Subs.* 3. Dissimilar; braine, heart, liver, &c. *Subs.* 4.
  - Soule and his faculties, as { Vegetall. *Subs.* 5. Sensible. *Subs.* 6, 7, 8. Rationall. *Subsect.* 9, 10, 11.
- *Memb.* 3.
- Its definition, name, difference, *Sub.* 1.
- The part and parties, affected, affectation, &c. *Sub.* 2.
- The matter of melancholy, natural, unnaturall, &c. *Sub.* 4.
- Species, or kindes, which are
  - Proper to parts, as { Of the head alone, Hypocondriacall, or windy melancholy. Of the whole body. } with their severall causes, symptomes, prognosticks, cures.
  - Or
  - Indefinite; as Love melancholy, the subject of the third partition.
- Its Causes in generall. *Sect.* 2. A.
- Its Symptomes or signes. *Sect.* 3. B.
- Its Prognosticks or indications. *Sect* 4. 4.
- Its Cures; the subject of the second Partition.

A *Sect.* 2. Causes of Melancholy are neither

General, as *Memb.* 1.

Supernaturall
- As from God immediately, or by second causes, *Sub.* 1.
- Or from the devil immediately, with a digression of the nature of spirits and devils, *Sub.* 2.
- Or mediately by Magicians, Witches, *Sub.* 3.

Or Natural

Primary as stars, proved by Aphorisms, signs from Physiognomy, Metoposcopy, Cheiromancy, *Subs.* 4.

or Secundary, as

Congenite, inward from
- Old age, temperament, *Sub.* 5.
- Parents, it being an hereditary disease, *Sub.* 6.

Outward, or adventitious, which are

Or

Evident, outward, remote, adventitious, as,

Not necessary, as *M.* 4. *S.* 2.
- Necessary, see ♂
- Nurses, *Sub.* 1.
- Education, *Sub.* 2.
- Terrors, affrights, *Sub.* 3.
- Scoffs, calumnies, bitter jests, *Sub.* 4.
- Loss of liberty, servitude, imprisonment, *Sub.* 5.
- Poverty and want, *Sub.* 6.
- An heap of other accidents, death of friends, losse, &c. Sub. 7.

Or

Contingent inward, antecedent, nearest. *Memb.* 5. *Sect.* 2.
- In which the body works on the mind, and this malady is caused by precedent diseases; as agues, pox, &c. or temperature innate, *Sub.* 1.
- Or by particular parts distempered, as brain, heart, spleen, liver, mesentery, Pylorus, stomach, &c. *Sub.* 2.

Particular to the three species. See II

II Particular causes. *Sect.* 2. *Memb.* 5.

Of head-Melancholy are *Sub.* 3.

Inward
- Innate humor, or from distemperature adust.
- A hot braine, corrupted bloud in the braine.
- Excesse of Venery, or defect.
- Agues, or some precedent disease.
- Fumes arising from the stomack, &c.

Or

Outward
- Heat of the Sunne immoderate.
- A blow on the head.
- Overmuch use of hot wines, spices, garlick, onions, hot baths, overmuch waking, &c.
- Idlenesse, solitarinesse, or overmuch study, vehement labour, &c.
- Passions, perturbations, &c.

Of hypocondriacall, or windic melancholy are,

Inward
- Default of spleen, belly, bowels, stomack, mesentery, miseriack veines, liver, &c.

Or
- Months, or hemrods stopt, or any other ordinary evacuation.

Outward
- Those six non-naturall things abused.

Over all the body are, *Subs.* 5.

Inward
- Liver distempered, stopped, over-hot, apt to ingender melancholy, temperature innate.

Or
- Bad diet, suppression of hemrods, &c. and such evacuations, passions, cares, &c. those six non-naturall things abused.

- ♂ Necessary causes, as those six non-natural things which are, *Sect.* 2. *Memb.* 2.
  - Diet offending in *Sub.* 3.
    - Substance.
      - Bread; coarse and black, &c.
      - Drink; thick, thin, sowr, &c.
      - Water unclean, milk, oyl, vinegar, wine, spices, &c.
      - Flesh
        - Parts; heads, feet, entrals, fat, bacon, blood, &c.
        - Kindes: Beef, Pork, Venison, Hares, Goats, Pigeons, Peacocks, Fen-fowl, &c.
      - Herbs, Fish, &c.
        - Of fish; all shell-fish, hard and slimy fish, &c.
        - Of herbs; pulse, cabbage, mellons, garlick, onions, &c.
        - All roots, raw fruits, hard and windy meats.
    - Quality, as in: Preparing, dressing, sharp sauces, salt meats, indurate, sowced, fried, broiled, or made-dishes, &c.
    - Quantity.
      - Disorder in eating, immoderate eating, or at unseasonable times, &c. *Subsec.* 2.
      - Custom; delight, appetite, altered, &c. *Subs.* 3.
  - Retention and evacuation, *Subs.* 4.: Costivenesse, hot baths, sweating, issues stopped, Venus in excesse, or in defect, phlebotomy, purging, &c.
  - Aire; hot, cold, tempestuous, dark, thick, foggy, moorish, &c. *Subs.* 5.
  - Exercise, *Sub.* 6.: Unseasonable, excessive or defective of body or minde, solitarinesse, idlenesse, a life out of action, &c.
  - Sleep and waking, unseasonable, inordinate, overmuch, overlittle, &c. *Subs.* 7.
  - *Memb.* 3. *Sect.* 2. Passions and perturbations of the minde, *Subs.* 2. With a digression of the force of imagination. *Su.* 2. and division of passions into *Sub.* 3.
    - Irascible.
      - Sorrow, cause and symptome, *Sub.* 4. Fear, cause and symptome, *Sub.* 5. Shame, repulse, disgrace, &c. *Sub.* 6. Envy and malice, *Sub.* 7. Emulation, hatred, faction, desire of revenge, *Sub.* 8. Anger a cause, *Sub.* 9. Discontents, cares, miseries, &c. *Sub.* 10.
    - or
    - concupiscible.
      - Vehement desires, ambition, *Sub.* 11. Covetousness, φιλαργυρίαν, *Sub.* 12. Love of pleasures, gaming in excess, &c. *Sub.* 13. Desire of praise, pride, vain-glory, &c. *Sub.* 14. Love of learning, study in excesse, with a digression of the misery of Scholars, and why the Muses are melancholy, *Sub.* 15.

B. Symptomes of melancholy are either *Sect.* 3.

General, as of *Memb.* 1.

Body, as ill digestion, crudity, winde, dry brains, hard belly, thick blood, much waking, heavinesse and palpitation of heart, leaping in many places, &c. *Sub.* 1.

or

Minde

Or

Common to all or most.

Fear and sorrow without a just cause, suspition, jealousie, discontent, solitarinesse, irksomenesse, continual cogitations, restlesse thoughts, vain imaginations, &c. *Subs.* 2.

Particular to private persons, according to *Su.* 3. 4.

Celestial influences, as ♄ ♃ ♂. &c. parts of the body, heart, brain, liver, spleen, stomack, &c.

Humours

Sanguine are merry still, laughing, pleasant, meditating on playes, women, musick, &c

Phlegmatick, slothful, dull, heavie, &c.

Cholerick, furious, impatient, subject to hear and see strange apparitions, &c.

Black, solitary, sad, they think they are bewitcht, dead, &c.

Or mixt of these four humors adust, or not adust, infinitely varied.

Their several customs, conditions, inclinations, discipline, &c.

Ambitious thinks himself a King, a Lord; covetous runs on his money; lascivious on his mistris; religious, hath revelations, visions, is a Prophet, or troubled in minde; a scholar on his book, &c.

Continuance of time as the humor is intended or remitted, &c.

Pleasant at first, hardly discerned, afterwards harsh and intolerable, if inveterate.

Hence some make three degrees,

1. *Falsa cogitatio.*
2. *Cogitata loqui.*
3. *Exequi loquutum.*

By fits, or continuate, as the object varies, pleasing or displeasing.

Simple, or as it is mixt with other diseases, Apoplexies, Gout, *Caninus appetitus, &c.* so the symptomes are various.

- ♋ Particular symptomes to the three distinct species. *Sect.* 3. *Memb.* 2.
  - Head-melancholy. *Sub.* 1.
    - In body
      - Headach, binding, and heavinesse, vertigo, lightnesse, singing of the ears, much waking, fixed eyes, high colour, red eyes, hard belly, dry body, no great sign of melancholy in the other parts.
    - Or
    - In mind
      - Continual fear, sorrow, suspition, discontent, superfluous cares, solicitude, anxiety, perpetual cogitation of such toys they are possessed with, thoughts like dreams, &c.
  - Hypocondriacal or windie melancholy. *Sub.* 2.
    - In body
      - Winde, rumbling in the guts, belly-ake, heat in the bowels, convulsions, crudities, short winde, sowr and sharp belchings, cold sweat, pain in the left side, suffocation, palpitation, heavinesse of the heart, singing in the ears, much spittle, and moist, &c.
    - Or
    - In mind
      - Fearful, sad, suspicious, discontent, anxiety, &c.
      - Lascivious by reason of much winde, troublesome dreams, affected by fits, &c.
  - Over all the body. *Sub.* 3.
    - In body
      - Black, most part lean, broad veins, grosse, thick blood, their hemrods commonly stopped, &c.
    - Or
    - In mind.
      - Fearful, sad, solitary, hate light, averse from company, fearful dreams, &c.
  - Symptoms of Nuns, Maids, and widows melancholy, in body and minde, &c.
  - A reason of these symptomes. *Memb.* 3.
    - Why they are so fearful, sad, suspitious without a cause, why solitary, why melancholy men are witty, why they suppose they hear and see strange voices, visions, apparitions.
    - Why they prophesie, and speak strange languages, whence comes their crudity, rumbling, convulsions, cold sweat, heavinesse of heart, palpitation, cardiaca, fearful dreams, much waking, prodigious phantasies.
- ♌ Prognostics of melancholy. *Sect.* 4.
  - Tending to good, as
    - Morphew, Scabs, Itch, Breaking out, &c.
    - Black Jandise.
    - If the Hemrods voluntarily open.
    - If varices appear.
  - Tending to evil, as
    - Leannesse, drinesse, hollow-eyed, &c.
    - Inveterate melancholy is incurable.
    - If cold, it degenerates often into Epilepsie, Apoplexy, dotage, or into blindnesse.
    - If hot, into madnesse, despair, and violent death.
  - Corollaries and questions.
    - The grievousnesse of this above all other diseases.
    - The diseases of the mind are more grievous then those of the body.
    - Whether it be lawful in this case of melancholy, for a man to offer violence to himself. *Neg.*
    - How a melancholy or mad man offering violence to himself, is to be censured.

THE

FIRST PARTITION.

THE FIRST

SECTION, MEMBER, SUBSECTION.

Man's Excellency, Fall, Miseries, Infirmities; The causes of them.

Man's excellency.] MAN, the most excellent and noble creature of the World, " the principal and mighty work of God, wonder of Nature," as Zoroastes cals him; *audacis naturæ miraculum*, " the [a] marvail of marvails," as Plato; " the [b]Abridgment and Epitome of the World," as Pliny; Microcosmus, a little world, a model of the world, [c] Soveraign Lord of the Earth, Viceroy of the World, sole Commander and Governor of all the Creatures in it: to whose Empire they are subject in particular, and yield obedience; far surpassing all the rest, not in body only, but in soul; [d] *Imaginis Imago*, [e] created to God's own [f] Image, to that immortal and incorporeal substance, with all the faculties and powers belonging unto it; was at first pure, divine, perfect, happy, " [g] Created after God in true holinesse and righteousnesse;" *Deo congruens*, free from all manner of infirmities, and put in Paradise, to know God, to praise and glorifie him, to do his will,

" Ut diis consimiles parturiat deos."

(as an old Poet saith) to propagate the Church.

Man's Fall and Misery.] But this most noble creature, *Heu tristis, & lachrymosa commutatio* ([h] one exclaims) O pitiful change! is fallen from that he was, and for-

[a] Magnum miraculum. [b] Mundi epitome, naturæ delitiæ. [c] Finis rerum omnium, cui sublunaria serviunt. Scalig. exercit. 365. sec. 3. Vales. de sacr. Phil. c. 5. [d] Ut in numismate Cæsaris imago, sic in homine Dei. [e] Gen. 1. [f] Imago mundi in corpore, Dei in anima. Exemplumque dei quisq; est in imagine parva. [g] Eph. 4. 24. [h] Palanterius.

feited

feited his estate, become *miserabilis homuncio*, a castaway, a caitiff, one of the most miserable creatures of the world, if he be considered in his own nature, an unregenerate man, and so much obscured by his fall that (some few reliques excepted) he is inferiour to a beast, "[i] Man in honor that understandeth not, is like unto beasts that perish," so David esteems him: a monster by stupend Metamorphosis, [k] a fox, a dog, a hog, what not? *Quantum mutatus ab illo?* How much altered from that he was; before blessed and happy, now miserable and accursed; "[l] He must eat his meat in sorrow," subject to death and all manner of infirmities, all kinde of calamities.

A description of Melancholy.] "[m] Great travel is created for all men, and an heavy yoke on the sons of Adam, from the day that they go out of their mother's womb, unto that day they return to the mother of all things. Namely, their thoughts, and fear of their hearts, and their imagination of things they wait for, and the day of death. From him that sitteth in the glorious throne, to him that sitteth beneath in the earth and ashes, From him that is clothed in blue silk, and weareth a Crown, to him that is clothed in simple linnen. Wrath, envy, trouble, and unquietnesse, and fear of death, and rigor, and strife, and such things come to both man and beast, but sevenfold to the ungodly." All this befals him in this life, and peradventure eternal misery in the life to come.

Impulsive cause of man's misery and infirmities.] The impulsive cause of these miseries in man, this privation or destruction of God's image, the cause of death and diseases, of al temporal and eternal punishments, was the sin of our first parent Adam, [n] in eating of the forbidden fruit, by the devil's instigation and allurement. His disobedience, pride, ambition, intemperance, incredulity, curiosity; from whence proceeded original sin, and that general corruption of mankind, as from a fountain flowed all bad inclinations, and actual transgressions, which cause our several calamities inflicted upon us for our sins. And this belike is that which our fabulous Poets have shadowed unto us in the tale of [o] Pandora's box, which being opened through her curiosity, filled the world full of all manner of diseases. It is not curiosity alone, but those other crying sins of ours, which pull these several plagues and miseries upon our heads. For *Ubi peccatum, ibi procella*, as [p] Chrysostom well observes. "[q] Fools by reason of their transgres-

[i] Psal. 49. 20. [k] Lasciviâ superat equum, impudentiâ canem, astu vulpem, furore leonem. Chrys. 23. Gen. [l] Gen. 3. 19. [m] Eccles. 4, 1, 2, 3, 4, 5, 8. [n] Gen. 3. 17. [o] Illa cadens tegmen manibus decussit, & unà Pernicies immis t miseris mortalibus atram. Hesiod. 1. oper. [p] Hom. 5. ad pop. Antioch. [q] Psal. 107. 17.

sion.

ion, and because of their iniquities, are afflicted. [r]Fear cometh like sudden desolation, and destruction like a whirlvinde, affliction and anguish," because they did not fear God, [s]"Are you shaken with wars?" as Cyprian well urgeth to Demetrius, "are you molested with dearth and famine? is your health crushed with raging diseases? is mankinde generally tormented with Epidemicall maladies? 'tis all for your sins," Hag. 1. 9, 10. Amos 1. Jer. 7. God is angry, punisheth, and threatneth, because of their obstinacy and stubbornnesse, they will not turn unto him, "[t]If the earth be barren then for want of rain, if dry and squalid, it yield no fruit, if your fountains be dried up, your wine, corn, and oyl blasted, if the air be corrupted, and men troubled with diseases, 'tis by reason of their sins:" which like the blood of Abel cry loud to heaven for vengeance, Lam. 5. 15. "That we have sinned, therefore our hearts are heavy," Isa. 59. 11, 12. "We roar like Bears, and mourn like Doves, and want health, &c. for our sins and trespasses." But this we cannot endure to hear, or to take notice of, Jer. 2. 30. "We are smitten in vain, and receive no correction;" and cap. 5. 3. "Thou hast stricken them, but they have not sorrowed, they have refused to receive correction, they have not returned. Pestilence he hath sent, but they have not turned to him," Amos 4. [u]Herod could not abide John Baptist, nor [x]Domitian endure Apollonius to tell the causes of the plague at Ephesus, his injustice, incest, adultery, and the like.

To punish therefore this blindnesse and obstinacy of ours, as a concomitant cause, and principal agent, is God's just judgement, in bringing these calamities upon us, to chastise us, I say for our sinnes, and to satisfie God's wrath. For the law requires obedience or punishment, as you may read at large, Deut. 28. 15. "If they will not obey the Lord, and keep his Commandments and ordinances, then all these curses shall come upon them. [y]Cursed in the towne and in the field, &c. [z]Cursed in the fruit of the body, &c. [a]The Lord shall send thee trouble and shame, because of thy wickednesse." And a little after, "[b]The Lord shall smite thee with the botch of Egypt, and with emrods, and scab, and itch, and thou canst not be healed. [c]With madnesse, blindnesse, and astonishing

[r] Pro. 1. 27. [s] Quòd autem crebrius bella cõcutiant, quòd sterilitas & fames sollicitudinem cumulent, quòd sævientibus morbis valitudo frangitur, quod humanum genus luis populatione vastatur; ob peccatum omnia. Cypr. [t] Si raro desuper pluvia descendat, si terra situ pulveris squalleat, si vix jejunas & pallidas herbas sterilis gleba producat, si turbo vineam debilitet, &c. Cypr. [u] Mat. 14. 3. [x] Philostratus lib. 8. vit. Apollonii. Injus'itiam ejus, & sceleratas naptias, & cætera quæ præter rationem fecerat, morborum causas dixit. [y] 16. [z] 18. [a] 20. [b] Verse 17 [c] 28. Deus quos diligit, castigat.

of

of heart." This Paul seconds, Rom. 2. 9. "Tribulation and anguish on the soul of every man that doth evil." Or else these chastisements are inflicted upon us for our humiliation, to exercise and try our patience here in this life to bring us home, to make us to know God our selves, to informe and teach us wisdome. "[d] Therefore is my people gone into captivity, because they had no knowledge, therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand upon them." He is desirous of our salvation, [e] *Nostræ salutis avidus*, saith Lemnius, and for that cause puls us by the eare many times, to put us in minde of our duties: "That they which erred might have understanding, (as Isay speakes 29. 24.) and so to be reformed*. I am afflicted, and at the point of death," so David confesseth of himself, Psal. 88. 15. v. 9. "Mine eyes are sorrowfull through mine affliction:" And that made him turne unto God. Great Alexander in the midst of all his prosperity, by a company of parasites deified, and now made a God, when he saw one of his wounds bleed, remembred that he was but a man, and remitted of his pride. *In morbo recolligit se animus*, as [f] Pliny well perceived; "In sicknesse the minde reflects upon it self, with judgement survayes it selfe, and abhorres its former courses;" insomuch that he concludes to his friend Marius, "[g] that it were the period of all Philosophy, if we could so continue sound, or perform but a part of that which we promised to doe, being sick. Who so is wise then, will consider these things," as David did (Psal. 144. verse last) And whatsoever fortune befall him, make use of it. If he be in sorrow, need, sicknesse, or any other adversity, seriously to recount with himself, why this or that malady, misery, this or that incurable disease is inflicted upon him; it may be for his good, [h] *sic expedit*, as Peter said of his daughter's ague. Bodily sicknesse is for his soule's health, *periisset nisi periisset*, had he not been visited, he had utterly perished; for "[i] the Lord correcteth him whom he loveth, even as a father doth his childe in whom he delighteth." If he be safe and sound on the other side, and free from all manner of infirmity; [k] *& cui*

> "Gratia, forma, valetudo contingat abundè
> Et mundus victus, non deficiente crumenâ."

[d] Isa. 5. 13. Verse 15. [e] Nostræ salutis avidus continenter aures vellicat, ac calamitate subinde nos exercet. Levinus Lemn. l. 2. c. 29. de occult nat. mir. * Vexatio dat intellectum. Isay 28. 19. [f] Lib. 7. Cum judicio, mores & facta recognoscit & se intuetur. Dum fero languorem, fero religionis amorem: Expers languoris non sum memor hujus amoris. [g] Summum esse totius Philosophiæ, ut tales esse perseveremus, quales nos futuros esse infirmi profitemur. [h] Petrarch. [i] Prov. 3. 12. [k] Hor. Epist. lib. 1. 4.

And

And that he have grace, beauty, favour, health,
A cleanly diet, and abound in wealth.

Yet in the midst of his prosperity, let him remember that caveat of Moses, "[l] Beware that he do not forget the Lord his God;" that he be not puffed up, but acknowledge them to be his good gifts and benefits, and "* the more he hath, to be more thankful," (as Agapetianus adviseth) and use them aright.

Instrumental causes of our infirmities.] Now the instrumental causes of these our infirmities, are as diverse, as the infirmities themselves; Stars, heavens, elements, &c. And all those creatures which God hath made, are armed against sinners. They were indeed once good in themselves, and that they are now many of them pernicious unto us, is not in their nature, but our corruption, which hath caused it. For from the fall of our first parent Adam, they have been changed, the earth accursed, the influence of Stars altered, the four Elements, Beasts, Birds, Plants, are now ready to offend us. "The principall things for the use of man, are Water, Fire, Iron, Salt, Meale, Wheat, Hony, Milk, Oile, Wine, Clothing, good to the godly, to the sinners turned to evil," Ecclus. 39. 26. "Fire, and Haile, and Famine, and Dearth, all these are created for vengeance," Ecclus. 39. 29. The Heavens threaten us with their Comets, Stars, Planets, with their great conjunctions, Eclipses, Oppositions, Quartiles, and such unfriendly Aspects. The Air with his Meteors, Thunder and Lightning, intemperate heat and cold, mighty windes, tempests, unseasonable weather; from which proceed dearth, famine, plague, and all sorts of Epidemical diseases, consuming infinite myriads of men. At Cayro in Egypt, every third year, (as it is related by [m] Boterus, and others) 300000. dye of the plague; and 200000. in Constantinople, every fift or seventh at the utmost. How doth the Earth terrifie and oppresse us with terrible Earthquakes, which are most frequent in [n] China, Japan, and those Easterne Climes, swallowing up sometimes six Cities at once? How doth the water rage with his inundations, irruptions, flinging down Townes, Cities, Villages, Bridges, &c. besides shipwracks; whole Ilands are sometimes suddenly over-whelmed with all their inhabitants in [o] Zeland, Holland, and many parts of the Continent drowned, as the [p] Lake Erno in Ireland? [q] *Nihilque præter arcium ca-*

[l] Deut. 8. 11, Qui stat videat ne cadat. * Quanto majoribus beneficiis a Deo cumulatur, tanto obligatiorem se debitorem fateri. [m] Boterus de Inst. urbium. [n] Lege hist. relationem Lod. Frois de rebus Japonicis ad annum 1596. [o] Guicciard. descript. Belg. anno 1121. [p] Giraldus Cambrens. [q] Janus Dousa ep. lib. 1. car. 10.

davera

davera Patenti cernimus freto. In the Fennes of Freesland 1230. by reason of tempests, [r] the Sea drowned *multa hominum millia, & jumenta sine numero,* all the country almost, men and cattle in it. How doth the Fire rage, that mercilesse Element, consuming in an instant whole Cities? What towne of any antiquity or note, hath not been once, again and again, by the fury of this mercilesse element, defaced, ruinated, and left desolate? In a word,

> "[s] Ignis pepercit, unda mergit, aëris
> Vis pestilentis æquori ereptum necat,
> Bello superstes, tabidus morbo perit."

> Whom Fire spares, Sea doth drowne; whom Sea,
> Pestilent Ayr doth send to clay,
> Whom War 'scapes, sicknesse takes away.

To descend to more particulars, how many creatures are at deadly feud with men? Lions, Wolves, Beares, &c. Some with hoofes, hornes, tuskes, teeth, nailes: How many noxious Serpents and venemous creatures, ready to offend us with stings, breath, sight, or quite kill us? How many pernicious fishes, plants, gummes, fruits, seeds, flowers, &c. could I reckon up on a sudden, which by their very smell many of them, touch, taste, cause some grievous malady, if not death itself? Some make mention of a thousand several poysons: but these are but trifles in respect. The greatest enemy to man, is man, who by the Devil's instigation is still ready to do mischief, his own executioner, a Wolfe, a Devil to himself, and others*. We are all brethren in Christ, or at least should be, members of one body, servants of one Lord, and yet no fiend can so torment, insult over, tyrannize, vex, as one man doth another. Let me not fall therefore (saith David, when wars, plague, famine were offered) into the hands of men, merciless and wicked men:

> †————"Vix sunt homines hoc nomine digni,
> Quàmque lupi, sævæ plus feritatis habent."

We can most part foresee these Epidemicall diseases, and likely avoid them; Dearths, tempests, plagues, our Astrologers foretel us; Earthquakes, inundations, ruins of houses, consuming fires, come by little and little, or make some noise beforehand; but the knaveries, impostures, injuries and villanies of men no art can avoid. We can keep our professed enemies from our cities, by gates, walls and towers, defend our selves

[r] Munster. l. 3. Cos. cap. 462. [s] Buchanan. Baptist. * Homo homini lupus, homo homini dæmon. † Ovid de Trist. l. 5. Eleg. 8.

from

from theeves and robbers by watchfulnesse and weapons; but this malice of men, and their pernicious endeavours, no caution can divert, no vigilancy foresee, We have so many secret plots and devices to mischief one another.

Sometimes by the Devil's help as Magicians, [r]Witches: sometimes by impostures, mixtures, poysons, stratagems, single combats, wars, we hack and hew, as if we were *ad internecionem nati*, like Cadmus souldiers borne to consume one another. 'Tis an ordinary thing to read of a hundred and two hundred thousand men slaine in a battle. Besides all manner of tortures, brasen bulls, rackes, wheeles, strappadoes, gunnes, engines, &c. [s]*Ad unum corpus humanum supplicia plura, quam membra:* We have invented more torturing instruments, then there be severall members in a man's body, as Cyprian well observes. To come nearer yet, our own parents by their offences, indiscretion and intemperance, are our mortall enemies. "[t]The Fathers have eaten sowre grapes, and the children's teeth are set on edge." They cause our griefe many times, and put upon us hereditary diseases, inevitable infirmities: they torment us, and we are ready to injure our posterity;

——"[u] mox daturi progeniem vitiosiorem,"

and the latter end of the world, as [x]Paul foretold, is still like to be worst. We are thus bad by nature, bad by kinde, but farre worse by art, every man the greatest enemy unto himself. We study many times to undo ourselves, abusing those good gifts which God hath bestowed upon us, Health, Wealth, Strength, Wit, Learning, Art, Memory to our own destruction, [y]*Perditio tua ex te.* As [z]Judas Maccabeus killed Apollonius with his owne weapons, we arme our selves to our own overthrows; and use Reason, Art, Judgement, all that should help us, as so many instruments to undo us. Hector gave Ajax a sword, which so long as he fought against enemies, served for his help and defence; but after he began to hurt harmlesse creatures with it, turned to his own hurtlesse bowels. Those excellent meanes God hath bestowed on us, well imployed, cannot but much availe us; but if otherwise perverted, they ruine and confound us: and so by reason of our indiscretion and weakness they commonly do, we have too many instances. This S. Austin acknowledgeth of himself in his humble confessions, "promptnesse of Wit, Memory, Eloquence, they were God's good gifts, but he did not use them to his glory." If you will particularly know how, and by

[r] Miscent aconita novercæ. [s] Lib. 2. Epist. 2. ad Donatum. [t] Ezech. 18. 2. [u] Hor. l. 3. Od. 6. [x] 2 Tim. 3. 2. [y] Ezec. 18. 31. [z] 2 Macc. 15. 12.

what meanes, consult Physicians, and they will tell you, that it is in offending in some of those six non-natural things, of which I shall [a] dilate more at large; they are the causes of our infirmities, our surfetting, and drunkenness, our immoderate insatiable lust, and prodigious riot. *Plures crapula, quam gladius*, is a true saying, the board consumes more than the sword. Our intemperance it is, that pulls so many several incurable diseases upon our heads, that hastens [b] old age, perverts our temperature, and brings upon us sudden death. And last of all, that which crucifies us most, is our own folly, madnesse, (*quos Jupiter perdit, dementat;* by substraction of his assisting grace God permits it) weaknesse, want of government, our facility and pronenesse in yeelding to severall lusts, in giving way to every passion and perturbation of the minde: by which meanes we metamorphize ourselves, and degenerate into beasts. All which that Prince of [c] Poets observed of Agamemnon, that when he was well pleased, and could moderate his passion, he was—*os oculosq; Jovi par:* like Jupiter in feature, Mars in valour, Pallas in wisdom, another God; but when he became angry, he was a Lyon, a Tiger, a Dogge, &c. there appeared no signe or likenesse of Jupiter in him; so we, as long as we are ruled by reason, correct our inordinate appetite, and conforme our selves to God's word, are as so many saints: but if we give reines to Lust, Anger, Ambition, Pride, and follow our own wayes, we degenerate into beasts, transforme our selves, overthrow our constitutions, [d] provoke God to anger, and heap upon us this of Melancholy, and all kinds of incurable diseases, as a just and deserved punishment of our sinnes.

SUBSEC. II.

The Definition, Number, Division of Diseases.

WHAT a Disease is, almost every Physician defines. [e] Fernelius calleth it an "Affection of the body, contrary to Nature." [f] Fuschius and Crato "an hinderance, hurt, or alteration of any action of the body, or part of it." [g] Tholosanus, "a dissolution of that league which is between body

[a] Part. 1. Sec. 2. Memb. 2. [b] Nequitia est quæ te non sinet esse senem. [c] Homer. Iliad. [d] Intemperantia, luxus, ingluvies, & infinita hujusmodi flagitia, quæ divinas pœnas merentur. Crato. [e] Fern. Path. l. 1. c. 1. Morbus est affectus contra naturam corpori insides. [f] Fusch. Instit. l. 3. Sect. 1. c. 3. à quo primum vitiatur actio. [g] Dissolutio fœderis in corpore, ut sanitas est consummatio.

and

and soule, and a perturbation of it: as health the perfection, and makes to the preservation of it." [h]Labeo in Agellius, "an ill habit of the body, opposite to nature, hindering the use of it. Others otherwise, all to this effect.

Number of Diseases.] How many diseases there are, is a question not yet determined; [i]Pliny reckons up 300. from the crown of the head, to the sole of the foot: elsewhere he saith, *morborum infinita multitudo*, their number is infinite. Howsoever it was in those times, it boots not; in our daies I am sure the number is much augmented:

——"*macies, & nova febrium
Terris incubuit cohors."

For besides many Epidemical diseases unheard of, and altogether unknown to Galen and Hippocrates, as Scorbutum, Small pox, Plica, Sweating sickness, Morbus Gallicus, &c. we have many proper and peculiar almost to every part.

No man free from some disease or other.] No man amongst us so sound, of so good a constitution, that hath not some impediment of Body or Minde. *Quisque suos patimur manes*, we have all our infirmities, first or last, more or lesse. There will be peradventure in an age, or one of a thousand, like Zenophilus the Musician in [k]Pliny, that may happely live 105. yeares without any manner of impediment; a Pollio Romulus, that can preserve himself "[m]with wine and oyle;" a man as fortunate as Q. Metellus, of whom Valerius so much braggs; a man as healthful as Otto Herwardus, a Senator of Ausborrow in Germany, whom [n]Leovitius the Astrologer brings in for an example and instance of certainty in his art; who because he had the significators in his geniture fortunate, and free from the hostile aspects of Saturne and Mars, being a very cold man, "[o]could not remember that ever he was sick." [p]Paracelsus may bragge, that he could make a man live 400 years or more, if he might bring him up from his infancy, and diet him as he list; and some Physicians hold, that there is no certaine period of man's life; but it may still by temperance and physick be prolonged. We finde in the meane time, by common experience, that no man can escape, but that of [r]Hesiod is true:

Πλείη μὲν γὰρ γαῖα κακῶν, πλειη δὲ θάλασσα,
Νῆσοιδ' ἄνθρωποι εἰν ἐφ' ἡμέρη, ἠδ' ἐπὶ νυκτὶ
Αὐτόματοι φοιτῶσι.——

[h] Lib. 4. cap. 2. Morbus est habitus contra noturam, qui usũ ejus, &c. Cap. 11. lib. 7. * Horat. [k] Cap. 50. lib. 7. Centũ et quinq; vixit annos nec ullo incommodo. [m] Intus mulso, foras oleo. [n] Exemplis genitur. præfixis Ephemer. cap. de infirmitat. [o] Qui, quoad pueritiæ ultimam memoriam recordari potest non meminit se ægrotum decubuisse. [p] Lib. de vita longa. [r] Oper. & dies.

Th' earth's full of maladies, and full the sea,
Which set upon us both by night and day.

Division of Diseases.] If you require a more exact division of these ordinary Diseases which are incident to men, I refer you to Physicians [s]; they will tell you of Acute and Chronick, First and Secundary, Lethales, Salutares, Errant, Fixed, Simple, Compound Connexed, or Consequent, belonging to parts or the whole, in Habit, or in Disposition, &c. My division at this time (as most befitting my purpose) shall be into those of the Body and Minde. For them of the Body, a briefe Catalogue of which Fuschius hath made, Institut. lib. 3. sect. 1. cap. 11. I refer you to the voluminous Tomes of Galen, Areteus, Rhasis, Avicenna, Alexander, Paulus Ætius, Gordonerius: and those exact Neotericks, Savanarola, Capivaccius, Donatus Altomarus, Hercules de Saxonia, Mercurialis, Victorius Faventinus, Wecker, Piso, &c. that have methodically and elaborately written of them all. Those of the minde and Head I will briefly handle, and apart.

SUBSEC. III.

Division of the diseases of the Head.

THESE Diseases of the Minde, forasmuch as they have their chiefe seat and organs in the head, which are commonly repeated amongst the diseases of the head which are divers, and vary much according to their site. For in the head, as there be several parts, so there be divers grievances, which according to that division of [t] Heurnius, (which he takes out of Arculanus) are inward or outward (to omit all others which pertaine to Eyes and Eares, Nostrils, Gums, Teeth, Mouth, Palate, Tongue, Wesel, Chops, Face, &c.) belonging properly to the brain, as baldness, falling of haire, furfaire, lice, &c. [u] Inward belonging to the skins next to the Brain, called *dura* and *pia mater*, as all head-aches, &c. or to the Ventricles, Caules, Kels, Tunicles, Creeks, and parts of it, and their passions, as Caro, Vertigo, Incubus, Apoplexie, Falling sickness. The diseases of the Nerves; Crampes, Stupor, Convulsion, Tremor, Palsie: or belonging to the excrements of the brain, Catarrhes, Sneezing, Rheumes, Distillations: or else those that

[s] See Fernelius Path. lib. 1. cap. 9, 10, 11, 12. Fuschius instit. l. 3. sect. 1. c. 7. Wecker. Synt. [t] Præfat de morbis capitis. In capite ut variæ habitant partes, ita variæ querelæ ibi eveniunt. [u] Of which reade Heurnius, Montaltus, Hildesheim, Quercetan, Jason Pratensis, &c.

pertaine

pertaine to the substance of the brain it self, in which are conceived, Frensie, Lethargie, Melancholy, madness, weake memory, Sopor, or *Coma Vigilia & vigil Coma*. Out of these again I will single such as properly belong to the Phantasie, or Imagination, or Reason it self, which [x]Laurentius calls the diseases of the minde; and Hildisheim, *morbos Imaginationis, aut Rationis læsæ*, which are three or four in number, Frensie, Madness, Melancholy, Dotage and their kindes: as Hydrophobia, Lycanthropia, *Chorus sancti viti, morbi dæmoniaci:* which I will briefly touch and point at, insisting especially in this of Melancholy, as more eminent than the rest, and that through all his kinds, causes, symptomes, prognosticks, cures: As Lonicerus hath done *de Apoplexiâ*, and many other of such particular diseases. Not that I finde fault with those which have written of this subject before, as Jason Pratensis, Laurentius, Montaltus, T. Bright, &c. they have done very well in their several kinds and methods; yet that which one omits, another may happely see; that which one contracts, another may inlarge. To conclude with [y]Scribanius, "that which they had neglected, or profunctorily handled, we may more thoroughly examine; that which is obscurely delivered in them, may be perspicuously dilated and amplified by us:" and so made more familiar and easie for every man's capacity, and the common good; which is the chief end of my Discourse.

SUBSEC. IV.

Dotage, Phrensie, Madness, Hydrophobia, Lycanthropia, Chorus sancti Viti, Extasis.

Delirium dotage.] DOTAGE; Fatuity, or Folly, is a common name to all the following Species, as some will have it. [z]Laurentius and [a]Altomarus comprehended Madness, Melancholy, and the rest under this name, and call it the *summum genus* of them all. If it be distinguished from them, it is naturall or ingenite, which comes by some defect of the organs, and over-much brain, as we see in our common fooles; and is for the most part intended or remitted in particular men, and thereupon some are wiser then other: or else it is acquisite, an appendix or symptome of some other disease, which comes or goes; or if it continue, a signe of Melancholy itself.

[x] Cap. 2. de melancholia. [y] Cap. 2. de Phisiologia sagarum; Quod alii minus recte fortasse dixerint, nos examinare, melius dijudicare, corrigere studuimus. [z] Cap. 4. de mel. [a] Art. Med. l. 7.

Phrensie.] *Phrenitis*, which the Greeks derive from the word φρην, is a Disease of the Minde, with a continual Madness or Dotage, which hath an acute feaver annexed, or else an inflammation of the Brain, or the Membranes or Kels of it, with an acute feaver, which causeth Madnesse and Dotage. It differs from Melancholy and Madness, because their dotage is without an ague: this continual, with waking, or Memory decayed, &c. Melancholy is most part silent, this clamorous; and many such like differences are assigned by Physicians.

Madnesse.] Madness, Frensie, and Melancholy are confounded by Celsus, and many writers; others leave out Frensie, and make Madness and Melancholy but one disease; which [b] Jason Pratensis especially labours, and that they differ only *secundum majus* or *minus*, in quantity alone, the one being a degree to the other, and both proceeding from one cause. They differ *intenso & remisso gradu*, saith [c] Gordonius, as the humor is intended or remitted. Of the same minde is [d] Areteus, Alexander Tertullianus, Guianerius, Savanarola, Heurnius; and Galen himself writes promiscuously of them both by reason of their affinity: but most of our neotericks do handle them apart, whom I will follow in this Treatise. Madness is therefore defined to be a vehement Dotage; or raving without a Fever, far more violent than Melancholy, full of anger and clamor, horrible looks, actions, gestures, troubling the patients with far greater vehemency both of body and minde, without all fear and sorrow, with such impetuous force and boldness, that sometimes three or four men cannot hold them. Differing only in this from Phrensie, that it is without a Fever, and their memory is most part better. It hath the same causes as the other, as Choler adust, and bloud incensed, Brains inflamed, &c. [e] Fracastorius addes, "a due time, and full age to this definition, to distinguish it from children, and will have it confirmed Impotency, to separate it from such as accidentally come and go again, as by taking Henbane, Nightshede, Wine, &c. Of this fury there be divers kindes [f]; Extasie, which is familiar with some persons, as Cardan saith of himself, he could be in one when he list; in which the Indian priests deliver their Oracles, and the witches in Lapland, as Olaus Magnus writeth, l. 3. cap. 18. *Extasi omnia prædicere*, answer all questions

[b] Plerique medici uno complexu perstringunt hos duos morbos, quod ex eadem causa oriantur, quodq; magnitudine & modo solùm distent, et alter gradus ad alterum existat. Jason Pratens. [c] Lib. Med. [d] Pars maniæ mihi videtur. [e] Insanus est, qui ætate debitâ, & tempore debito per se, non momentaneam & fugacem, ut vini, solani, Hyoscyami, sed confirmatam habet impotentiam bene operandi circa intellectum. Lib. 2. de intellectione. [f] Of which read Felix Plater, cap. 3. de mentis alienatione.

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in an Extasis you will ask; what your friends do, where they are, how they fare, &c. The other species of this fury are Enthusiasmes, Revelations, and Visions, so often mentioned by Gregory and Beda in their works; Obsession or possession of devils, Sibylline Prophets, and Poetical Furies; such as come by eating noxious Herbs, Tarantulas stinging, &c. which some reduce to this, The most known are these, Lycanthropia, Hydrophobia, Chorus sancti Viti.

Lycanthropia.] Lycanthropia, which Avicenna calls Cucubuth, others Lupinam insaniam, or Wolf-madness, when men run howling about graves and fields in the night, and will not be perswaded but that they are Wolves, or some such beasts. [g] Ætius and [h] Paulus call it a kinde of Melancholy; but I should rather refer it to madness, as most do. Some make a doubt of it whether there be any such disease. [i] Donat ab Altomari saith, that he saw two of them in his time: [k] Wicrus tells a story of such a one at Padua 1541; that would not believe to the contrary, but that he was a Wolf. He hath another instance of a Spaniard, who thought himself a Beare: [l] Forrestus confirms as much by many examples; one amongst the rest of which he was an eye-witness, at Alcmaer in Holland, a poor Husbandman that still hunted about graves, and kept in Churchyards, of a palé, black, ugly, and fearful look. Such belike, or little better, were King Prætus' [m] daughters', that thought themselves kine. And Nebuchadnezzar in Daniel, as some interpreters hold, was only troubled with this kinde of Madness. This disease perhaps gave occasion to that bold assertion of [n] Pliny, "some men were turned into wolves in his time, and from wolves to men again:" and to that fable of Pausanias, of a man that was ten years a Wolf, and afterwards turned to his former shape: to [o] Ovid's tale of Lycaon, &c. He that is desirous to hear of this Disease, or more examples, let him read Austin in his 18. book *de Civitate Dei, cap.* 5. *Mizaldus cent.* 5. 77. *Sckenkius lib.* 1. *Hildesheim spicel.* 2. *de Mania. Forestus lib.* 10. *de morbis cerebri. Olaus Magnus, Vincentius' Bellavicensis, spec. met. lib.* 31. *c.* 122. Pierius, Bodine, Zuinger, Zeilger, Peucer, Wierus, Spranger, &c. This malady, saith Avicenna, troubleth men most in Februarie, and is now adaies frequent in Bohemia and Hungary, according to [p] Heurnius. Schernitzius will have it common in Livonia. They lye hid most part all day, and go abroad in the night, barking, howl-

[g] Lib. 6. cap. 11. [h] Lib. 3. cap. 16. [i] Cap. 9. Art. med. [k] De præstig. Dæmonum. l. 3. cap. 21. [l] Observat. lib. 10. de morbis cerebri, cap. 15. [m] Hippocrates lib. de insania. [n] Lib. 8. cap. 22. homines interdum lupos fieri; & contra. [o] Met. lib. 1. [p] Cap. de Man.

ing, at graves and deserts; " *they have usually hollow eyes, scabbed legs and thighes, very dry and pale," [q] saith Altomarus; he gives a reason there of all the symptomes, and sets down a brief cure of them.

Hydrophobia is a kinde of madness, well known in every village, which comes by the biting of a mad dog, or scratching, saith [r] Aurelianus; touching, or smelling alone sometimes as [s] Sckenkius proves, and is incident to many other creatures as well as men: so called, because the parties affected cannot endure the sight of water, or any liquor, supposing stil they see a mad dog in it. And which is more wonderful; though they be very dry, (as in this malady they are) they will rather die then drink: [t] Cælius Aurelianus, an ancient writer, makes a doubt whether this Hydrophobia be a passion of the body or the minde. The part affected is the Brain: the cause, poyson that comes from the mad dog, which is so hot and dry, that it consumes all the moysture in the body. [u] Hildesheim relates of some that died so mad; and being cut up, had no water, scarce bloud, or any moysture left in them. To such as are so affected, the fear of water begins at 14. dayes after they are bitten, to some again not till 40. or 60. dayes after: commonly saith Heurnius, they begin to rave, flye water and glasses, to look red, and swell in the face, about 20. dayes after (if some remedy be not taken in the meane time) to lye awake, to be pensive, sad, to see strange visions, to bark and howl, to fall into a swoun, and oftentimes fits of the falling sickness. [x] Some say, little things like whelps will be seen in their urines. If any of these signes appear, they are past recovery. Many times these symptoms will not appear till six or seven months after, saith [y] Codronchus; and some times not till 7. or 8. years, as Guianerius; 12. as Albertus; 6. or 8. months after, as Galen holds. Baldus the great lawyer died of it: an Augustin Frier, and a woman in Delph, that were [z] Forrestus patients, were miserably consumed with it. The common cure in the country (for such at least as dwell neer the sea side) is to duck them over head and eares in sea water; some use charmes: every good wife can prescribe medicines. But the best cure to be had in such cases, is from the most approved Physicians; they that will read of them, may consult with Dioscorides, lib. 6. c. 37. Heurnius, Hildesheim, Capivaccius, Forrestus, Sckenkius, and before all others Codronchus an Italian, who hath lately written two exquisite bòoks of this subject.

* Ulcerata crura, sitis ipsis adest immodica, pallidi, lingua sicca. [q] Cap. 9. art. Hydrophobia. [r] Lib. 3. Cap. 9. [s] Lib. 7. de Venenis. [t] Lib. 3. Cap. 13. de morbis acutis. [u] Spicel. 2. [x] Sckenkius 7. lib. de Venenis. [y] Lib. de Hydrophobia. [z] Observat. Lib. 10. 25.

Chorus

Chorus sancti Viti, or S. *Vitus'* dance; the lascivious dance, [a] Paracelsus cals it, because they that are taken from it, can do nothing but dance till they be dead, or cured. It is so called, for that the parties so troubled were wont to go to S. Vitus for help, and after they had danced there a while, they were [b] certainly freed. Tis strange to hear how long they will dance, and in what manner, over stooles, formes, tables, even great bellied women somtimes (and yet never hurt their children) will dance so long that they can stir neither hand nor foot, but seem to be quite dead. One in red clothes they cannot abide. Musick above all things they love, and therefore Magistrates in Germany will hire Musicians to play to them, and some lusty sturdy companions to dance with them. This disease hath been very common in Germany, as appears by those relations of [c] Sckenkius, and Paracelsus in his Book of Madness, who brags how many several persons he hath cured of it. *Felix Platerus de mentis alienat. cap.* 3. reports of a woman in Basil whom he saw, that danced a whole month together. The Arabians call it a kinde of Palsie. Bodine in his 5. Book *de Repub.* cap. 1. speakes of this infirmity; Monavius in his last Epistle to Scoltizius, and in another to Dudithus, where you may read more of it.

The last kinde of madness or melancholy, is that demoniacal (if I may so call it) obsession or possession of devils, which Platerus and others would have to be præternatural: stupend things are said of them, their actions, gestures, contortions, fasting, prophesying, speaking languages they were never taught, &c. many strange stories are related of them, which because some will not allow, (for Deacon and Darrel have written large volumes on this subject *pro & con.*) I voluntarily omit.

[d] Fuschius, *institut. lib.* 3. *sec.* 1. *cap.* 11. Felix Plater, [e] Laurentius, adde to these another Fury that proceeds from Love, and another from Study, another divine or religious fury; but these more properly belong to Melancholy; of all which I will speak * apart, intending to write a whole book of them.

[a] Lascivam Choream. To. 4. de morbis amentium. Tract 1. [b] Eventu ut plurimum rem ipsam comprobante. [c] Lib. 1. cap. de Mania. [d] Cap. 3. de mentis alienat. [e] Cap. 1. de mel. * PART. 3.

SUBSEC.

SUBSEC. V.

Melancholy in disposition, improperly so called, Æquivocations.

MELANCHOLY, the subject of our present Discourse, is either in Disposition, or Habit. In Disposition, is that transitory Melancholy which goes and comes upon every smal occasion of sorrow, need, sickness, trouble, fear, grief, passion, or perturbation of the minde, any manner of care, discontent, or thought, which causeth anguish, dulness, heaviness and vexation of spirit, any wayes opposite to pleasure, mirth, joy, delight, causing frowardness in us, or a dislike. In which equivocal and improper sense, we cal him melancholy that is dull, sad, sowre, lumpish, ill disposed, solitary, any way moved, or displeased. And from these Melancholy Dispositions, [f] no man living is free, no Stoick, none so wise, none so happy, none so patient, so generous, so godly, so divine that can vindicate himself; so well composed, but more or less, some time or other he feeles the smart of it. Melancholy in this sense is the character of Mortality. "* Man that is borne of a woman, is of short continuance, and full of trouble." Zeno, Cato, Socrates himself, whom [g] Ælian so highly commends for a moderate temper, that "nothing could disturb him, but going out, and coming in, still Socrates kept the same serenity of countenance, what misery soever befell him," (if we may believe Plato his Disciple) was much tormented with it. Q. Metellus, in whom [h] Valerius gives instance of all happiness, "the most fortunate man then living, borne in that most flourishing city of Rome, of noble parentage, a proper man of person, well qualified, healthful, rich, honourable, a Senator, a Consul, happy in his wife, happy in his children," &c. yet this man was not void of Melancholy, he had his share of sorrow. [i] Polycrates Samius, that flung his ring into the sea, because he would participate of discontent with others, and had it miraculously restored to him again shortly after, by a fish taken as he angled, was not free from Melancholy dispositions. No man can cure himself; the very

[f] De quo homine securitas, de quo certũ gaudium? quocunq; se convertit, in terrenis rebus amaritudinem animi inveniet. Aug. in Psal. 8. 5. * Job 1. 14. [g] Omni tempore Socrate eodem vultu videri, sive domũ rediret, sive domo egrederetur. [h] Lib. 7. cap. 1. Natus in floriẽtissima totius orbis civitate, nobilissimis parentibus, corporis vires habuit & rarissimas animi dotes, uxorem conspicuam, pudicam, fœlices liberos, consulare decus, secuentes triumphos, &c. [i] Ælian.

gods

gods had bitter pangs, and frequent passions, as their own [k] Poets put upon them. In general, "[l] as the heaven, so is our life, sometimes fair, sometimes overcast, tempestuous, and serene; as in a rose, flowers and prickles; in the year it self, a temperate summer sometimes, a hard winter, a drowth, and then again pleasant showers: so is our life intermixt with joyes, hopes, feares, sorrowes, calumnies: *Invicem cedunt dolor & voluptas*, there is a succession of pleasure and paine.

——" [m] medio de fonte leporum,
Surgit amari aliquid in ipsis floribus angat."

"Even in the midst of laughing there is sorrow," (as [n] Solomon holds:) even in the midst of all our feasting and jollity, as [o] Austin infers in his Com. on the 41. Psal. there is grief and discontent. *Inter delitias semper aliquid sævi nos strangulat*, for a pinte of hony thou shalt here likely find a gallon of gaul, for a dram of pleasure a pound of pain, for an inch of mirth an ell of mone; as Ivie doth an Oke, these miseries encompass our life. And 'tis most absurd and ridiculous, for any mortal man to look for a perpetual tenor of happiness in his life. Nothing so prosperous and pleasant, but it hath [p] some bitterness in it, some complaining, some grudging; 'tis all γλυκύπικρον, a mixt passion, and like a Chequer table black and white men, families, cities, have their falls and wanes, now trines, sextiles, then quartiles and oppositions. We are not here as those Angels, celestial powers and Bodies, Sunne and Moone, to finish our course without all offence, with such constancy, to continue for so many ages: but subject to infirmities, miseries, interrupt, tossed and tumbled up and down, carried about with every small blast, often molested and disquieted upon each slender occasion, [q] uncertain, brittle, and so is all that we trust unto. "[r] And he that knows not this, and is not armed to endure it,

[k] Homer. Iliad. [l] Lipsius cent. 3. ep. 45. ut cœlum, sic nos homines sumus: illud ex intervallo nubibus obducitur & obscuratur. In rosario flores spinis intermixti. Vita similis aeri, udum modo, sudum, tempestas, serenitas: ita vices rerum sunt, præmia gaudiis, & sequaces curæ. [m] Lucretius l. 4. 1124. [n] Prov. 14. 13. Extremum gaudii luctus occupat. [o] Natalitia inquit celebrantur, nuptiæ hic sunt; at ibi quid celebratur quod non dolet, quod non transit? [p] Apuleius l. florid. Nihil quicquid homini tam prosperum divinitus datum, quin ei admixtum sit aliquid difficultatis ut etiam amplissima quaqua lætitiâ, subsit quæpiam vel parva querimonia conjugatione quadam mellis, & fellis. [q] Caduca nimirum & fragilia, & puerilibus consentanea crepundiis sunt: ista quæ vires & opes humanæ vocantur, affluunt subitò, repente delabuntur, nullo in loco, nulla in persona, stabilibus nixa radicibus consistent, sed in certissimo flatu fortunæ quos in sublime extulerunt improviso recursu destitutos in profundo miseriarum valle miserabiliter immergunt. Valerius lib. 6. cap. 11. [r] Huic seculo parum aptus es, aut potius omnium nostrorum conditionem ignoras, quibus reciproco quodam nexu, &c. Lorichanus Gallobelgicus lib. 5. ad annum 1568.

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is not fit to live in this world (as one condoles our time), he knows not the condition of it, where with a reciprocalty, pleasure and paine are still united, and succeed one another in a ring." *Exi è mundo*, get thee gone hence if thou canst not brook it; there is no way to avoid it, but to arme thy self with patience, with magnanimity, to [s] oppose thy self unto it, to suffer affliction as a good souldier of Christ; as [t] Paul adviseth constantly to bear it. But forasmuch as so few can embrace this good counsel of his, or use it aright, but rather as so many bruit beasts give a way to their passion, voluntary subject and precipitate themselves into a Labyrinth of cares, woes, miseries, and suffer their souls to be overcome by them, cannot arme themselves with that patience as they ought to do, it falleth out oftentimes that these Dispositions become Habits, and "many Affects contemned (as [u] Seneca notes) make a disease. Even as one Distillation, not yet grown to custome, makes a cough; but continual and inveterate causeth a consumption of the lungs:" so do these our melancholy provocations: and according as the humor it self is intended, or remitted in men, as their temperature of body, or Rational soul is better able to make resistance; so are they more or less affected. For that which is but a flea-biting to one, causeth insufferable torment to another; and which one by his singular moderation, and well composed carriage can happily overcome, a second is no whit able to sustaine; but upon every small occasion of misconceived abuse, injury, grief, disgrace, loss, cross, humor, &c. (if solitary, or idle) yeelds so far to passion, that his complexion is altered, his digestion hindred, his sleepe gone, his spirits obscured, and his heart heavy, his Hypocondries misaffected; winde, crudity, on a sudden overtake him, and he himself overcome with Melancholy. As it is with a man imprisoned for debt, if once in the gaole, every Creditor will bring his action against him, and there likely hold him: If any discontent seize upon a patient, in an instant all other perturbations (for—*quâ data porta ruunt*) will set upon him, and then like a lame dog or broken winged goose he droops and pines away, and is brought at last to that ill habit or malady of melancholy itself. So that as the Philosophers make [x] eight degrees of heat and cold: we may make 88. of Melancholy, as the parts affected are diversly seized with it, or have been plunged more or less into this infernal gulph, or

[s] Horsum omnia studia dirigi debent, ut humana fortiter feramus. [t] 2 Tim 3. 3. [u] Epist. 96. lib. 10. affectus frequentes contempti, morbum faciunt. Distillatio una nec adhuc in morem adducta, tussim facit, assidua & violenta phthisim. [x] Calidum ad octo: frigidum ad octo. Una hirundo non facit æstatem.

waded

waded deeper into it. But all these Melancholy fits, howsoever pleasing at first, or displeasing, violent and tyrannizing over those whom they seize on for the time; yet these fits I say, or men affected, are but improperly so called, because they continue not, but come and go, as by some objects they are moved. This Melancholy of which we are to treat, is an habit, *morbus sonticus, or Chronicus*, a Chronick or continuate disease, a settled humor, as [y] Aurelianus and [z] others call it, not errant, but fixed; and as it was long increasing, so now being (pleasant, or painful) grown to an habit, it will hardly be removed.

SECT. I. MEMB. II. SUBSEC. I.

Digression of Anatomy.

BEFORE I proceed to define the Disease of Melancholy, what it is, or to discourse farther of it, I hold it not impertinent to make a brief Digression of the anatomy of the body and faculties of the soul, for the better understanding of that which is to follow; because many hard words will often occur, as Myrache, Hypocondries, Hemrods, &c. Imagination, Reason, Humors, Spirits, Vital, Natural, Animal, Nerves, Veins, Arteries, Chylus, Pituita; which of the vulgar will not so easily be perceived, what they are, how sited, and to what end they serve. And besides, it may peradventure give occasion to some men, to examine more accurately, search farther into this most excellent subject, and thereupon with that Royal*Prophet to praise God, "(for a man is fearfully and wonderfully made, and curiously wrought)" that have time and leisure enough, and are sufficiently informed in all other worldly businesses, as to make a good bargain, buy and sell, to keep and make choice of a faire Hauke, Hound, Horse, &c. But for such matters as concerne the knowledge of themselves, they are wholly ignorant and careless; they know not what this Body and Soul are, how combined, of what parts and faculties they consist, or how a man differs from a Dog. And what can be more ignominious and filthy (as [a] Melancthon well inveighs) "then for a man not to know the structure and composition of his own body, especially since the knowledge of it tends so much to the preservation of his health, and information of his manners?"

[y] Lib. 1. c. 6. [z] Fuschius. l. 3. sec. 1. cap. 7. Hildesheim fol. 130. * Psal. 39. 13. [a] De anima. Turpe enim est homini ignorare sui corporis (ut ita dicam) ædificiū, præsertim cum ad valetudinem et mores hæc cognitio plurimum conducat.

To stir them up therefore to this study, to peruse those elaborate workes of [b] Galen, Bauhines, Plater, Vesalius, Falopius, Laurentius, Remelinus, &c. which have written copiously in Latine; or that which some of our industrious Countrimen have done in our mother tongue, not long since, as that translation of [c] Columbus, and [d] Microcosmographia, in 13. bookes, I have made this brief digression. Also because [e] Wecker, [f] Melancthon, [g] Fernelius, [h] Fuschius, and those tedious Tracts *de Animâ* (which have more compendiously handled and written of this matter) are not at all times ready to be had, to give them some small tast, or notice of the rest, let this Epitome suffice.

SUBSEC. II.

Division of the Body, Humours, Spirits.

OF the parts of the Body, there be many divisions: The most approved is that of [i] Laurentius, out of Hippocrates: which is, into parts contained, or containing. Contained, are either Humours, or Spirits.

Humors.]—A humour is a liquid or fluent part of the body, comprehended in it, for the preservation of it; and is either innate or borne with us, or adventitious and acquisite. The radical or innate, is daily supplied by nourishment, which some call Cambium, and make those secundary humours of Ros and Gluten to maintaine it: or acquisite, to maintain these four first primary Humors, coming and proceeding from the first concoction in the Liver, by which means Chylus is excluded. Some divide them into profitable, and excrementitious. But [k] Crato out of Hippocrates will have all four to be juyce, and not excrements, without which no living creature can be sustained: which four, though they be comprehended in the mass of Blood, yet they have their several affections, by which they are distinguished from one another, and from those adventitious, peccant, or [l] diseased humors, as Melancthon calls them.

Bloud.]—Bloud, is a hot, sweet, temperate, red humour, prepared in the Meseraicke veins, and made of the most temperate parts of the Chylus in the Liver, whose office is to nourish the whole body, to give it strength and colour, being dispersed by the veines through every part of it. And from it

[b] De usu part. [c] History of man. [d] D. Crooke. [e] In Syntavi. [f] De Anima. [g] Instit. lib. 1. [h] Physiol. l. 1, 2. [i] Anat. l. 1. c. 18. [k] In Micro. succos, sine quibus animal sustentari non potest. [l] Morbosus humores.

Spirits

Spirits are first begotten in the heart, which afterwards by the Arteries are communicated to the other parts.

Pituita, or Phlegme, is a cold and moist humor, begotten of the colder part of the Chylus, (or white juyce coming out of the meat digested in the stomack) in the liver; his office is to nourish and moisten the members of the body, which as the tongue, are moved, that they be not over dry.

Choler, is hot and dry, bitter, begotten of the hotter parts of the Chylus, and gathered to the Gall: it helps the natural heat and senses, and serves to the expelling of excrements.

Melancholy.] Melancholy, cold and dry, thick, black, and sowre, begotten of the more fæculent part of nourishment, and purged from the spleen, is a bridle to the other two hot humours, Bloud and Choler, preserving them in the Bloud, and nourishing the bones. These four humors have some analogy with the four Elements, and to the four ages in man.

Serum, Sweat, Teares.] To these humors you may adde Serum, which is the matter of Urine, and those excrementitious humors of the third Concoction, Sweat, and Teares.

Spirits.] Spirit is a most subtile vapour, which is expressed from the Bloud, and the instrument of the soule, to perform all his actions; a common tye or medium betwixt the body and the soul, as some will have it; or as [a] Paracelsus, a fourth soul of it self. Melancthon holds the fountain of these spirits to be the Heart, begotten there; and afterward convayed to the Bráin, they take another nature to them. Of these spirits there be three kinds, according to the three principall parts, Brain, Heart, Liver; Natural, Vital, Animal. The Natural are begotten in the Liver, and thence dispersed through the Veins, to perform those natural actions. The Vital Spirits are made in the Heart of the Natural, which by the Arteries are transported to all the other parts: if the Spirits cease, then life ceaseth, as in a Syncope or Swouning. The Animal spirits formed of the Vital, brought up to the Brain, and diffused by the Nerves, to the subordinate Members, give sense and motion to them all.

SUBSEC. III.

Similar parts.

Similar parts.] CONTAINING parts, by reason of their more solid substance, are either Homogeneal or Heterogeneal, Similar or Dissimilar; so Aristotle divides them, *lib.* 1. *cap.* 1. *de hist. Animal. Laurentius cap.* 20. *lib.* 1. Similar, or Homogeneal, are such as if they be divided are still severed into parts of the

[a] Spiritalis anima.

same

same nature, as water into water. Of these some be Spermatical, some Fleshie, or Carnal. [m] Spermatical are such as are immediately begotten of the Seed, which are Bones, Gristles, Ligaments, Membranes, Nerves, Arteries, Veins, Skins, Fibers or strings, Fat.

Bones.]—The bones are dry and hard, begotten of the thickest of the seed, to strengthen and sustaine other parts: some say there be 304. some 307. or 313. in Man's body. They have no Nerves in them, and are therefore without sense.

A Gristle, is a substance softer then bone, and harder then the rest, flexible, and serves to maintaine the parts of motion.

Ligaments, are they that tie the bones together, and other parts to the bones, with their subserving tendons: Membranes office is to cover the rest.

Nerves, or sinews, are Membranes without, and full of marrow within, they proceed from the Brain, and carry the Animal spirits for sense and motion. Of these some be harder, some softer; the softer serve the senses, and there be 7 pair of them. The first be the Optick Nerves, by which we see; the second move the eyes; the third pair serve for the tongue to taste; the fourth pair for the taste in the Palat; the fift belong to the Ears; the sixt pair is most ample, and runs almost over all the Bowels; the seventh pair moves the Tongue. The harder sinews serve for the motion of the inner parts, proceeding from the Marrow in the back, of whom there be thirty combinations, seven of the Neck, twelve of the Breast, &c.

Arteries.]—Arteries are long and hollow, with a double skin to convey the vital spisits; to discern which the better, they say that Vesalius the Anatomist was wont to cut up men alive. [n] They arise in the left side of the heart, and are principally two, from which the rest are derived, Aorta, and Venosa; Aorta is the root of all the other, which serve the whole body; the other goes to the Lungs, to fetch ayr to refrigerate the Heart.

Veins.]—Veins are hollow and round like pipes, arising from the Liver, carrying bloud and natural spirits, they feed all the parts. Of these there be two chief, *Vena porta*, and *Vena cava*, from which the rest are corrivated. That *Vena porta* is a Vein coming from the concave of the Liver, and receiving those meseraical Veins, by whom he takes the Chylus from the stomack and guts, and conveys it to the Liver. The other derives bloud from the Liver to nourish all the other dispersed Members. The branches of that *Vena porta* are the Meseraical and Hæmorrhoides. The branches of the *Cava* are inward or out-

[m] Laurentius cap. 20. lib. 1. Anat.

[n] In these they observe the beating of the pulse.

ward.

ward. Inward, seminal or emulgent. Outward, in the head, arms, feet, &c. and have several names.

Fibræ, Fat, Flesh.] Fibræ are strings, white and solid, dispersed through the whole member, and right, oblique, transvers, all which have their several uses. Fat is a similar part, moyst, without bloud, composed of the most thick and unctious matter of the bloud. The [o] skin covers the rest, and hath *Cuticulum*, or a little skin under it. Flesh is soft and ruddy, composed of the congealing of bloud, &c.

SUBSECT. IV.

Dissimilar parts.

DISSIMILAR parts, are those which we call Organical, or Instrumental, and they be Inward, or Outward. The chiefest outward parts are situate forward or backward: Forward, the crown and foretop of the head, skull, face, forehead, temples, chin, eyes, ears, nose, &c. neck, brest, chest, upper and lower part of the belly, hypocondries, navel, groyn, flank, &c. Backward, the hinder part of the head, back, shoulders, sides, loyns, hipbones, *os sacrum*, buttocks; &c. Or joynts, arms, hands, feet, legs, thighs, knees, &c. Or common to both, which because they are obvious and well known, I have carelesly repeated, *eaque præcipua & grandiora tantùm: quod reliquum, ex libris de animâ qui volet, accipiat.*

Inward Organical parts which cannot be seen, are divers in number, and have several names, functions, and divisions; but that of [p] Laurentius is most notable, into Noble, or Ignoble parts. Of the Noble there be three principal parts, to which all the rest belong; and whom they serve, Brain, Heart, Liver: According to whose site, three Regions, or a threefold division is made of the whole body. As first of the Head, in which the animal Organs are contained, and brain it self, which by his nerves give sense and motion to the rest, and is (as it were) a privy Counsellor, and Chancellor to the Heart. The second Region is the Chest, or middle Belly, in which the Heart as King keeps his court, and by his Arteries communicates life to the whole body. The third Region is the lower Belly, in which the Liver resides as a *Legat à latere*, with the rest of those naturall Organs, serving for concoction, nourishment, expelling of excrements. This lower Region is distinguished

[o] Cujus est pars simularis a vi cutifica ut interiora muniat. Capivac. Anat. pag. 252. [p] Anat. lib. 1. c. 19. Celebris est & pervulgata partium divisio in principes & ignobiles partes.

from the upper by the Midriffe, or Diaphragma, and is subdivided again by [q] some into three concavities, or Regions, upper, middle, and lower. The upper of the Hypocondries, in whose right side is the Liver, the left the Spleen: From which is denominated Hypocondriacal Melancholy. The second of the Navel and Flanks, divided from the first by the Rim. The last of the water course, which is again subdivided into three other parts. The Arabians make two parts of this Region, *Epigastrium*, and *Hypogastrium*; upper, or lower. *Epigastrium* they call *Mirach*, from whence comes *Mirachialis Melancholia*, sometimes mentioned of them. Of these several Regions I will treat in brief apart: and first of the third Region, in which the natural Organs are contained.

De anima.—The lower Region, Natural Organs.] But you that are Readers in the mean time, "Suppose you were now brought into some sacred Temple, or Majestical Palace (as [r] Melancthon saith) to behold not the matter only, but the singular Art, Workmanship, and counsel of this our great Creator. And 'tis a pleasant and profitable speculation, if it be considered aright." The parts of this Region, which present themselves to your consideration and view, are such as serve to nutrition, or generation. Those of nutrition serve to the first or second concoction: as the œsophagus or gullet, which brings meat and drink into the Stomack. The Ventricle or Stomack, which is seated in the midst of that part of the belly beneath the Midriffe, the kitchen (as it were) of the first concoction, and which turns our meat into Chylus: It hath two mouthes, one above, another beneath. The upper is sometimes taken for the stomack it self; the lower and nether door (as Wecker calls it) is named Pylorus. This stomack is sustained by a large Kell or Kaull, called Omentum; which some will have the same with Peritoneum, or Rim of the belly. From the Stomack to the very fundament, are produced the Guts, or Intestina, which serve a little to alter and distribute the Chylus, and convey away the excrements. They are divided into small and great, by reason of their site and substance, slender or thicker: the slender is Duodenum, or whole gut, which is next to the stomack, some twelve inches long, (saith [s] Fuschius.) Jejunum or empty gut, continuate to the other, which hath many Meseraick veines annexed to it, which take part of the Chylus to the Liver from it. Ilion the third, which consists of many crinkles, which serves with the rest to receive, keep, and distribute the Chylus from the stomack. The thick guts are three, the Blinde gut,

[q] D. Crook out of Galen and others. [r] Vos vero veluti in templum ac sacrarium quoddam vos duci putetis, &c. Suavis & utilis cognitio. [s] Lib. 1. cap. 12. Sect. 5.

Colon.

Colon, and Right gut. The blinde is a thick and short gut, having one mouth, in which the Ilion and Colon meet: it receives the excrements, and conveyes them to the Colon. This Colon hath many windings, that the excrements pass not away too fast: the right gut is straight, and conveys the excrements to the fundament, whose lower part is bound up with certain Muscles, called Sphincteres, that the excrements may be the better contained, until such time a man be willing to go to the stool. In the midst of these guts is situated the Mesenterium or Midriffe, composed of many veins, Arteries, and much fat, serving chiefly to sustain the guts. All these parts serve the first concoction. To the second, which is busied either in refining the good nourishment, or expelling the bad, is chiefly belonging the liver, like in colour to congealed bloud, the shop of bloud, situate in the right Hypocondry, in figure like to an halfe Moone, *Generosum membrum*, Melancthon stiles it, a generous part; it serves to turne the Chylus to Bloud, for the nourishment of the Body. The excrements of it are either Cholerick or Watery, which the other subordinate parts convey. The Gall placed in the concave of the Liver, extracts Choler to it: the Spleen, Melancholy; which is situate on the left side, over against the Liver, a spungy matter, that drawes this black Choler to it by a secret vertue, and feeds upon it, conveying the rest to the bottom of the stomack, to stir up appetite, or else to the guts as an excrement. That watery matter the two Kidnies expurgate, by those emulgent veins, and Ureteres. The emulgent draw this superfluous moisture from the bloud; the two Ureteres convey it to the Bladder, which, by reason of his site in the lower belly, is apt to receive it, having two parts, necke and bottom: the bottom holds the water, the necke is constringed with a muscle, which, as a Porter, keeps the water from running out against our will.

Members of generation are common to both sexes, or peculiar to one; which because they are impertinent to my purpose, I do voluntarily omit.

Middle Region.] Next in order is the middle Region, or chest, which comprehends the vital faculties and parts: which (as I have said) is separated from the lower belly, by the Diaphragma or Midriffe, which is a skin consisting of many nerves, membranes; and amongst other uses it hath, is the instrument of laughing. There is also a certain thin membrane, full of sinews, which covereth the whole chest within, and is called Pleura, the seat of the disease called Pleurisie, when it is inflamed; some adde a third skin, which is termed Mediastinus, which divides the chest into two parts, right and left: of this region the principal part is the Heart, which is the seat and

fountain of life, of heat, of spirits, of pulse and respiration; the Sun of our Body, the King and sole commander of it: the seat and Organ of all passions and affections. *Primum vivens, ultimum moriens*, it lives first, and dies last in all creatures: Of a pyramidical forme, and not much unlike to a Pine-apple; a part worthy of [t] admiration, that can yeild such variety of affections, by whose motion it is dilated or contracted, to stir and command the humors in the body: As in sorrow, melancholy; in anger, choler; in joy, to send the bloud outwardly; in sorrow, to call it in; moving the humors, as Horses do a Chariot. This heart, though it be one sole member, yet it may be divided into two creeks right and left. The right is like the Moone increasing, bigger than the other part, and receives bloud from *Vena cava* distributing some of it to the Lungs to nourish them, the rest to the left side, to engender spirits. The left creeke hath the forme of a Cone, and is the seat of life, which, as a torch doth oyl, draws bloud unto it, begetting of it spirits and fire; and as fire in a torch, so are spirits in the bloud, and by that great Artery called Aorta, it sends vital spirits over the body, and takes aire from the Lungs, by that Artery which is called Venosa; so that both Creeks have their Vessels; the right two Veins; the left two Arteries, besides those two common anfractuous ears, which serve them both; the one to hold bloud, the other aire, for several uses. The Lungs is a thin spungy part, like an Oxe hoof, (saith [u] Fernelius) the Town-Clark, or Cryer, ([x] one termes it) the instrument of voice, as an Orator to a King; annexed to the heart, to express their thoughts by voice. That it is the instrument of voice, is manifest, in that no creature can speak, or utter any voice, which wanteth these lights. It is besides the instrument of respiration, or breathing; and its office is to cool the heart, by sending ayre unto it, by the Venosal Artery, which veine comes to the lungs by that *aspera arteria*, which consists of many gristles, membranes, nerves, taking in ayre at the nose and mouth, and by it likewise exhales the fumes of the Heart.

In the upper Region serving the animal faculties, the chief Organ is the Brain, which is a soft, marrowish, and white substance, ingendred of the purest part of seed and spirits, included by many skins, and seated within the skull or brain pan, and it is the most noble Organ under heaven, the dwelling house and seat of the Soul, the habitation of wisdom, memory, judge-

[t] Hæc res est præcipuè digna admiratione, quod tanta affectuum varietate cietur cor, quod omnes res tristes & lætæ statim corda feriunt & movent. [u] Physio. l. 1. c. 8. [x] Ut orator regi: sic pulmo vocis instrumentum annectitur cordi, &c. Melancth.

ment,

ment, reason, and in which man is most like unto God: and therefore nature hath covered it with a skull of hard bone, and two skins or membranes, whereof the one is called dura mater, or meninx, the other pia mater. The dura mater is next to the skull, above the other, which includes and protects the brain. When this is taken away, the pia mater is to be seen, a thin membrane, the next and immediate cover of the brain, and not covering only, but entring into it. The Brain it self is divided into two parts, the fore and hinder part; the fore part is much bigger then the other, which is called the little brain in respect of it. This fore part hath many concavities distinguished by certain ventricles, which are the receptacles of the spirits, brought hither by the arteries from the heart, and are there refined to a more heavenly nature, to performe the actions of the soul. Of these ventricles there be three, Right, Left, and Middle. The Right and Left answer to their site, and beget animal spirits; if they be any way hurt, sense and motion ceaseth. These ventricles moreover are held to be the seat of the common sense. The middle ventricle, is a common concourse and cavity of them both, and hath two passages; the one to receive Pituita, and the other extends it self to the fourth creek: in this they place Imagination and Cogitation, and so the three ventricles of the fore part of the Brain are used. The fourth Creek behind the head, is common to the Cerebel or little brain, and marrow of the back-bone, the last, and most solid of all the rest, which receives the animal spirits from the other ventricles, and conveys them to the marrow in the back, and is the place where they say the memory is seated.

SUBSEC. V.

Of the Soul and her Faculties.

ACCORDING to [y] Aristotle, the Soul is defined to be ἐντελέχεια, *perfectio & actus primus corporis Organici, vitam habentis in potentia:* the perfection or first act of an Organical body, having power of life, which most [z] Philosophers approve. But many doubts arise about the Essence, Subject, Seat, Distinction, and subordinate faculties of it. For the Essence and particular knowledge, of all other things it is most hard (be it of Man or Beast) to discerne, as [a] Aristotle himself, [b] Tully, [c] Picus Mirandula, [d] Tolet, and other Neoterick Philosophers

[y] De anim. c. 1. [z] Scalig. exerc. 307. Tolet. in lib. de anima. cap. 1. &c.
[a] 1. De anima. cap 1. [b] Tuscul. quæst. [c] Lib. 6. Doct. Va. Gentil.
c 15. pag. 1216. [d] Aristot.

 confess.

confess. [e] "We can understand all things by her, but what she is we cannot apprehend." Some therefore make one Soul, divided into three principal faculties; others, three distinct Soules. Which question of late hath been much controverted by Picolomineus, and Zabarel. [f] Paracelsus will have four Soules, adding to the three granted faculties, a Spiritual Soul: which opinion of his, Campanella in his book *de Sensu rerum**, much labours to demonstrate and prove, because carkasses bleed at the sight of the murderer; with many such arguments: And [g] some again, one soul of all Creatures whatsoever, differing only in Organs; and that beasts have reason as well as men, though, for some defect of Organs, not in such measure. Others make a doubt, whether it be all in all, and all in every part; which is amply discussed in Zabarel amongst the rest. The [h] common division of the Soul, is into three principall faculties, Vegetal, Sensitive, and Rational, which make three distinct kinde of living Creatures: Vegetal Plants, Sensible Beasts, Rational Men. How these three principal faculties are distinguished and connected, *Humano ingenio inaccessum videtur*, is beyond humane capacity, as [i] Taurellus, Philip, Flavius and others suppose. The inferiour may be alone, but the superiour cannot subsist without the other; so Sensible includes Vegetal, Rational both; which are contained in it (saith Aristotle) *ut trigonus in tetragono*, as a Triangle in a Quadrangle.

Vegetal soul.] Vegetal, the first of the three distinct faculties, is defined to be a substantial act of an organical body, by which it is nourished, augmented, and begets another like unto it self." In which definition, three several operations are specified, Altrix, Auctrix, Procreatrix; the first is [k] Nutrition, whose object is nourishment, meat, drink, and the like; his Organ the Liver in sensible creatures; in Plants, the root or sap. His office is to turne the nutriment into the substance of the body nourished, which he performes by natural heat. This nutritive operation hath four other subordinate functions or powers belonging to it, Attraction, Retention, Digestion, Expulsion.

Attraction.] [l] Attraction is a ministring facultie, which, as a Loadstone doth Iron, drawes meat into the stomack, or as a lamp doth oyle; and this attractive power is very necessary in Plants, which suck up moisture by the root, as another mouth, into the sap, as alike stomack.

[e] Animâ quæq; intelligimus, et tamen quæ sit ipsa intelligere non valemus. [f] Spiritualem animam a reliquis distinctam tuetur, etiam in cadavere inhærentem post mortem per aliquot menses. * Lib. 3. cap. 31. [g] Cœlius lib. 2. c. 31. Plutarch. in Grillo Lips. Cen. 1. ep. 50. Jossius de Risu et Fletu, Averroes, Campanella, &c. [h] Philip. de Anima. ca. 1. Cœlius 20. antiq. cap. 3. Plutarch. de placit. philos. [i] De vit. & mort. part. 2. c. 3. prop. 1. de vit. et mort. 2. c. 22. [k] Nutritio est alimenti transmutatio, viro naturalis. Scal. exerc 101. sec. 17. [l] See more of Attraction in Scal. exer. 343.

Retention.

Retention.] Retention keeps it, being attracted unto the stomack, until such time it be concocted; for if it should pass away straight, the body could not be nourished.

Digestion.] Digestion is performed by natural heat; for as the flame of a torch consumes oyle, wax, tallow: so doth it alter and digest the nutritive matter. Indigestion is opposite unto it, for want of natural heat. Of this Digestion there be three differences, Maturation, Elixation, Assation.

Maturation.] Maturation, is especially observed in the fruits of trees: which are then said to be ripe, when the seeds are fit to be sowne again. Cruditie is opposed to it, which Gluttons, Epicures, and idle persons are most subject unto, that use no exercise to stir natural heat, or else choke it, as too much wood puts out a fire.

Elixation.] Elixation is the seething of meat in the stomack, by the said natural heat, as meat is boiled in a pot; to which corruption or putrefaction is opposite.

Assation.] Assation is a concoction of the inward moisture by heat; his opposite is Semiustulation.

Order of concoction four-fold.] Besides these three several operations of Digestion, there is a fourfold order of concoction: Mastication, or chewing in the mouth; Chilification of this so chewed meat in the stomack; the third is in the Liver, to turne this Chylus into bloud, called Sanguification; the last is Assimulation, which is in every part.

Expulsion.] Expulsion is a power of Nutrition, by which it expels all superfluous excrements, and reliques of meat and drink, by the guts, bladder, pores; as by purging, vomiting, spitting, sweating, urine, haires, nailes, &c.

Augmentation.] As this Nutritive facultie serves to nourish the body, so doth the Augmenting facultie (the second operation or power of the Vegetal facultie) to the increasing of it in quantity, according to all Dimensions, long, broad, thick, and to make it grow till it come to his due proportion and perfect shape: which hath his period of augmentation, as of consumption: and that most certaine, as the Poet observes:

> " Stat sua cuique dies, breve & irreparabile tempus
> Omnibus est vitæ,"————

> A terme of life is set to every man,
> Which is but short, and pass it no one can.

Generation.] The last of these Vegetal faculties is Generation, which begets another by meanes of seed, like unto it self, to the perpetual preservation of the Species. To this faculty they ascribe three subordinate operations: The first to turne nourishment into seed, &c.

Life and death concomitants of the Vegetal faculties.] Necessary concomitants or affections of this Vegetal facultie, are life, and his privation, death. To the preservation of life the natural heat is most requisite, though siccity and humidity, and those first qualities, be not excluded. This heat is likewise in Plantes, as appeares by their increasing, fructifying, &c. though not so easily perceived. In all bodies it must have radicall [m] moisture to preserve it, that it be not consumed; to which preservation our clime, country, temperature, and the good or bad use of those six non-natural things availe much. For as this natural heat and moisture decayes, so doth our life it selfe: and if not prevented before by some violent accident, or interrupted through our own default, is in the end dryed up by old age, and extinguished by death for want of matter, as a Lampe for defect of oyl to maintain it.

SUBSEC. VI.

Of the sensible Soul.

NEXT in order is the Sensible Faculty, which is as far beyond the other in dignity, as a Beast is preferred to a Plant, having those Vegetal powers included in it. 'Tis defined an "Act of an organical body by which it lives, hath sense, appetite, judgment, breath and motion." His object in general is a sensible or passible quality, because the sense is affected with it. The general Organ is the Brain, from which principally the sensible operations are derived. This Sensible Soul is divided into two parts, Apprehending or Moving. By the Apprehensive power we perceive the Species of sensible things present, or absent, and retaine them as waxe doth the print of a seale. By the Moving, the Body is outwardly carried from one place to another: or inwardly moved by spirits and pulse. The Apprehensive faculty is subdivided into two parts, Inward, or Outward. Outward, as the five senses, of Touching, Hearing, Seeing, Smelling, Tasting; to which you may adde Scaliger's sixt sense of Titillation, if you please; or that of Speech, which is the sixt external sense, according to Lullius. Inward are three; Common sense, Phantasie, Memory. Those five outward senses have their object in outward things only and such as are present, as the eye sees no colour except it be at hand, the ear sound. Three of these senses are of commodity, Hearing, Sight, and Smell: two of necessity, Touch,

[m] Vita consistit in calido & humido.

and

and Taste, without which we cannot live. Besides the Sensitive power is Active or Passive. Active in sight, the eye sees the colour; Passive when it is hurt by his object, as the eye by the sunne beames: According to that Axiom, *Visibile forte destruit sensum.* Or if the object be not pleasing, as a bad sound to the ear, a stinking smell to the nose, &c.

Sight.] Of these five senses, Sight is held to be most precious, and the best, and that by reason of his object, it sees the whole body at once; by it we learn, and discerne all things, a sense most excellent for use: to the Sight three things are required; the Object, the Organ, and the Medium. The Object in general is Visible, or that which is to be seen, as colours, and all shining bodies. The Medium is the illumination of the ayre, which comes from [n] light, commonly called Diaphanum; for in dark we cannot see. The Organ is the eye, and chiefly the apple of it, which by those Optick Nerves, concuring both in one, conveys the sight to the common sense. Betwixt the Organ and Object a true distance is required, that it be not too near, or too far off. Many excellent questions appertain to this sense, discussed by Philosophers: as whether this sight be caused *intra mittendo, vel extra mittendo, &c.* by receiving in the visible species, or sending of them out; which [o] Plato, [p] Plutarch, [q] Macrobius, [r] Lactantius, and others dispute. And besides it is the subject of the Perspectives, of which Alhazen the Arabian, Vitellio, Roger Bacon, Baptista Porta, Guidus Ubaldus, Aquilonius, &c. have written whole volumes.

Hearing.] Hearing, a most excellent outward sense, "by which we learne and get Knowledge." His object is sound, or that which is heard; the Medium, ayre; Organ the ear. To the sound, which is a collision of the ayre, three things are required; a body to strike, as the hand of a musician; the body strucken, which must be solid and able to resist; as a bell, lute-string; not wooll, or spunge; the Medium, the ayre; which is Inward, or Outward; the outward being struck or collided by a solid body, still strikes the next ayre, until it come to that inward natural ayre, which as an exquisite organ is contained in a little skin formed like a drum head, and struck upon by certaine smal instruments like drum sticks, conveys the sound by a pair of Nerves, appropriated to that use, to the common sense, as to a judge of sounds. There is great variety and much delight in them; for the knowledge of which, consult with Boethius and other Musicians.

[n] Lumen est actus perspicui. Lumen a luce provenit, lux est in corpore lucido. [o] Satur. 7. c. 14. [p] In Phædon. [q] Lac. cap. 8. de opif. Dei 1. [r] De pract. Philos. 4

Smelling.

Smelling.] Smelling, is an "outward sense which apprehends by the Nostrils drawing in aire;" And of all the rest it is the weakest sense in men. The Organ in the nose, or two small hollow pieces of flesh a little above it: The Medium the ayre to men as water to fish: The Object, Smell, arising from a mixt body resolved, which whether it be a quality, fume, vapour, or exhalation, I will not now dispute, or of their differences, and how they are caused. This sense is an Organ of health, as Sight and Hearing, saith [s]Agellius, are of discipline; and that by avoiding bad smels, as by choosing good, which do as much alter and affect the body many times, as Diet itself.

Taste.] Taste, a necessary sense, "which perceives all savours by the Tongue and Palat, and that by meanes of a thin spittle, or watery juice." His Organ is the Tongue with his tasting nerves; the Medium, a watery juice; the Object Taste, or savor, which is a quality in the juice, arising from the mixture of things tasted. Some make eight species or kindes of savour, bitter, sweet, sharp, salt, &c. all which sick men (as in an ague) cannot discerne, by reason of their organs misaffected.

Touching.] Touch, the last of the senses, and most ignoble, yet of as great necessity as the other, and of as much pleasure. This sense is exquisite in men, and by his Nerves dispersed all over the body, perceives any tactile quality. His Organ, the Nerves; his Object those first qualities, hot, dry, moist, cold; and those that follow them, hard, soft, thick, thin, &c. Many delightsome questions are moved by Philosophers about these five senses; their Organs, Objects, Mediums, which for brevity I omit.

SUBSEC. VII.

Of the Inward Senses.

Common sense.] INNER Senses are three in number, so called, because they be within the brain-pan, as Common Sense, Phantasie, Memory. Their objects are not only things present, but they perceive the sensible species of things to Come, Past, Absent, such as were before in the sense. This Common sense is the Judge or Moderator of the rest, by whom we discerne all differences of objects; for by mine eye I do not know that I see, or by mine eare that I hear, but by my Common sense, who judgeth of Sounds and Colours: they are but the Organs to bring the Species to be censured; so that all their objects are his, and all their offices are his: The fore-part of the Brain is his Organ or seat.

[s] Lib. 19. cap. 2.

Phantasie.

Phantasie.] Phantasie, or Imagination, which some call Æstimative, or Cogitative, (confirmed, saith [t] Fernelius, by frequent meditation) is an inner sense which doth more fully examine the species perceived by Common sense, of things present or absent, and keeps them longer, recalling them to minde again; or making new of his own. In time of sleep this faculty is free, and many times conceive strange, stupend, absurd shapes, as in sick men we commonly observe. His Organ is the middle cell of the Brain; his Objects all the Species communicated to him by the Common sense, by comparison of which he faines infinite other unto himself. In Melancholy men this faculty is most powerful and strong, and often hurts, producing many monstrous and prodigious things, especially if it be stirred up by some terrible object, presented to it from Common sense, or Memory. In Poets and Painters Imagination forcibly workes, as appears by their several Fictions, Anticks, Images: as Ovid's house of sleep, Psyche's palace in Apuleius, &c. In men it is subject and governed by Reason, or at least should be; but in brutes it hath no superiour, and is *ratio brutorum*, all the reason they have.

Memory.] Memory layes up all the species which the senses have brought in, and records them as a good Register, that they may be forth-coming when they are called for by Phantasie and Reason. His object is the same with Phantasie, his seat and Organ the back part of the brain.

Affections of the senses, sleep, and waking.] The affections of these senses, are Sleepe and Waking, common to all sensible creatures. "Sleep is a rest or binding of the outward Senses, and of the common sense, for the preservation of Body and Soul," (as [u] Scaliger defines it.) For when the common sense resteth, the outward senses rest also. The Phantasie alone is free, and his commander, Reason: as appears by those imaginarie Dreames, which are of divers kinds, Natural, Divine, Dæmoniacall, &c. which vary according to humors, diet, actions, objects, &c. of which, Artemidorus, Cardanus, and Sambucus, with their several Interpretators, have written great volumes. This ligation of senses proceeds from an inhibition of spirits, the way being stopped by which they should come; this stopping is caused of vapours arising out of the stomack, filling the Nerves, by which the spirits should be conveyed. When these vapours are spent, the passage is open, and the spirits performe their accustomed duties; so that "Waking is the action and motion of the Senses, which the Spirits dispersed over all parts, cause."

[t] Phis. l. 5. c. 8. [u] Exercit. 230.

SUBSEC.

SUBSEC. VIII.

Of the Moving faculty.

Appetite.] THIS Moving Faculty, is the other power of the Sensitive Soul, which causeth all those Inward and Outward animal motions in the body. It is divided into two faculties, the power of Appetite, and of moving from place to place. This of appetite is threefold, so some will have it; Natural, as it signifies any such inclination, as of a stone to fall downward, and such actions as Retention, Expulsion, which depend not of sense, but are Vegetal, as the Appetite of meat and drink; hunger and thirst. Sensitive is common to men and brutes. Voluntary, the third, or intellective, which commands the other two in men, and is a curb unto them, or at least should be; but for the most part is captivated and over-ruled by them: and men are led like beasts by sense, giving reines to their concupiscence and several lusts. For by this Appetite the soul is led or inclined to follow that good which the Senses shall approve, or avoid that which they hold evil: his object being good or evil, the one he imbraceth, the other he rejecteth: according to that Aphorisme, *Omnia appetunt bonum*, all things seek their own good, or at least seeming good. This power is inseparable from sense; for where sense is, there is likewise pleasure and pain. His Organ is the same with the Common sense, and is divided into two powers, or inclinations, Concupiscible or Irascible: or (as [x] one translates it) Coveting, Anger invading, or Impugning. Concupiscible covets alwayes pleasant and delightsome things; and abhorres that which is distastful, harsh and unpleasant. *Irascible*, [y] *quasi aversans per iram & odium*, as avoiding it with anger and indignation. All affections and perturbations arise out of these two fountaines, which, although the Stoickes make light of, we hold natural, and not to be resisted. The good affections are caused by some object of the same nature; and if present, they procure joy, which dilates the heart, and preserves the body: if absent, they cause Hope, Love, Desire, and Concupiscence. The Bad are Simple or mixt: Simple for some bad object present, as sorrow, which contracts the Heart, macerates the Soule, subverts the good estate of the Body, hindering all the operations of it, causing Melancholy, and many times death it self: or future, as Fear. Out of these two arise those mixt affections and passions of Anger, which is a desire of revenge; Hatred, which is in-

[x] T. W. Jesuite in his Passions of the Minde. [y] Velcurio.

veterate

veterate anger; Zeal, which is offended with him who hurts that he loves; and ἐπικαιρεκακία, a compound affection of Joy and Hate, when we rejoyce at other men's mischief, and are grieved at their prosperity; Pride, Self-love, Emulation, Envie, Shame, &c. of which elsewhere.

Moving from place to place, is a faculty necessarily following the other. For in vaine were it otherwise to desire and to abhor, if we had not likewise power to prosecute or eschue, by moving the body from place to place: By this faculty therefore we locally move the body, or any part of it, and go from one place to another. To the better performance of which, three things are requisite: That which moves; by what it moves; that which is moved. That which moves, is either the efficient cause, or End. The end is the object, which is desired or eschued; as in a dog to catch a hare, &c. The efficient cause in man is Reason, or his subordinate Phantasie, which apprehends good or bad objects: in brutes Imagination alone, which moves the Appetite, the Appetite this faculty, which by an admirable league of Nature, and by mediation of the spirit, commands the Organ by which it moves: and that consists of Nerves, Muscles, Cords, dispersed through the whole body, contracted and relaxed as the spirits will, which move the Muscles, or [z] Nerves in the midst of them, and draw the cord, and so *per consequens* the joynt, to the place intended. That which is moved, is the body or some member apt to move. The motion of the body is divers, as going, running, leaping, dancing, sitting, and such like, referred to the predicament of *Situs*. Wormes creep, Birds flie, Fishes swim; and so of parts, the chief of which is Respiration or breathing, and is thus performed. The outward aire is drawn in by the vocall Artery, and sent by mediation of the Midriffe to the Lungs, which, dilating themselves as a pair of bellowes, reciprocally fetch it in, and send it out to the heart to coole it: and from thence now being hot, convey it again, still taking in fresh. Such a like motion is that of the Pulse, of which, because many have written whole bookes, I will say nothing.

SUBSEC. IX.

Of the Rational Soul.

IN the precedent Subsections I have anatomized those inferior faculties of the soul; the Rational remaineth, "a pleasant, but a doubtful subject" (as [a] one termes it) and with the like brevity to be discussed. Many erronious opinions are about

[z] Nervi a spiritu moventur, spiritus ab anima. Melanct. [a] Velcurio. Jucundum & anceps subjectum.

the

the essence and original of it; whether it be fire, as Zeno held; harmony, as Aristoxenus; number as Xenocrates; whether it be organical, or inorganical; seated in the brain, heart or bloud; mortal or immortal; how it comes into the body. Some holde that it is *ex traduce*, as *Phil.* 1. *de Animâ*, *Tertullian*, *Lactantius de opific. Dei cap.* 19. *Hugo lib. de Spiritu & Animâ*, *Vincentius Bellavic spec. natural. lib.* 23. *cap.* 2. & 11. Hippocrates, Avicenna, and many [b] late writers; that one man begets another, body and soul: or as a candle from a candle, to be produced from the seed: otherwise, say they, a man begets but half a man, and is worse than a beast that begets both matter and forme; and besides the three faculties of the soule must be together infused, which is most absurd as they hold, because in beasts they are begot, the two inferior I meane, and may not be well separated in men. [c] Galen supposeth the soul *crasin esse*, to be the Temperature it self; Trismegistus, Musæus, Orpheus, Homer, Pindarus, Phærecides Syrus, Epictetus, with the Chaldees and Ægyptians, affirmed the soul to be immortal, as did those Britan * Druides of old. The [d] Pythagorians defend Metempsychosis; and Palingenesia, that soules go from one body to another, *epotâ prius Lethes undâ*, as men into Wolves, Beares, Dogs, Hogs, as they were inclined in their lives, or participated in conditions:

——" † inque ferinas
Possumus ire domus, pecudumque in corpora condi.".

[e] Lucian's Cock was first Euphorbus a Captaine:

" Ille ego (nam memini) Trojani tempore belli,
Panthoides Euphorbus eram.

A horse, a man, a spunge. [f] Julian the Apostate thought Alexander's soul was descended into his body: Plato in Timæo, and in his Phædon, (for ought I can perceive) differs not much from this opinion, that it was from God at first, and knew all, but being inclosed in the body, it forgets, and learnes anew, which he calls *reminiscentia*, or recalling, and that it was put into the body for a punishment, and thence it goes into a beast's, or man's, as appeares by his pleasant fiction *de sortitione animarum*, *lib.* 10. *de rep.* and after [g] 10000. years is to returne into the former body again,

[b] Goclenius in Ψυχολ. pag. 302. Bright in Phys. Scrib. l. 1. David Crusius, Melancton, Hippius Hernius, Levinus Lemnius, &c. [c] Lib. an mores sequantur, &c. * Cæsar. 6. com. [d] Read Æneas Gazeus dial. of the immortality of the Soul. † Ovid met. 15. [e] In Gallo. Idem. [f] Nicephorus hist. lib. 10. c. 35. [g] Phædo.

——" * Post

———" * post varios annos, per mille figuras,
Rursus ad humanæ fertur primordia vitæ."

Others deny the immortality of it, which Pomponatus of Padua decided out of Aristotle not long since, *Plinius Avunculus cap.* 1. *lib.* 2. *&* *lib.* 7. *cap.* 55. *Seneca lib.* 7. *epist. ad Lucilium epist.* 55. *Dicearchus in Tull. Tusc. Epicurus, Aratus, Hippocrates, Galen, Lucretius lib.* 1.

" (Prætereà gigni pariter cum corpore, & unà
Cresere sentimus, pariterque senescere mentem.)"

Averroes, and I know not how many Neotericks. " † This question of the immortality of the Soul, is diversly and wonderfully impugned and disputed, especially among the Italians of late," saith *Jab. Colerus lib. de immort. animæ, cap.* 1. The Popes themselves have doubted of it: Leo Decimus, that Epicurean Pope, as ‡ some record of him, caused this question to be discussed *pro* and *con* before him, and concluded at last, as a prophane and atheisticall Moderator, with that verse of Cornelius Gallus,

" Et redit in nihilum, quod fuit ante nihil."

It began of nothing, and in nothing it ends. Zeno and his Stoicks as § Austin quotes him, supposed the Soul so long to continue, till the Body was fully putrified, and resolved into *materia prima:* but after that, *in fumos evanescere*, to be extinguished and vanish; and in the meane time, whilst the body was consuming, it wandred all abroad, *& è longinquo multa annunciare*, and (as that Clazomenian Hermotimus averred) saw pretty visions, and suffered I know not what.

" || Errant exangues sine corpore & ossibus umbræ."

Others grant the immortality thereof, but they make many fabulous fictions in the mean time of it, after the departure from the body: like Plato's Elisian fields, and that Turkie Paradise. The soules of good men they deified; the bad (saith [h] Austin) became devils, as they supposed; with many such absurd tenents, which he hath confuted. Hierome, Austin, and other Fathers of the church, hold that the Soul is immortal, created of nothing, and so infused into the childe or Embrio in his mother's wombe, six monthes after the [i] conception; not as those of brutes, which are *ex traduce*, and dying with them

* Claudian lib. 1. de rap. Proserp. † Hæc quæstio multos per annos variè, ac mirabiliter impugnata, &c. ‡ Colerus ibid. § De eccles. dog. cap. 16. || Ovid. 4. Met. [h] Bonorum lares, malorum verò larvas & lemures. [i] Some say at 3. dayes, some 6. weekes, others otherwise

vanish

vanish into nothing. To whose divine treatises, and to the Scriptures themselves, I rejourne all such Atheistical spirits, as Tully did Atticus, doubting of this point, to Plato's Phædon. Or if they desire Philosophical proofs and demonstrations, I refer them to Niphus, Nic. Faventinus' tracts of this subject. To Fran. and John Picus in digress: sup. 3. de Animâ, Tholosanus, Eugubinus, To. Soto, Canas, Thomas, Peresius, Dandinus, Colerus, to that elaborate tract in Zanchius, to Tolet's 60 reasons, and Lessius 22. arguments, to prove the immortality of the soul. *Campanella lib. de sensu rerum*, is large in the same discourse, Albertinus the Schoolman, Jacob. Nactantus, Tom. 2. op. handleth it in four questions, Antony Brunus, Aonius Palearius, Marinus Marcennus, with many others. This Reasonable Soul, which Austin calls a spiritual substance moving it self, is defined by Philosophers to be "the first substantial act of a Natural, Humane, Organical Body, by which a man lives, perceives, and understands, freely doing all things, and with election." Out of which definition we may gather, that this Rational Soul includes the powers, and performes the duties of the two other, which are contained in it, and all three faculties make one Soul, which is inorganical of it self, although it be in all parts, and incorporeal, using their Organs, and working by them. It is divided into two chief parts, differing in office only, not in essence. The Understanding, which is the Rational power apprehending; the Will, which is the Rational power moving: to which two, all the other Rational powers are subject and reduced.

SUBSEC. X.

Of the Understanding.

"UNDERSTANDING is a power of the Soul, [k] by which we perceive, know, remember, and judge as well singulars, as universals, having certain innate notices or beginnings of arts, a reflecting action, by which it judgeth of his own doings, and examines them." Out of this definition (besides his chief office, which is to apprehend, judge all that he performes, without the help of any Instruments or Organs) three differences appear betwixt a man and a beast. As first, the sense only comprehends Singularities, the Understanding Universalities. Secondly, the sense hath no innate notions. Thirdly, brutes cannot reflect upon themselves. Bees indeed make neat

[k] Melancthon.

and

and curious works, and many other creatures besides; but when they have done, they cannot judge of them. His object is God, *Ens*, all nature, and whatsoever is to be understood: which successively it apprehends. The object first moving the Understanding, is some sensible thing; after by discoursing, the minde findes out the corporeal substance, and from thence the spiritual. His actions (some say) are Apprehension, Composition, Division, Discoursing, Reasoning, Memory, which some include in Invention, and Judgment. The common divisions are of the understanding, Agent, and Patient; Speculative, and Practick; In Habit, or in Act: Simple, or Compound. The Agent is that which is called the Wit of man, *acumen* or subtilty, sharpness of invention, when he doth invent of himself without a teacher, or learns anew, which abstracts those intelligible Species from the Phantasie, and transferes them to the passive understanding, "[l] because there is nothing in the understanding, which was not first in the sense." That which the imagination hath taken from the sense, this Agent judgeth of, whether it be true or false; and being so judged he commits it to the Passible to be kept. The Agent is a Doctor or Teacher, the Passive a Scholar; and his office is to keep and farther judge of such things as are committed to his charge: as a bare and rased table at first, capable of all formes and notions. Now these Notions are two-fold, Actions or Habits: Actions, by which we take Notions of, and perceive things; Habits, which are durable lights and notions, which we may use when we will. Some reckon up eight kinds of them, Sense, Experience, Intelligence, Faith, Suspicion, Error, Opinion, Science; to which are added Art, Prudency, Wisedom: as also [m] Synteresis, *Dictamen rationis*, Conscience; so that in all there be 14 species of the understanding, of which some are innate, as the three last mentioned; the other are gotten by doctrine, learning, and use. Plato will have all to be innate: Aristotle reckons up but five intellectual habits: two practick, as Prudency, whose end is to practise; to fabricate; Wisedom to comprehend the use and experiments of all notions and habits whatsoever. Which division of Aristotle (if it be considered aright) is all one with the precedent; for three being innate, and five acquisite, the rest are improper, imperfect, and in a more strict examination excluded. Of all these I should more amply dilate, but my subject will not permit. Three of them I will onely point at, as more necessary to my following discourse.

[l] Nihil in intellectu, quod non prius fuerat in sensu. Velcurio. [m] The pure part of the conscience.

Synteresis, or the purer part of the conscience, is an innate habit, and doth signifie "a conversation of the knowledge of the law of God and Nature, to know good or evil: And (as our Divines hold) it is rather in the understanding, then in the will. This makes the major proposition in a practicke Syllogisme. The *Dictamen rationis* is that which doth admonish us to doe good or evil, and is the minor in the Syllogisme. The Conscience is that which approves good or evill, justifying or condemning our actions, and is the conclusion of the Syllogisme: as in that familiar example of Regulus the Roman, taken prisoner by the Carthaginians, and suffered to goe to Rome, on that condition he should returne againe, or pay so much for his ransome. The Synteresis proposeth the question; his word, oath, promise, is to be religiously kept, although to his enemy, and that by the law of nature. [n] "Doe not that to another, which thou wouldest not have done to thy self." Dictamen applies it to him, and dictates this or the like: Regulus, thou wouldst not another man should falsifie his oath, or break promise with thee: Conscience concludes, therefore Regulus, thou dost well to performe thy promise, and oughtest to keep thine oath. More of this in Religious Melancholy.

SUBSEC. XI.

Of the Will.

WILL, is the other power of the rationall soule, [o] "which covets or avoids such things as have been before judged, and apprehended by the understanding." If good, it approves; if evill, it abhorres it: so that his object is either good or evill. Aristotle cals this our rationall Appetite; for as in the Sensitive we are moved to good or bad by our Appetite, ruled and directed by Sense; so in this we are carried by reason. Besides, the Sensitive Appetite hath a particular object, good or bad: this an universall, immateriall; That respects onely things delectable and pleasant, this honest. Againe, they differ in liberty. The Sensuall appetite seeing an object, if it be a convenient good, cannot but desire it; if evill, avoid it: but this is free in his essence, [p] "much now depraved, obscured, and falne from his first perfection; yet in some of his operations still free," as to goe, walke, move at his pleasure, and to choose whether it will do or not do, steale or not steale. Other-

[n] Quod tibi fieri non vis, alteri ne feceris. [o] Res ab intellectu monstratas recipit, vel rejicit; approbat, vel improbat, Philip. Ignoti nulla cupido. [p] Melanchthon. Operationes plerumq; feræ, etsi libera sit illa in essentia sua.

wise

wise in vaine were Laws, Deliberations, Exhortations, Councels, Precepts, Rewards, Promises, Threats and Punishments: and God should be the author of sin. But in [q] spiritual things we will no good, prone to evil (except we be regenerate, and led by the Spirit) we are egged on by our natural concupiscence, and there is ἀταξία, a confusion in our powers, [r] "our whole will is averse from God and his law," not in natural things only, as to eat and drink, lust, to which we are led headlong by our temperature and inordinate appetite,

> [s] "Nec nos obniti contra, nec tendere tantùm
> Sufficimus,——"

we cannot resist, our concupiscence is originally bad, our heart evil, the seat of our affections captivates and enforceth our will. So that in voluntary things we are averse from God and goodness, bad by nature, by [t] ignorance worse, by Art, Discipline, Custom, we get many bad habits: suffering them to domineer and tyrannize over us; and the devil is still ready at hand with his evil suggestions, to tempt our depraved will to some ill disposed action, to precipitate us to destruction, except our Will be swayed and counterpoised again with some divine precepts, and good motions of the spirit, which many times restrain, hinder and check us, when we are in the full career of our dissolute courses. So David corrected himself, when he had Saul at a vantage. Revenge and Malice were as two violent oppugners on the one side; but Honesty, Religion, Fear of God, with-held him on the other.

The actions of the Will are *Velle* and *Nolle*, to well and nill: which two words comprehend all, and they are good or bad, accordingly as they are directed: and some of them freely performed by himself; although the Stoicks absolutely deny it, and will have all things inevitably done by Destiny, imposing a fatal necessity upon us, which we may not resist; yet we say that our will is free in respect of us, and things contingent, howsoever in respect of God's determinate counsel, they are inevitable and necessary. Some other actions of the will are performed by the inferiour powers, which obey him, as the Sensitive and Moving Appetite; as to open our eyes, to go hither and thither, not to touch a book, to speak fair or foule: but this Appetite is many times rebellious in us, and will not be contained within the lists of sobriety and temperance. It was (as I said) once well agreeing with reason, and there was

[q] In civilibus libera, sed non in spiritualibus Osiander. [r] Tota voluntas aversa a Deo. Omnis homo mendax. [s] Virg. [t] Vel propter ignorantiam, quod bonis studiis non sit in tructa mens ut debuit, aut divinis præceptis exculta.

an excellent consent and harmony betwixt them, but that is now dissolved, they often jar, Reason is overborne by Passion :

" Fertur equis auriga, nec audit currus habenas,"

as so many wilde horses run away with a chariot, and will not be curbed. We know many times what is good, but will not do it, as she said,

" [u] Trahit invitum nova vis, aliudque cupido,
Mens aliud suadet,——————"

Lust counsels one thing, reason another, there is a new reluctancy in men.

" * Odi, nec possum, cupiens non esse, quod odi."

We cannot resist, but as Phædra confessed to her Nurse, [x] *quæ loqueris, vera sunt, sed furor suggerit sequi pejora :* she said well and true, she did acknowledge it, but headstrong passion and fury made her to do that which was opposite. So David knew the filthiness of his fact, what a loathsome, foule, crying sin adultery was, yet notwithstanding he would commit murther, and take away another man's wife, enforced against Reason, Religion, to follow his Appetite.

Those natural and vegetal powers are not commanded by Will at all; for " who can adde one cubit to his stature?" These other may, but are not: and thence come all those headstrong passions, violent perturbations of the Minde; and many times vitious habits, customs, feral diseases; because we give so much way to our Appetite, and follow our inclination, like so many beasts. The principal Habits are two in number, Vertue and Vice, whose peculiar definitions, descriptions, differences, and kinds, are handled at large in the Ethicks, and are indeed the subject of Moral Philosophy.

MEMB. III.

SUBSEC. I.

Definition of Melancholy, Name, Difference.

HAVING thus briefly anatomized the body and soul of man, as a preparative to the rest; I may now freely proceed to treat of my intended object, to most men's capacity; and after many ambages, perspiciously define what this Melancholy is, shew his Name, and Differences. The Name is imposed from the matter, and Disease denominated from the materiall cause: as

[u] Medea Ovid. * Ovid. [x] Seneca. Hipp.

Bruel

Bruel observes, Μελανχολία *quasi* Μελαιναχόλη, from black Choler. And whether it be a cause or an effect, a Disease, or symptome, let Donatus Altomarus and Salvianus decide; I will not contend about it. It hath severall Descriptions, Notations, and Definitions. [y] Fracastorius, in his second book of intellect, calls those Melancholy, "whom abundance of that same depraved humor of black Choler hath so misaffected, that they become mad thence, and dote in most things, or in all, belonging to election, will, or other manifest operations of the understanding. [z] Melanelius out of Galen, Ruffus, Ætius, describe it to be "a bad and peevish disease, which makes men degenerate into beasts:" Galen, "a privation or infection of the middle cell of the Head, &c." defining it from the part affected, which [a] Hercules de Saxoniâ approves, *lib.* 1. *cap.* 16. calling it "a depravation of the principal function:" Fuschius, *lib.* 1. *cap.* 23. Arnoldus Breviar. *lib.* 1. *cap.* 18. Guianerius, and others: "By reason of black Choler," Paulus addes. Halyabbas simply calls it a "commotion of the minde." Aretæus, "[b] a perpetuall anguish of the soul, fastned on one thing, without an ague; which definition of his, *Mercurialis de affect. cap. lib.* 1. *cap.* 10. taxeth: but Ælianus Montaltus defends, *lib. de morb. cap.* 1. *de Melan.* for sufficient and good. The common sort define it to be "a kinde of dotage without a fever, having for his ordinary companions, fear, and sadness, without any apparent occasion. So doth Laurentius, *cap.* 4. Piso, *lib.* 1. *cap.* 43. Donatus Altomarus, *cap.* 7. *art. medic.* Jacchinus *in com. in lib.* 9. Rhasis ad Almansor *cap.* 15. Valesius *exerc.* 17. Fuschius *institut.* 3. *sec.* 1. *c.* 11. *&c.* which common definition, howsoever approved by most, [c] Hercules de Saxonia will not allow of, nor David Crucius, *Theat. morb. Herm. lib.* 2. *cap.* 6. he holds it unsufficient: "as [d] rather shewing what it is not, then what it is:" as omitting the specifical difference, the Phantasie and Brain: but I descend to particulars. The *summum genus* is "Dotage, or Anguish of the minde," saith Aretæus, "of the principall parts;" Hercules de Saxonia addes, to distinguish it from Cramp and Palsie, and such diseases as belong to the outward sense and motions [depraved]* to distinguish it from Folly and Madness (which Montaltus makes *angor animi*, to separate) in which those functions are not depraved, but rather abolished; [without an ague] is added by

[y] Melancholicos vocamus, quos exuperantia vel pravitas Melancholiæ ita male habet, ut inde insaniant vel in omnibus, vel in pluribus iisq; manifestis sive ad rectam rationem, voluntatē pertinent, vel electionem, vel intellectus operationes. [z] Pessimum & pertinacissimū morbum qui homines in bruta degenerare cogit. [a] Panth. Med. [b] Agnor animi in una contentione defixus. absq; febre. [c] Cap. 16. l. 1. [d] Eorum de fini io morbus quid non sit potius quam quid sit, explicat. * Animæ functiones imminuitur in fatuitate, tolluntur in mania, depravantur solum in melancholia. Herc. de Sax. cap. 1. tract. de Melanch.

all, to sever it from Phrensie, and that Melancholy which is in a pestilent Fever. (Fear and Sorrow) make it differ from Madness : [without a cause] is lastly inserted, to specifie it from all other ordinary passions of [Fear and Sorrow.] We properly call that Dotage, as [c] Laurentius interprets it, "when some one principal facultie of the minde, as imagination, or reason, is corrupted, as all melancholy persons have." It is without a fever, because the humor is most part cold and dry, contrary to putrefaction. Fear and Sorrow are the true Characters and inseparable companions of most Melancholy, not all, as Her. de Saxonia, *Tract. posthumo de Melancholia, cap.* 2. well excepts ; for to some it is most pleasant, as to such as laugh most part ; some are bold again, and free from all manner of fear and grief, as hereafter shall be declared.

SUBSEC. II.

Of the part affected. Affection. Parties affected.

SOME difference I finde amongst Writers, about the principal part affected in this disease, whether it be the Brain, or Heart, or some other Member. Most are of opinion that it is the Brain : for being a kinde of Dotage, it cannot otherwise be, but that the Brain must be affected, as a similar part, be it by * consent or essence, not in his ventricles, or any obstructions in them, for then it would be an Apoplexie, or Epilepsie, as [f] Laurentius well observes, but in a cold dry distemperature of it in his substance, which is corrupt and become too cold, or too dry, or else too hot, as in mad-men, and such as are inclined to it : and this [g] Hippocrates confirmes. Galen, the Arabians, and most of our new Writers. Marcus de Oddis (in a consultation of his, quoted by [h] Hildesheim) and five others there cited are of the contrary part, because fear and sorrow, which are passions, be seated in the Heart. But this objection is sufficiently answered by [i] Montaltus, who doth not deny that the heart is affected (as [k] Melanelius proves out of Galen) by reason of his vicinity, and so is the midriffe and many other parts. They do *compati*, and have a fellow-feeling by the Law of nature : but for as much as this malady is caused by precedent Imagination, with the Appetite, to whom spirits

[c] Cap. 4. de mel. * Per consensum sive per essentiam. [f] Cap. 4. de mel. [g] Sec. 7. de mor. vulgar. lib. 6. [h] Spicel. de melancholia. [i] Cap. 3. de mel. pars affecta cerebrum sive per consensum, sive per cerebrum contingat, et procerum auctoritate & ratione stabilitur. [k] Lib. de Mel. Cor vero vicinitatis ratione unà afficitur, acceptum transversum ac stomachus cum dorsali spina, &c.

obey,

obey, and are subject to those principal parts: the Brain must needs primarily be misaffected, as the seat of Reason; and then the Heart, as the seat of Affection. [l] Cappivaccius and Mercurialis have copiously discussed this question, and both conclude the subject is the inner Brain, and from thence it is communicated to the Heart, and other inferior parts, which sympathize and are much troubled, especially when it comes by consent, and is caused by reason of the Stomack, or myrache, as the Arabians terme it, whole body, Liver, or [m] Spleen, which are seldom free, Pylorus, Meseraick veines, &c. For our body is like a Clock, if one wheele be amisse, all the rest are disordered, the whole fabrick suffers: with such admirable art and harmony is a man composed, such excellent proportion, as Ludovicus Vives in his Fable of man hath elegantly declared.

As many doubts almost arise about the [n] Affection, whether it be Imagination or Reason alone, or both, Hercules de Saxonia proves it out of Galen, Ætius, and Altomarus, that the sole fault is in [o] Imagination. Bruel is of the same minde: Montaltus in his 2. *cap.* of Melancholy, confutes this tenent of theirs, and illustrates the contrary by many examples: as of him that thought himself a shel-fish, of a Nun, and of a desperate Monk that would not be persuaded but that he was damned; reason was in fault as well as Imagination, which did not correct this error: they make away themselves oftentimes, and suppose many absurd and ridiculous things. Why doth not Reason detect the Fallacy, settle and perswade, if she be free? [p] Avicenna therefore holds both corrupt, to whom most Arabians subscribe. The same is maintained by [q] Areteus, [r] Gorgonius, Guianerius, &c. To end the controversie, no man doubts of Imagination, but that it is hurt and misaffected here; for the other I determine with [s] Albertinus Bottonus, a Dr. of Padua, that it is first in "Imagination, and afterwards in Reason; if the disease be inveterate, or as it is more or less of continuance: but by accident, as * Herc. de Saxonia adds; "faith, opinion, discourse, ratiocination, are all accidentally depraved by the default of imagination."

Parties affected.] To the part affected, I may here add the parties, which shal be more opportunely spoken of elsewhere,

[l] Lib. 1. cap. 10. Subjectum est cerebrum interius. [m] Rarò quisquam tumorem effugit lienis, qui hoc morbo afficitur, Piso. Quis affectus. [n] See Donat. ab Altomar. [o] Facultas imaginandi, non cogitandi, nec memorandi læsa hic. [p] Lib. 3. Fen. 1. Tract. 1. cap. 8. [q] Lib. 3. cap. 5. [r] Lib. Med. cap. 19. part. 2. Trac. 1. cap. 2. [s] Heldesheim spicel. 2. de Melanc. fol. 207, et fol. 127. Quandoq; etiam Rationalis si affectus inveteratus sit. * Lib. posthumo de Melanc. edit. 1620 deprivatur fides, discursus, opinio, &c. per vitium Imaginationes, ex Accidenti.

now only signified. Such as have the Moone, Saturne, Mercury misaffected in their genitures, such as live in over-cold, or over-hot Climes: such as are borne of melancholy parents: as offend in those six non-natural things, are black, or of an high sanguine complexion, [t] that have little heads, that have a hot heart, moist Brain, hot Liver and cold stomack, have been long sick: such as are solitary by nature, great Students, given to much contemplation, lead a life out of action, are most subject to melancholy. Of sexes both, but men more often; yet [u] women misaffected, are far more violent, and grievously troubled. Of seasons of the year, the Autumne is most melancholy. Of peculiar times; old age, from which natural Melancholy is almost an inseparable accident; but this artificial Malady is more frequent in such as are of a [x] middle age. Some assigne 40 years, Gariopontus 30. Jubertus excepts neither young nor old from this adventitious. Daniel Sennertus involves all of all sorts, out of common experience, [y] *in omnibus omnino Corporibus cujuscunq; constitutionis dominatur.* Ætius and Aretius ascribe into the number "not only [z] discontented, passionate, and miserable persons, swarthy, black; but such as are most merry and pleasant, scoffers, and high coloured." "Generall," saith Rhasis, [a] "the finest wits, and most generous spirits, are before other obnoxious to it;" I cannot except any complexion, any condition, sexe, or age, but [b] fools and Stoicks, which, according to [c] Synesius, are never troubled with any manner of passion, but as Anacreon's *cicada, sine sanguine & dolore, similes ferè diis sunt.* Erasmus vindicates fools from this Melancholy Catalogue, because they have most part moist braines, and light hearts, [d] they are free from ambition, envy, shame and fear, they are neither troubled in conscience, nor macerated with cares, to which our whole life is most subject.

[t] Qui parvum caput habent, insensati pleriq; sunt. Arist. in physiognomia. [u] Aretæus lib. 3. cap. 5. [x] Qui propèstatum sunt. Aret. Mediis convenit ætatibus Piso. [y] De quartano. [z] Primus ad Melancholiam non tam mœstus sed et hilares, jocosi, cachinnantes, irrisores, et, qui plerumq; prærubri sunt. * Lib. 1. part 2. cap. 11. [a] Qui sunt subtilis ingenii, et multæ perspicacitatis de facili incidunt in Melancholiam lib. 1. cont. Tract. 9. [b] Nunquam sanitate mentis excidit aut dolore capitur. Erasm. [c] In laud. calvit. [d] Vacant conscientiæ carnificina, nec pudefiunt, nec verentur, nec dilacerantur millibus curarum, quibus tota vita abnoxia est.

SUBSEC.

SUBSEC. III.

Of the Matter of Melancholy.

OF the Matter of Melancholy, there is much question betwixt Avicen and Galen, as you may read in [e] Cardan's Contradictions, [f] Valesius' controversies, Montanus, Prosper Calenus, Capivaccius, [g] Bright, [h] Ficinus, that have written either whole Tracts, or copiously of it, in their several Treatises of this subject. [i] "What this humor is, or whence it proceeds, how it is engendered in the body, neither Galen, nor any old Writer hath sufficiently discussed," as Jacchinus thinks: the Neotericks cannot agree. Montanus, in his Consultations, holds Melancholy to be materiall or immateriall: and so doth Arculanus: the material is one of the four humors before mentioned, and natural. The immaterial or adventitious, acquisite, redundant, unnatural, artificial: which * Hercules de Saxonia will have reside in the spirits alone, and to proceed from an "hot, cold, dry, moist distemperature, which, without matter, alter the Brain and functions of it. Paracelsus wholly rejects and derides this division of four humors and complexions, but our Galenists generally approve of it, subscribing to this opinion of Montanus.

This material Melancholy is either simple, or mixt; offending in quantity or quality, varying according to his place, where it setleth, as Brain, Spleen, Meseriack veins, Heart, Womb, and Stomack: or differing according to the mixture of those natural humors amongst themselves, or four unnatural adust humors, as they are diversly tempered and mingled. If natural melancholy abound in the body, which is cold and dry, "so that it be more [k] than the body is wel able to bear, it must needs be distempered," saith Faventius, "and diseased:" and so the other, if it be depraved, whether it arise from that other Melancholy of Choler adust, or from Blood, produceth the like effects, and is, as Montaltus contends, if it come by adustion of humors, most part hot and dry. Some difference I find, whether this melãcholy matter may be ingendered of all four humors, about the colour and temper of it. Galen holds it may be

[e] Lib. 1. tract. 3. contradic. 18. [f] Lib. 1. cont. 21. [g] Bright ca. 16. [h] Lib. 1. cap. 6. de sanit. tuenda. [i] Quisve aut qualis sit humor aut quæ ipsius differentiæ, et quomodo gignantur in corpore, scrutandum, hâc enim re multi veterum laboraverunt, nec facile accipere ex Galeno sententiam ob loquendi varietatem. Leon. Jacch. com. in 9. Rhasis cap. 15. cap. 16. in 9. Rhasis. * Tract. postum. de Melan. ed t. Venetiis 1620. cap. 7. & 8. Ab intemperie calida, humida, &c. [k] Secundũ magis aut minus si in corpore fuerit, ad intemperie plusquam corpus salubriter ferre poterit: inde corpus morbosam efficit.

ingendred

ingendred of three alone, excluding Flegme, or Pituita, whose true assertion, [l] Valesius and Menardus stifly maintain, and so doth [m]Fuschius, Montaltus, [n] Montanus. How (say they) can white become black? But Hercules de Saxonia *l. post. de mela. c.* 8. and [o]Cardan are of the opposite part (it may be ingendred of Flegme, *etsi rarò contingat*, though it seldom come to pass) so is [p] Guianerius and Laurentius c. 1. with Melanct. in his Book de Anima, and Chap. of Humours; he cals it Asininam, dul, swinish Melancholy, and saith that he was an eye witness of it: so is [q] Wecker. From melancholy adust ariseth one kind, from Choler another, which is most brutish: another from Flegme, which is dul; and the last from Blood, which is best. Of these some are cold and dry, others hot and dry, [r] varying according to their mixtures, as they are intended, and remitted. And indeed as Rodericus à Fons. cons. 12. l. determines, ichores and those serous matters being thickned become flegme, and flegme degenerates into choler, choler adust becomes *æruginosa melancholia*, as vinegar out of purest wine putrified or by exhalation of purer spirits is so made, and becomes sowre and sharp; and from the sharpness of this humor proceed much waking, troublesome thoughts and dreams, &c. so that I conclude as before. If the humor be cold, it is, saith [s] Favẽtinus, "a cause of dotage, and produceth milder symptoms: if hot, they are rash, raving mad, or inclining to it." If the brain be hot, the animal spirits are hot, much madness follows with violent actions: if cold, fatuity and sottishness, [t] Capivaccius. [u] "The colour of this mixture varies likewise according to the mixture, be it hot or cold, 'tis sometimes black, sometimes not, Altomarus. The same [x] Melanelius proves out of Galen: and Hippocrates in his book of Melancholy (if at least it be his), giving instance in a burning coal, "which when it is hot, shines; when it is cold, looks black, and so doth the humor." This diversity of Melancholy matter, produceth diversity of effects. If it be within the [y] body, and not putrified, it causeth black Jaundise; if putrified, a Quartan Ague; if it break out to the skin, Leprosie; if to parts, severall Maladies, as scurvie, &c. If it trouble the mind; as it is diversly mixt, it produceth several kinds of Madness and Dotage: of which in their place.

[l] Lib. 1. controvers. cap. 21. [m] Lib. 1. sect. 4. cap. 4. [n] Concil. 26. [o] Lib. 2. contradic. cap. 11. [p] De feb. tract. diff. 2 cap. 1. non est negandum exhac fieri Melancholicos. [q] In Syntax. [r] Varie aduritur, & miscetur, unde variæ amentium species Melanct. [s] Humor frigidus delirii causa, furoris calidus, &c. [t] Lib. 1. cap. 10. de affect. cap. [u] Nigrescit hic humor, aliqãdou supercalefactus, aliquando super frigefactus, ca. 7. [x] Humor hic niger aliquando præter modum calefactus, & alias refrigeratus evadit: nam recentibus carbonibus ei quid simile accidit, qui durante flamma pellucidissime candent, câ extincta prorsus nigrescunt. Hippocrates. [y] Guianerius diff. 2. cap. 7.

SUBSEC.

SUBSEC. IV.

Of the species or kindes of Melancholy.

WHEN the matter is divers and confused, how should it otherwise be, but that the species should be divers and confused? Many new and old writers have spoken confusedly of it, confounding Melancholy and Madness, as [z] Heurnius, Guianerius, Gordonius, Salustius, Salvianus, Jason Pratensis, Savanarola, that will have Madness no other then Melancholy in extent, differing (as I have said) in degrees. Some make two distinct species, as Ruffus Ephesius an old writer, Constantinus Africanus, Aretæus, [a] Aurelianus, [b] Paulus Ægineta: others acknowledge a multitude of kindes, and leave them indefinite, as Ætius in his Tetrabiblos, [c] Avicenna *lib.* 3. *Fen.* 1. *Tract.* 4. *cap.* 18. Arculanus *cap.* 16. *in* 9. Rasis. Montanus *med. part.* 1. "[d] If naturall Melancholy be adust, it maketh one kinde; if blood, another; if choler, a third, differing from the first; and so many severall opinions there are about the kindes, as there be men themselves." * Hercules de Saxonia sets down two kindes, "materiall and immateriall; one from spirits alone, the other from humors and spirits." Savanarola *Rub.* 11. *Tract.* 6. *cap.* 1. *de ægritud. capitis*, will have the kindes to be infinite; one from the myrach, called myrachialis of the Arabians; another stomachalis, from the stomack; another from the liver, heart, wombe, hemrods: [e] "one beginning, another consummate." Melancthon seconds him, [f] "as the humor is diversly adust and mixt, so are the species divers:" but what these men speak of species, I think ought to be understood of symptomes, and so doth [g] Arculanus interpret himself: infinite species, *id est*, symptomes: and in that sense, as Jo. Gorrheus acknowledgeth in his medicinal definitions, the species are infinite, but they may be reduced to three kindes, by reason of their seat; Head, Body, and Hypocondries. This threefold division is approved by Hippocrates in his book of Melancholy, (if it be his, which some suspect) by Galen *lib.* 3. *de loc. affectis*, *cap.* 6. by Alexander *lib.* 1. *cap.* 16. Rasis *lib.* 1.

[z] Non est Mania, nisi extensa melancholia. [a] Cap. 6. lib. 1. [b] 2. Ser. 2. cap. 9. Morbus hic est omnifarius. [c] Species indefinitæ sunt. [d] Si adurat. naturalis melancholia, alia fit species, si sanguis alia, si flavabilis alia, diversa a primis: maxima est in eis has differentia, & tot Doctorum sententiæ, quot ipsi numero sunt. * Tract. de mel. cap. 7. [e] Quædam incipiens quædam consummata. [f] Cap. de humor. lib. de anima. variè adurit. & misceter ipsa melancholia, unde variæ amentium species. [g] Cap. 16. in 9. Rasis.

Continent.

Continent. Tract. 9. *lib.* 1. *cap.* 16. Avicenna, and most of our new writers. Th. Erastus makes two kindes; one perpetual, which is Head melancholy; the other interrupt, which comes and goes by fits, which he subdivides into the other two kindes, so that all comes to the same pass. Some again make four or five kindes with Rodericus à Castro *de morbis mulier. lib.* 2. *cap.* 3. and Lod. Mercatus, who in his second book *de mulier. affect. cap.* 4. will have that melancholy of Nuns, Widowes, and more ancient maids, to be a peculiar species of Melancholy differing from the rest: some will reduce Enthusiasts, extaticall and dæmoniacall persons to this rank, adding [h] Love melancholy to the first, and Lycanthropia. The most received division is into three kindes. The first proceeds from the sole fault of the Brain, and is called Head melancholy: the second sympathetically proceeds from the whole body, when the whole temperature is Melancholy: The third ariseth from the Bowels, Liver, Spleen, or Membrane, called Mesenterium named Hypocondriacal, or windy Melancholy, which [i] Laurentius subdivides into three parts, from those three Members, Hepatick, Splenatick, Meseriack. Love melancholy, which Avicenna calls Ilishi: and Lycanthropia, which he cals Cucubuthe, are commonly included in head Melancholy: but of this last, which Gerardus de Solo cals Amoreos, and most Knight melancholy, with that of Religious melancholy, *Virginum, & Viduarum*, maintained by Rod. a Castro and Mercatus, and the other kinds of Love melancholy, I will speak apart by themselves in my third Partition. The three precedent species are the subject of my present discourse, which I will anatomize, and treat of, through all their causes, symtomes, cures, together, and apart; that every man that is in any measure affected with this malady, may know how to examine it in himself, and apply remedies unto it.

It is a hard matter, I confess, to distinguish these three species one from the other, to express their several causes, symptoms, cures, being that they are so often confounded amongst themselves, having such affinity, that they can scarce be discerned by the most accurate Physicians; and so often intermixt with other diseases, that the best experienced have been plunged. Montanus *consil.* 26. names a patient that had this disease of Melancholy and Caninus Appetitus both together: And *consil.* 23. with Vertigo. [l] Julius Cæsar Claudinus with Stone, Gout, Jandice. Trincavellius with an Ague, Jandice, Caninus Appetitus, &c. [m] Paulus Regoline, a great Doctor in his time, consulted in this case, was so confounded with a confusion of symptomes, that he knew not to what kinde

[h] Laurentius cap. 4. de mel. [i] Cap. 13. [l] 480. & 116. consult. consil. 12. [m] Hildisheim. spicel. 2. fol. 166.

of

of Melancholy to refer it. [n] Trincavellius, Fallopius, and Francanzanus, famous doctors in Italy, all three conferred with about one party, at the same time, gave three different opinions. And in another place, Trincavellius being demanded what he thought of a melancholy young man, to whom he was sent for, ingenuously confessed, that he was indeed melancholy, but he knew not to what kinde to reduce it. In his 17. consultation, there is the like disagreement about a melancholy Monke. Those symptomes, which others ascribe to misaffected parts and humors, * Herc. de Saxonia attributes wholly to distempered spirits, and those immaterial, as I have said. Sometimes they cannot well discerne this Disease from others. In Reinerus Solinander's counsels, *Sect. consil.* 5. he and Dr. Brande both agreed, that the patient's disease was hypocondriacal melancholy. Dr. Matholdus said it was Astma, and nothing else. [o] Solinander and Guarionius, lately sent for to the melancholy Duke of Cleve, with others, could not define what species it was, or agree amongst themselves. The species are so confounded, as in Cæsar Claudinus his 44. consultation for a Polonian Count, in his judgment [p] " he laboured of head melancholy, and that which proceeds from the whole temperature both at once. I could give instance of some that have had all three kindes *semel & simul*, and some successively. So that I conclude of our melancholy species, as * many Politicians do of their pure formes of Commonwealths, Monarchies, Aristocracies, Democracies, are most famous in contemplation, but in practice they are temperate and usually mixt, (so † Polybius enformeth us) as the Lacedæmonian, the Roman of old, German now, and many others. What Physicians say of distinct species in their books, it much matters not, since that in their patients' bodies they are commonly mixt. In such obscurity therefore, variety and confused mixture of symptomes, causes, how difficult a thing is it to treat of several kindes apart; to make any certainty or distinction among so many casualties, distractions, when seldome two men shall be like affected *per omnia?* 'Tis hard, I confess, yet nevertheless I wil adventure through the midst of these perplexities, and, led by the clue or thread of the best writers, extricate my self out of a labyrinth of doubts and errors, and so proceed to the causes.

[n] Trincavellius tom. 2. consil 15. & 16. * Cap. 13 tract. posth. de melan. [o] Guarion. cons. med. 2. [p] Laboravit per essentiam & à toto corpore. * Machiavel, &c. Smithus de rep. Angl. cap. 8. lib. 1. Buscoldus discur. polit. discurs. 5. cap. 7. Arist. l. 3. polit. cap. ult. Keckerm. alii, &c. † Lib. 6.

SECT.

SECT. II.

MEMB. I. SUBSEC. I.

Causes of Melancholy. God a cause.

"IT is in vain to speak of cures, or think of remedies, untill such time as we have considered of the causes," so [q] Galen prescribes Glauco: and the common experience of others confirms, that those cures must be unperfect, lame, and to no purpose, wherein the causes have not first been searched, as [r] Prosper Calenius well observes in his tract *de atrâ bile* to Cardinal Cæsius. Insomuch that [s] "Fernelius puts a kinde of necessity in the knowledg of the causes, and without which it is impossible to cure or prevent any manner of disease." Empericks may ease, and sometimes help, but not throughly root out: *sublatâ causâ tollitur effectus*, as the saying is, if the cause be removed, the effect is likewise vanquished. It is a most difficult thing (I confess) to be able to discern these causes whence they are, and in such [t] variety to say what the beginning was. [u] He is happy that can performe it aright. I will adventure to guess as neer as I can, and rip them all up, from the first to the last, generall and particular, to every species, that so they may the better be descried.

Generall causes, are either supernaturall, or naturall. "Supernatural are from God and his angels, or by God's permission from the devil" and his ministers. That God himself is a cause for the punishment of sin, and satisfaction of his Justice, many examples and testimonies of holy Scriptures make evident unto us, Ps. 107. 17. "Foolish men are plagued for their offence, and by reason of their wickedness." Gehazi was strucken with leprosie, 2. Reg. 5. 27. Jehoram with dysentery and flux, and great diseases of the bowels, 2 Chron. 21. 15. David plagued for numbring his people, 1 Par. 21. Sodom and Gomorrah swallowed up. And this disease is peculiarly specified, Psalme 127. 12. "He brought down their heart through heaviness." Deut. 28. 28. "He stroke them with madness, blindness, and astonishment of heart." [x] "An evil spirit was

[q] Primo artis curativæ. [r] Nostri primũ sit propositi affectionum causas indagare; res ipsa hortari videtur, nam alioqui earum curatio, manca et inutilis esset. [s] Path. lib. 1. cap. 11. Rerum cognoscere causas, medicis imprimis necessarium, sine qua nec morbum curare, nec præcavere licet. [t] Tanta enim morbi varietas ac differentia ut non facile dignoscatur, unde initium morbus sumpserit. Melanchius è Galeno. [u] Fœlix qui potuit rerum cognoscere causas. [x] 1. Sam. 16. 14.

sent

sent by the Lord upon Saul, to vex him." [y] Nebuchadnezzar did eat grass like an oxe, and his "heart was made like the beasts of the field." Heathen stories are full of such punishments. Lycurgus, because he cut down the Vines in the country, was by Bacchus driven into madness: so was Pentheus and his mother Agave for neglecting their sacrifice. [z] Censor Fulvius ran mad for untiling Juno's Temple, to cover a new one of his own, which he had dedicated to Fortune, "[a] and was confounded to death, with grief and sorrow of heart." When Xerxes would have spoiled * Apollo's Temple at Delphos of those infinite riches it possessed, a terrible thunder came from Heaven and struck 4000 men dead, the rest ran mad. [b] A little after, the like happened to Brennus, lightning, thunder, Earthquakes, upon such a sacrilegious occasion. If we may believe our Pontificiall Writers, they will relate unto us many strange and prodigious punishments in this kinde, inflicted by their Saints. How † Clodoveus sometime King of France, the son of Dogebert, lost his wits for uncovering the body of S. Denis: and how a [c] sacrilegious Frenchman, that would have stolne a silver image of S. John, at Birgburge, became frantick on a suddain, raging, and tyrannizing over his own flesh: Of a [d] Lord of Rhadnor, that coming from hunting late at night, put his dogs into S. Avan's Church, (Llan Avan they called it) and rising betimes next morning, as hunters use to do, found all his Dogs mad, himself being suddenly strucken blinde. Of Tyridates an [e] Armenian King, for violating some holy Nuns, that was punished in like sort, with loss of his wits. But Poets and Papists may go together for fabulous tales; let them free their own credits: Howsoever they faine of their Nemesis, and of their Saints, or by the devil's means may be deluded; we finde it true, that *ultor á tergo Deus*, "[f] He is God the avenger," as David stiles him; and that it is our crying sins that pull this and many other maladies on our own heads. That he can by his Angels, which are his Ministers, strike and heal (saith [g] Dionysius) whom he will; that he can plague us by his Creatures, Sun, Moone, and Stars, which he useth as his in-

[y] Dan. 5. 21. [z] Lactant. instit. lib. 2. cap. 8. [a] Mente captus, & summo animi mœrore consumptus. * Munster. cosmog. lib. 4. cap. 43. de cœlo substerni bantur, tanquã insani de saxis præcipitati, &c. [b] Livius Lib. 38. † Gaguin. l. 3. c. 4. quod Dionysii corpus discooperuerat, in insanĩ incidit. [c] Idem lib. 9. sub. Carol. 6. sacrorũ contemptor, templi foribus effractis, dum D. Johannis argenteum simulachrum rapere contendit, simulachrũ aversa facie dorsum ei versat, nec mora sacrilegus mentis inops, atq; in semet insanions in proprios artus desævit. [d] Giraldus Cambrensis lib. 1. c. 1. Itinerar. Cambriæ. [e] Delrio tom. 3. lib. 6. sect. 3. quæst. 3. [f] Psal. 44 1. [g] Lib. 8. cap. de Hierar.

strunents,

struments, as a Husbandman (saith Zanchius) doth an Hatchet: Hail, Snow, Windes, &c.

" [h] Et conjurati veniunt in classica venti:"

as in Joshua's time, as in Pharaoh's reign in Egypt; they are but as so many executioners of his justice. He can make the proudest spirits stoop, and cry out with Julian the Apostate, *Vicisti Galilæe:* or with Apollo's Priest in [i] Chrysostome, *O cælum! ó terra! unde hostis hic?* What an enemy is this? And pray with David, acknowledging his power, " I am weakned and sore broken, I roar for the grief of mine heart, mine heart panteth, &c." Psal. 38. 8. " O Lord rebuke me not in thine anger, neither chastise me in thy wrath," Ps. 38. 1. " Make me to hear joy and gladness, that the bones which thou hast broken, may rejoice," Psal. 51. 8. & verse 12. " Restore to me the joy of thy salvation, and stablish me with thy free spirit." For these causes belike [k] Hippocrates would have a Physician take special notice whether the disease come not from a divine supernatural cause, or whether it follow the course of Nature. But this is farther discussed by Fran: Valesius de sacr. philos: cap. 8. [l] Fernelius, and [m] J. Cæsar Claudinus, to whom I refer you, how this place of Hippocrates is to be understood. Paracelsus is of opinion, that such spiritual diseases (for so he cals them) are spiritually to be cured, and not otherwise. Ordinary means in such cases will not avail: *Non est reluctandum cum Deo.* When that monster-taming Hercules overcame all in the Olympicks, Jupiter at last in an unknown shape wrestled with him; the victory was uncertain, till at length Jupiter descryed himself, and Hercules yielded. No striving with supreme powers.

" Nil juvat immensos Cratero promittere montes,"

Physicians and Physick can do no good, * " we must submit our selves under the mighty hand of God, acknowledg our offences, call to him for mercy. If he strike us *una eademque manus vulnus opemque ferat*, as it is with them that are wounded with the spear of Achilles, he alone must help; otherwise our diseases are incurable, and we not to be relieved.

[h] Claudian. [i] De Babilâ Martyre. [k] Lib. cap. 5. prog. [l] Lib. 1. de Abditis rerum causis. [m] Respons. med. 12. resp. * 1 Pet. 5. 6.

SUBSEC.

SUBSEC. II.

A Digression of the nature of Spirits, bad Angels, or Devils, and how they cause Melancholy.

HOW far the power of Spirits and Devils doth extend, and whether they can cause this, or any other Disease, is a serious question, and worthy to be considered: for the better understanding of which, I will make a brief digression of the nature of Spirits. And although the question be very obscure, according to [n] Postellus, "full of controversie and ambiguity," beyond the reach of humane capacity, *fateor excedere vires intentionis meæ*, saith * Austin, I confess I am not able to understand it, *finitum de infinito non potest statuere*, we can sooner determine with Tully, *de nat. deorum*, *quid non sint*, *quam quid sint*, our subtle Schoolmen, Cardans, Scaligers, profound Thomists, Fracastoriana and Ferneliana *acies*, are weak, dry, obscure, defective in these mysteries, and all our quickest wits, as an owle's eyes at the sun's light, wax dull, and are not sufficient to apprehend them; yet, as in the rest, I will adventure to say something to this point. In former times, as we reade Acts 23. the Sadduces denied that there were any such Spirits, Devils, or Angels. So did Galen the Physitian, the Peripateticks, even Aristotle himself, as Pomponatius stoutly maintains, and Scaliger in some sort grants. Though Dandinus the Jesuit, *com. in lib. 2. de animâ*, stifly denies it; *substantiæ separatæ* and intelligences, are the same which Christians call Angels, and Platonists Devils, for they name all the Spirits, *dæmones*, be they good or bad Angels, as Julius Pollux Onomasticon, lib. 1. cap. 1. observes. Epicures and Atheists are of the same minde in general, because they never saw them. Plato, Plotinus, Porphyrius, Jamblicus, Proclus, insisting in the steps of Trismegistus, Pythagoras and Socrates, make no doubt of it: Nor Stoicks, but that there are such spirits, though much erring from the truth. Concerning the first beginning of them, the [o] Thalmudists say that Adam had a wife called Lilis, before he marryed Eve, and of her he begat nothing but Devils. The Turks [p] Alcoran is altogether as absurd and ridiculous in this point: but the Scripture informs us

[n] Lib. 1. c. 7. de orbis concordia. In nulla re major fuit altercatio, major obscuritas, minor opinionum concordia, quam de dæmonibus & substantiis separatis. * Lib. 3. de Trinit. cap. 1. [o] Pererius in Genesin. lib. 4. in cap. 3. v. 23. [p] See Strozzius Cicogna omnifariæ. Mag. lib. 2. c. 15. Jo. Aubanus, Bredenbachius

Christians, how Lucifer the chief of them with his associates [q] fell from heaven for his pride and ambition; created of God, placed in heaven, and sometimes an Angel of light, now cast down into the lower aeriall sublunary parts, or into Hell, "and delivered into chains of darkness (2 Pet. 2. 4.) to be kept unto damnation."

Nature of Devils.] There is a foolish opinion which some hold, that they are the souls of men departed, good and more noble were deified, the baser groveled on the ground, or in the lower parts, and were devils, the which with Tertullian, Porphyrius the Philosopher, M. Tyrius ser. 27. maintaines. "These spirits," he * saith, "which we call Angels and Devils, are nought but souls of men departed, which either through love and pity of their friends yet living, help and assist them, or else persecute their enemies, whom they hated," as Dido threatned to persecute Æneas:

"Omnibus umbra locis adero: dabis improbe pœnas."

They are (as others suppose) appointed by those higher Powers to keep men from their nativity, and to protect, or punish them as they see cause: and are called *boni & mali Genii* by the Romans. Heroes, Lares, if good, Lemures or Larvæ if bad, by the Stoicks, governours of Countries, Men, Cities, saith * Apuleius, *Deos appellant qui ex hominum numero justè ac prudentèr vitæ curriculo gubernato, pro numine, postea ab hominibus præditi fanis & ceremoniis vulgò admittuntur, ut in Ægypto Osyris, &c. Præstites*, Capella calls them, "which protected particular men as well as Princes," Socrates had his *Dæmonium Saturninum & ignium*, which of all spirits is best, *ad sublimes cogitationes animum erigentem*, as the Platonists supposed; Plotinus his, and we Christians our assisting Angel, as Andreas Victorellus, a copious writer of this subject, Lodovicus de La-Cerda the Jesuit in his voluminous tract *de Angelo Custode*, Zanchius, and some Divines think. But this absurd Tenent of Tyreus, Proclus confutes at large in his book *de Animâ & dæmone.*

[r] Psellus, a Christian, and sometimes Tutor (saith Cuspinian) to Michael Parapinatius, Emperour of Greece, a great observer of the nature of Devils, holds they are [s] corporeall, and have "aeriall bodies, that they are mortall, live and dye," (which Martianus Capella likewise maintaines, but our Christian Phi-

[q] Angelus per superbiam separatus à Deo, qui in veritate non stetit. Austin. * Nihil aliud sunt Dæmones quã nudæ animæ quæ corpore deposito priorem miserati vitam, cognatis succurrunt commoti misericordia, &c. * De Deo Socratis. [r] He lived 500 years since. [s] Apuleius: spiritus animalia sunt animo passibilia, mente rationalia, corpore aeria, tempore sempiterna.

losophers

losophers explode) " that [t]they are nourished and have excrements, they feele paine if they be hurt (which Cardan confirmes, and Scaliger justly laughs him to scorne for; *Si pascantur aere, cur non pugnant ob puriorem aera? &c.*) or stroken:" and if their bodyes be cut, with admirable celerity they come together again. Austin in Gen. lib. 3. lib. arbit. approves as much, *mutata casu corpora in deteriorem qualitatem aëris spissioris*, so doth Hierome, Comment. in epist. ad Ephes. cap. 3. Origen, Tertullian, Lactantius, and many ancient Fathers of the Church: That in their fall their bodyes were changed into a more aerial and gross substance. Bodine lib. 4. Theatri Naturæ, and David Crusius Hermeticæ Philosophiæ, lib. 1. cap. 4. by several arguments proves Angels and Spirits to be Corporeal: *quicquid continetur in loco Corporeum est: At spiritus continetur in loco.* ergo. *Si Spiritus sunt quanti, erunt Corporei: At sunt quanti*, ergo. *Sunt finiti*, ergo *quanti*, *&c.* †Bodine goes farther yet, and will have these, *Animæ separatæ genii*, Spirits, Angels, Devils, and so likewise soules of men departed, if Corporeal (which he most eagerly contends) to be of some shape, and that absolutely round, like Sun and Moone, because that is the most perfect forme, *quæ nihil habet asperitatis, nihil angulis incisum, nihil anfractibus involutum, nihil eminens, sed inter corpora perfecta est perfectissimum*; therefore al spirits are corporeal he concludes, and in their proper shapes round. That they can assume other aerial bodies, all manner of shapes at their pleasures, appear in what likeness they wil themselves, that they are most swift in motion, can pass many miles in an instant, and so likewise [u]transform bodies of others into what shape they please, and with admirable celerity remove them from place to place; (as the Angel did Habacuck to Daniel, and as Philip the Deacon was carried away by the Spirit, when he had baptized the Eunuch; so did Pythagoras and Apollonius remove themselves and others, with many such feats) that they can represent castles in the ayre, pallaces, armies, spectrums, prodigies, and such strange objects to mortal men's eyes, *cause smels, savors, &c. deceive all the senses; most Writers of this subject credibly believe; and that they can foretell future events, and do many strange miracles. Juno's

[t] Nutriuntur. et excrementa habent, quod pulsata doleant solido percussa corpore. † Lib. 4. Theol. nat. fol. 535. [u] Cyprianus in Epist. montes etiam [illegible] animalia transferri possunt: as the devill did Christ to the top of the Pinacle; and Witches are often translated. See more in Strozzius Cicogna. lib. 3. cap. 4. omnif. mag. Per aera subducere & in sublime corpora ferre possunt, Biarmannus. Percussi dolent et uruntur in conspicuos cineres, Agrippa, lib. 3. cap. de occul. Philos. * Agrippa de occult. Philos. lib. 3. cap. 18.

image spake to Camillus, and Fortune's statue to the Romane matrons, with many such. Zanchius, Bodine, Spondanus and others are of opinion that they cause a true Metamorphosis, as Nabuchadnezer was really translated into a beast, Lot's wife into a pillar of Salt ; Ulysses companions into Hogs and Dogs, by Circe's charmes ; Turn themselves and others, as they do Witches into Cats, Dogs, Hares, Crowes, &c. Strozzius Cicogna hath many examples lib. 3. omnif. mag. cap. 4. and 5. which he there confutes, as Austin likewise doth de civ. Dei lib. 18. That they can be seen when and in what shape, and to whom they will, saith Psellus, *Tametsi nil tale viderim, nec optem videre*, though he himself never saw them nor desired it; and use sometimes carnal copulation (as elsewhere I shall [x]prove more at large) with women and men. Many will not believe they can be seene, and if any man shall say, sweare, and stifly maintain, though he be discreet and wise, judicious and learned, that he hath seen them, they accompt him a timorous foole, a melancholy dizard, a weak fellow, a dreamer, a sick or a mad man, they contemn him, laugh him to scorne, and yet Marcus of his credit told Psellus that he had often seen them. And Leo Suavius, a Frenchman, c. 8. in Commentar. l. 1. *Paracelsi de vita longâ*, out of some Platonists, will have the ayre to be as full of them as snow falling in the skies, and that they may be seen, and withal sets down the means how men may see them ; *Si irreverberatis oculis sole splendente versus cælum continuaverint obtutus, &c.* and saith moreover he tryed it, *præmissorum feci experimentum*, and it was true, that the Platonists said. Paracelsus confesseth that he saw them divers times, and conferred with them, and so doth Alexander ab [y]Alexandro, "that he so found it by experience, when as before he doubted of it." Many deny it, saith Lavater de spectris, part 1. c. 2. and part 2. c. 11. "because they never saw them themselves;" But as he reports at large all over his book, especially c. 19. part. 1. they are often seen and heard, and familiarly converse with men, as Lod. Vives assureth us, innumerable Records, Histories, and testimonies evince in all ages, times, places, and [z]all travellers besides; in the West Indies and our Northerne climes, *Nihil familiarius quam in agris & urbibus spiritus videre, audire qui vetent, jubeant, &c.* Hieronimus vita Pauli, Basil ser. 40. Nicephorus, Eusebius, Socrates, Sozomenus, * Jacobus Boissardus in his tract *de spirituum apparitionibus*, Petrus

[x] Part. 3. sect. 2. Mem. 1. Sub. 1. Love Melancholy. [y] Genial. dierũ. Ita sibi visum et compertum quum prius an essent ambigeret Fidem suam liberet.
[z] Li. 1. de verit. Fidei. Benzo. &c. * Lib. de Divinatione et magiâ.

Loyerus

Loyerus l. de spectris, Wierus l. 1. have infinite variety of such examples of apparitions of spirits, for him to read that farther doubts, to his ample satisfaction. One alone I will briefly insert. A noble man in Germany was sent Embassador to the King of Sueden (for his name, the time, and such circumstances, I refer you to Boissardus mine [a] Author). After he had done his business, he sailed to Livonia, on set purpose to see those familiar spirits, which are there said to be conversant with men, and do their drudgery works. Amongst other matters, one of them told him where his wife was, in what roome, in what cloathes, what doing, and brought him a Ring from her, which at his return *non sine omnium admiratione*, he found to be true; and so believed that ever after, which before he doubted of. Cardan l. 19. de subtil. relates of his father Facius Cardan, that after the accustomed solemnities, An. 1491. 13. August, he conjured up 7. Devils in Greek apparel, about 40. years of age, some ruddy of complexion, and some pale, as he thought; he asked them many questions, and they made ready answer, that they were aerial Devils, that they lived and died as men did, save that they were far longer liv'd, (7. or 800. [b] yeares) they did as much excel men in dignity, as we do juments, and were as far excelled again of those that were above them; our * governors and keepers they are moreover, which * Plato in Critias delivered of old, and subordinate to one another, *Ut enim homo homini, sic dæmon dæmoni dominatur*, they rule themselves as well as us, and the spirits of the meaner sort had commonly such offices, as we make horse-keepers, neat-herds, and the basest of us, overseers of our cattle; and that we can no more apprehend their natures and functions, then an horse a man's. They knew all things, but might not reveal them to men; and ruled and domineered over us, as we do over our horses; the best Kings amongst us, and the most generous spirits, were not comparable to the basest of them. Sometimes they did instruct men, and communicate their skil, reward and cherish, and sometimes again terrifie and punish, to keep them in awe, as they thought fit, *Nihil magis cupientes* (saith Lysius, Phis. Stoicorum:) *quam adorationem hominũ.* The same Author Cardan in his Hyperchen, out of the doctrine of Stoicks, wil have some of these Genii (for so he cals them) to be [a] desirous of men's company, very affable, and familiar

[a] Cap. 8. Transportavit in Livoniam cupiditate videndi, &c. [b] Sic Hesiodus de Nymphis vivere dicit. 10. ætates phœnicum vel. 9. 7. 20. * Custodes hominum & provinciarum, &c. tanto meliores hominibus, quanto hi brutis animantibus. * Præsides Pastores, Gubernatores hominum, et illi animalium. [a] Natura familiares ut canes hominibus, multi aversantur & abhorrent.

with them, as Dogs are; others again to abhor as serpents, and care not for them. The same belike Tritemius cals *Ignios & sublunares, qui nunquam demergunt ad inferiora, aut vix ullum habent in terris commercium:* "[b] Generally they far excel men in worth, as a man the meanest worme; though some of them are inferior to those of their own rank in worth, as the black guard in a Prince's court, and to men again, as some degenerate, base, rational creatures, are excelled of brute beasts.

That they are mortal, besides these testimonies of Cardan, Martianus, &c. many other Divines and Philosophers hold, *post prolixum tempus moriuntur omnes;* The [c] Platonists and some Rabbines, Porphyrius and Plutarch, as appeares by that relation of Thamus: "[d] The great God Pan is dead: Apollo Pythius ceased; and so the rest. S. Hierome in the life of Paul the Ermite tels a story how one of them appeared to S. Antony in the wilderness, and told him as much. [e] Paracelsus of our late Writers stifly maintaines that they are mortal, live and die, as other creatures do. Zozimus l. 2. farther adds, that religion and policy dies and alters with them, The [f] Gentiles gods, he saith, were expelled by Constantine, and together with them, *Imperii Romani majestas, & fortuna interiit, & profligata est;* The Fortune and Majesty of the Roman Empire, decayed and vanished, as that Heathen in * Minutius formerly bragged when the Jews were overcome by the Romans, the Jews god was likewise captivated by that of Rome, and Rabsakeh to the Israelites, no god should deliver them out of the hands of the Assyrians. But these paradoxes of their power, corporeity, mortality, taking of shapes, transposing bodies, and carnal copulations, are sufficiently confuted by Zanch. c. 10. l. 4. Pererius in his comment, and Tostatus questions on the 6. of Gen. Th. Aquin. S. Austin, Wierus, Th. Erastus, Delrio, Tom. 2. l. 2. quæst. 29. Sebastian Michaelis, cap. 2. de spiritibus, D. Reinolds Lect. 47. They may deceive the eyes of men, yet not take true bodies, or make a reall metamorphosis: but as Cicogna proves at large, they are [g] *Illusoriæ & præstigiatrices transformationes, omnif. mag. lib. 4. cap. 4.* mere illusions and cozenings, like that tale of *Pasetis obulus* in

[b] Ab homine plus distant quã homo ab ignobilissimo verme, & tamen quidam ex his ab hominibus superantur ut homines à feris, &c. [c] Cibo & potu uti & venere cum hominibus ac tandem mori, Cicogna. 1. part. lib. 2. c. 3. [d] Plutarch. de defect. oraculorum. [e] Lib. de Zilphis & Pigmeis. [f] Dii gentium a Constantio prostigati sunt, &c. * Octovian dial. Judæorum deum fuisse Romanorum numinibus una cum gente captivum. [g] Omnia spiritibus plena, & ex eorum concordia & discordia omnes boni & mali effectus promanant, omnia humana reguntur; paradoxa veterum de quo Cicogna. omnif. mag. l. 2. c. 3.

Suidas,

Suidas, or that of Autolicus, Mercurie's son that dwelt in Pernassus, who got so much treasure by cozenage and stealth. His father Mercury, because he could leave him no wealth, taught him many fine tricks to get meanes, *for he could drive away men's cattel, and if any pursued him, turne them into what shapes he would, and so did mightily inrich himself, *hoc astu maximam prædam est adsequuntus.* This no doubt is as true as the rest; yet thus much in general, Thomas, Durand, and others grant that they have understanding far beyond men, can probably conjecture, and [h]foretel many things; they can cause and cure most diseases, deceive our senses, they have excellent skill in all Arts and Sciences: and that the most illiterate Divel is *Quovis homine scientior*, as [i]Cicogna maintaines out of others. They know the vertues of Hearbs, Plants, Stones, Minerals, &c. of all Creatures, Birds, Beasts, the four Elements, Stars, Planets, can aptly apply and make use of them as they see good, perceiving the causes of all Meteors, and the like: *Dant se coloribus* (as *Austin hath it) *accommodant se figuris, adhærent sonis, subjiciunt se odoribus, infundunt se saporibus, omnes sensus etiam ipsam intelligentiam dæmones fallunt*, they deceive all our senses, even our understanding it self at once. [k]They can produce miraculous alterations in the ayre, and most wonderful effects, conquer armies, give victories, help, further, hurt, cross and alter humane attempts and projects *(Dei permissu)* as they see good themselves. *When Charls the great intended to make a channel betwixt the Rhene and Danubius, look what his workmen did in the day, these spirits flung down in the night, *Ut conatu Rex desisteret, pervicere.* Such feats can they do. But that which Bodine l. 4. Theat. nat. thinks, (following Tyrius belike and the Platonists) they can tell the secrets of a man's heart, *aut cogitationes hominum*, is most false; his reasons are weak, and sufficiently confuted by Zanch. lib. 4. cap. 9. Hierom. lib. 2. com. in. Mat. ad cap. 15. Athanasius quæst. 27. ad Antiochum Principem, and others.

Orders.] As for those orders of good and bad Devils, which the Platonists hold, is altogether erroneous, and those Ethnicks *boni*

* Oves quas abacturus erat in quascunq; formas vertebat Pausanias, Hyginus. [h] Austin in l. 2. de Gen. ad literam cap. 17. Partim quia subtilioris sensus a cumine, partim scientia calidiore vigent et experientia propter magnam longitudinem vitæ, partim ab Angelis discunt, &c. [i] Lib. 3. omnif. mag. cap. 3. * L. 18. quest. [k] Quum tanti sit et tam profunda spiritum scientia, mirum non est tot tantasq; res visu admirabiles ab ipsis patrari, et quidem rerum naturalium ope quas multo melius intelligunt, multoq; peritius suis locis et temporibus applicare norunt, quam homo, Cicogna. * Aventinus, quicquid interdiu exhauriebatur, noctu explebatur. Inde pavefacti curatores, &c.

& mali Genii, are to be exploded: these heathen writers agree not in this point among themselves, as Dandinus notes, *An sint *mali non conveniunt*, some wil have all spirits good or bad to us by a mistake, as if an Oxe or Horse could discourse, he would say the Butcher was his enemy because he killed him, the Grasier his friend because he fed him; an Hunter preserves and yet kils his game, and is hated nevertheless of his game; *nec piscatorem piscis amare potest, &c.* But Jamblicus, Psellus, Plutarch, and most Platonists acknowledge bad, *& ab eorum maleficiis cavendum*, for they are enemies of mankinde, and this Plato learned in Ægypt, that they quarelled with Jupiter, and were driven by him down to hell†. That which [h] Apuleius, Xenophon, and Plato contend of Socrates Dæmonium, is most absurd: That which Plotinus of his, that he had likewise *Deum pro Dæmonio;* and that which Porphiry concludes of them all in general, if they be neglected in their sacrifice they are angry; nay more, as Cardan in his Hipperchen will, they feed on men's souls, *Elementa sunt plantis elementum, animalibus plantæ, hominibus animalia, erunt & homines aliis, non autem diis, nimis enim remota est eorum natura à nostrâ, quapropter dæmonibus:* and so belike that we have so many battels fought in all ages, countries, is to make them a feast, and their sole delight: but to return to that I said before, if displeased they fret and chafe, (for they feed belike on the souls of beasts, as wè do on their bodies) and send many plagues amongst us; but if pleased, then they do much good; is as vain as the rest and confuted by Austin l. 9. c. 8. de Civ. Dei. Euseb. l. 4. præpar. Evang. c. 6. and others. Yet thus much I finde, that our School-men and other [i] Divines make nine kinds of bad Spirits, as Dionysius hath done of Angels, In the first rank are those false gods of the Gentiles, which were adored heretofore in several Idols, and gave Oracles at Delphos, and elsewhere; whose Prince is Beelzebub. The second rank is of Lyars and Æquivocators, as Apollo, Pythius, and the like. The third are those vessels of anger, inventers of all mischief; as that Theutus in Plato; Esay cals them [k] vessels of fury; their Prince is Belial. The fourth are malicious revenging Devils; and their Prince is Asmodæus. The fift kinde are cozeners, such as belong to Magicians and Witches; their Prince is Satan.

* In lib. 2. de Anima text. 29. Homerus discriminatim omnes spiritus dæmones vocat. † A Jove ad inferos pulsi, &c. [h] De Deo Socratis adest mihi divina sorte Dæmonium quoddam à prima pueritia me sequutum, sæpe dissuadet, impellit nonnunquam instar ovis, Plato. [i] Agrippa lib. 3. de occul. ph. c. 18. Zanch. Pictorus, Pererius Cicogna, l. 3. cap. 1. [k] Vasa iræ. c. 13.

The

The sixt are those aerial devils that [l]corrupt the aire and cause plagues, thunders, fires, &c; spoken of in the Apocalyps, and Paul to the Ephesians names them the Princes of the ayre; Meresin is their Prince. The seventh is a destroyer, Captain of the Furies, causing warres, tumults, combustions, uproares, mentioned in the Apocalyps; and called Abaddon. The eighth is that accusing or calumniating Devil, whom the Greeks call Διάβολον, that drives men to despaire. The ninth are those tempters in several kinds, and their Prince is Mammon. Psellus makes six kinds, yet none above the Moon: Wierus in his Pseudomonarchiâ Dæmonis, out of an old book, makes many more divisions and subordinations, with their several names, numbers, offices, &c. but Gazæus cited by [m]Lipsius will have all places full of Angels, Spirits, and Devils, above and beneath the Moon[n], ætherial and aerial, which Austin cites out of Varro l. 7. de Civ. Dei c. 6. "The cœlestial Devils above, and aerial beneath," or, as some will, gods above, Semidei or half gods beneath, Lares, Heroes, Genii, which clime higher, if they lived well, as the Stoicks held; but grovel on the ground as they were baser in their lives, nearer to the earth: and are Manes, Lemures, Lamiæ, &c. [o]They will have no place but all full of Spirits, Devils, or some other inhabitants; *Plenum Cælum, aer, aqua, terra, & omnia sub terrâ*, saith [p]Gazæus; though Anthony Rusca in his book de Inferno, lib. 5. cap. 7. would confine them to the middle Region, yet they wil have them every where, Not so much as an haire breadth empty in heaven, earth, or waters, above or under the earth. The air is not so full of flies in summer, as it is at all times of invisible devils: this [q]Paracelsus stiffely maintaines, and that they have every one their several Chaos, others will have infinite worlds, and each world his peculiar Spirits, Gods, Angels, and Devils to governe and punish it.

> "Singula *nonnulli credunt quoque sydera posse
> Dici orbes, terramque appellant sydus opacum,
> Cui minimus divum præsit."——

[r]Gregorius Tholosanus makes seven kindes of ætherial Spirits or Angels, according to the number of the seven Planets, Saturnine, Jovial, Martial, of which Cardan discourseth lib. 20. de subtil. he cals them *substantias primas, Olympicos dæmones Tritemius, qui præsunt Zodiaco*, &c. and will have

[l] Quibus datum est nocere terræ et mari, &c. [m] Physiol. Stoicorum è Senec. lib. 1. cap. 28. [n] Usque ad lunam animas esse æthereas vocarique heroas, lares, genios. [o] Mart. Capella. [p] Nihil vacuum ab his ubi vel capillum in aere vel aqua jaceas. [q] Lib. de Zilp. * Palingenius. [r] Lib. 7. cap. 34 et 5. Syntax. art. mirab.

them

them to be good Angels above, Devils beneath the Moon, their several names and offices he there sets down, and which Dionysius of Angels, will have several spirits for several countries, men, offices, &c. which live about them, and as so many assisting powers cause their operations, will have in a word, innumerable, as many of them as there be Stars in the Skies. * Marcilius Ficinus seems to second this opinion, out of Plato, or from himself, I know not, (still ruling their inferiours, as they do those under them again, all subordinate, and the nearest to the earth rule us, whom we subdivide into good and bad angels, call Gods or Devils, as they help or hurt us, and so adore, love or hate) but it is most likely from Plato, for he relying wholly on Socrates, *quem mori potius quam mentiri voluisse scribit*, out of Socrates authority alone, made nine kindes of them: which opinion belike Socrates took from Pythagoras, and he from Trismegistus, he from Zoroastes, first God, secondly Ideæ, 3. Intelligences, 4. Arch-Angels, 5. Angels, 6. Devils, 7. Heroes, 8. Principalities, 9. Princes: of which some were absolutely good, as Gods, some bad, some indifferent *inter deos & homines*, as heroes and dæmones, which ruled men, and were called genii, or as * Proclus and Jamblicus will, the middle betwixt God and men, Principalities and Princes, which commanded and swayed Kings and countries; and had several places in the Spheares perhaps, for as every spheare is higher, so hath it more excellent inhabitants: which belike is that Galilæus à Galileo and Kepler aimes at in his nuncio Syderio, when he will have [t] Saturnine and Jovial inhabitants: And which Tycho Brahe doth in some sort touch or insinuate in one of his Epistles: but these things * Zanchius justly explodes, cap. 3. lib. 4. P. Martyr. in 4. Sam. 28.

So that according to these men the number of ætherial Spirits must needs be infinite: For if that be true that some of our Mathematicians say: if a stone could fall from the starry heaven, or eight Sphear, and should pass every houre an hundred miles, it would be 65 yeares, or more, before it would come to ground, by reason of the great distance of heaven from earth, which contains as some say 170 Millions 803 miles, besides those other heavens, whether they be Crystalline or watery which Maginus addes, which peradventure holds as much more, how many such spirits may it containe? And yet for all this

* Comment in dial. Plat. de amore cap. 5. Ut sphæra quælibet super nos, ita præstantiores habent habitatores suæ sphæræ consortes, ut habet nostra. * Lib. de Amica. et dæmone med. inter deos et homines, dica ad nos et nostra æqualiter ad deos ferunt. [t] Saturninas et Joviales accolas. * In loca detrusi sunt infra cælestes orbes in aerem scilicet et infra ubi Judicio generali reservantur.

[u] Thomas,

[u] Thomas, Albertus, and most hold that there be far more Angels than Devils.

Sublunary devils, and their kinds.] But be they more or less, *Quod supra nos nihil ad nos.* Howsoever as Martianus foolishly supposeth, *Ætherii Dæmones non curant res humanas*, they care not for us, do not attend our actions, or looke for us, those ætheriall spirits have other worlds to raigne in belike or business to follow. We are onely now to speak in brief of these sublunary Spirits or Devils: for the rest, our Divines determine that the Devil had no power over stars, or heavens; [x] *Carminibus cælo possunt deducere lunam, &c.* Those are poetical fictions, and that they can [y] *sistere aquam fluviis, & vertere sydera retro,* &c. as Canadia in Horace, 'tis all false. [z] They are confined until the day of judgement to this sublunary world, and can work no farther then the four Elements, and as God permits them. Wherefore of these sublunary Devils, though others divide them otherwise according to their several places and offices, Psellus makes six kinds, fiery, aerial, terrestrial, watery, and subterranean Devils, besides those Fairies, Satyrs, Nymphs, &c.

Fiery spirits or devils are such as commonly work by blazing Stars, Firedrakes, or *Ignes fatui;* which lead men often *in flumina, aut præcipitia*, saith Bodine, lib. 2. Theat. naturæ fol. 221. *Quos inquit arcere si volunt viatores, clara voce Deum appellare aut pronam facie terram contingente adorare oportet, & hoc Amuletum majoribus nostris acceptum ferre debemus, &c.* likewise they counterfeit Suns and Moons, Stars oftentimes, and sit on Ship Masts; *In navigiorum summitatibus visuntur;* and are called Dioscuri, as Eusebius l. contra Philosophos, c. 48. informeth us, out of the authority of Zenophanes; or little Clouds, *ad motum nescio quem volantes;* which never appear, saith Cardan, but they signify some mischief or other to come unto men, though some again will have them to pretend good, and victory to that side they come towards in Sea fights, St. Elme's fires they commonly call them, and they do likely appear after a Sea storme; Radzivilius the Polonian Duke cals this apparition, *Sancti Germani sydus;* and saith moreover that he saw the same after in a Storme, as he was sayling, 1582, from Alexandria to Rhodes*. Our Stories are full of such Apparitions in all kinds. Some think they keep their residence in that Hecla, a mountain in Iseland, Ætna

[u] q. 36. art. 2. [x] Virg. 8. Ec. [y] Æn. 4. [z] Austin: hoc dixi, ne quis existimet habitare ibi mala dæmonia ubi Solem et Lunam et Stellas Deus ordinavit, et alibi nemo arbitraretur Dæmonem cœlis habitare cum Angelis suis unde lapsum credimus. Idem. Zanch. l. 1. c. 5. de Angel malis. Pererius in Gen. cap. 6. lib. 8. in ver. 2. * Perigran. Hier. fol.

in

in Sicely, Lypera, Vesuvius, &c. These Devils were worshiped heretofore by that superstitious Πυρομαντεία[m], and the like.

Aerial Spirits or Devils, are such as keep quarter most part in the [a]aire, cause many tempests, thunder, and lightnings, tear Oakes, fire Steeples, Houses, strike men and beasts, make it raine stones, as in Livie's time, wool, Frogs, &c. Counterfeit Armies in the air, strange noyses, swords, &c. as at Vienna, before the coming of the Turks, and many times in Rome, as Scheretzius l. de spect. c. 1. part. 1. Lavater de spect. part. 1. c. 17. Julius Obsequens, an old Roman, in his book of prodigies, ab urb. cond. 505. [b] Machiavel hath illustrated by many examples, and Josephus in his book de bello Judaico, before the destruction of Jerusalem. All which Guil. Postellus in his first book c. 7. de orbis concordiâ useth as an effectual argument (as indeed it is) to perswade them that will not believe there be Spirits or Devils. They cause whirlewindes on a sudden, and tempestuous stormes; which though our Meteorologists generally refer to natural causes, yet I am of Bodine's mind, Theat. Nat. l. 2. they are more often caused by those aerial devils, in their several quarters; for *Tempestatibus se ingerunt*, saith * Rich. Argentine; as when a desperate man makes away himself, which by hanging or drowning they frequently do, as Kornmannus observes, de mirac. mort. part. 7. c. 76. *tripudium agentes*, dancing and rejoycing at the death of a sinner. These can corrupt the Aire, and cause plagues, sickness, stormes, shipwracks, fires, inundations. At Mons Draconis in Italy, there is a most memorable example in [c] Jovianus Pontanus: and nothing so familiar (if we may believe those relations of Saxo Grammaticus, Olaus Magnus, Damianus A. Goes) as for Witches and Sorcerers, in Lapland, Lituania, and all over Scandia, to sell windes to Marriners, and cause tempests, which Marcus Paulus the Venetian relates likewise of the Tartars. These kinde of Devils are much [d] delighted in Sacrifices, (saith Porphiry) held all the world in awe, and had several names, Idols, Sacrifices, in Rome, Greece, Ægypt, and at this day tyrannize over, and deceive those Ethnicks, and Indians, being adored and worshipped for [e] gods. For the Gentiles Gods were Devils (as * Trismegistus confesseth in his Asclepius) and he himself could make them come to their Images by Magick spels: and are now as much

[a] Domus Diruunt, muros dejiciunt, immiscent se turbinibus et procellis et pulverem instar columnæ evehunt. Cicogna l. 5. c. 5. [b] Quest. in Liv. * De præstigiis dæmonum. c. 16. Convelli culmina videmus, prosterni sata, &c. [c] De bello Neopolitano, lib. 5. [d] Suffitibus gaudent. Idem Just. Mart. Apol. pro Christianis. [e] In Dei imitationem, saith Eusebius. * Dii gentium Dæmonia, &c. ego in eorum statuas pellexi.

" respected

" repected by our Papists (saith [f] Pictorius) under the name of Saints." These are they which Cardan thinks desire so much carnal copulation with Witches, (*Incubi* and *Succubi*) transform bodies, and are so very cold, if they be touched; and that serve Magicians, His father had one of them (as he is not ashamed to relate [g]) an aerial devil bound to him for twenty and eight years. As Agrippa's dog had a devil tyed to his collar; some think that Paracelsus (or else Erastus belies him) had one confined to his sword pummel; others wear them in Rings, &c. Jannes and Jambres did many things of old by their help; Simon Magus, Cinops, Apollonius Tianeus, Jamblicus, and Tritemius of late, that shewed Maximilian the Emperor his wife, after she was dead; *Et verrucam in collo ejus* (saith [h] Godolman) so much as the wart in her neck. Delrio lib. 2. hath divers examples of their feats: Cicogna lib. 3. cap. 3. and Wierus in his book *de præstig. dæmonum.* *Boissardus de magis & veneficis.*

Water-devils are those Naiades or water Nymphs which have been heretofore conversant about waters and rivers. The water as (Paracelsus thinks) is their Chaos, wherein they live; some call them Fairies, and say that Habundia is their queen; these cause Inundations, many times shipwracks, and deceive men divers wayes, as Succuba, or otherwise, appearing most part (saith Tritemius) in women's shapes. [i] Paracelsus hath several stories of them that have lived and been married to mortal men, and so continued for certain years with them, and after, upon some dislike, have forsaken them. Such a one as Ægeria, with whom Numa was so familiar, Diana, Ceres, &c. [k] Olaus Magnus hath a long narration of one Hotherus a King of Sweden, that having lost his company, as he was hunting one day, met with these water Nymphs or Fairies, and was feasted by them; and Hector Boethius, or Mackbeth, and Banco, two Scottish Lords, that as they were wandring in the Woods, had their Fortunes told them by three strange women. To these heretofore they did use to Sacrifice, by that ὑδρομαντεία, or divination by waters.

Terrestrial devils, are those [l] Lares, Genii, Faunes, Satyrs, * Wood-nymphs, Foliots, Fairies, Robin Goodfellowes, Trulli, &c. which as they are most conversant with men, so they do them most harme. Some think it was they alone that kept the Heathen people in awe of old, and had so many Idols and

[f] Et nunc sub divorum nomine coluntur à Pontificiis. [g] Lib. 11. de rerum ver. [h] Lib. 3. cap. 3. de magis & veneficis, &c. Nereides. [i] Lib. de Zilphis. [k] Lib. 3. [l] Pro salute hominum excubare se simulant, sed in eorum pernitiem omnia moliuntur. Aust. * Dryades, Oriades, Hamadryades.

Temples

Temples erected to them. Of this range was Dagon amongst the Philistines, Bell amongst the Babylonians, Astartes amongst the Sydonians, Baal amongst the Samaritans, Isis and Osyris amongst the Ægyptians, &c. some put our * Fairies into this rank, which have been in former times adored with much superstition, with sweeping their houses, and setting of a pail of cleane water, good victuals, and the like, and then they should not be pinched, but finde money in their shooes, and be fortunate in their enterprizes. These are they that dance on Heathes and Greens, as [m] Lavater thinks with Tritemius, and as [n] Olaus Magnus addes, leave that green circle, which we commonly finde in plain fields, which others hold to proceed from a Meteor falling, or some accidental rankness of the ground, so Nature sports her self; they are sometimes seen by old women and children. Hierom. Pauli. in his description of the City of Bercino in Spain, relates how they have been familiarly seen near that town, about fountaines and hils; *Nonnunquam* (saith Tritenius) *in sua latibula montium simpliciores homines ducant, stupenda mirantibus ostentes miracula, nolarum sonitus, spectacula, &c.* Giraldus Cambrensis gives instance in a Monk of Wales that was so deluded. [o] Paracelsus reckons up many places in Germany, where they do usually walk in little coates some two foot long. A bigger kinde there is of them, called with us Hobgoblins, and Robin Goodfellows, that would in those superstitious times grinde corne for a mess of milk, cut wood, or do any maner of drudgery work. They would mend old Irons in those Æolian Iles of Lypara, in former ages, and have been often seen and heard. [p] Tholosanus cals them Trullos and Getulos, and saith, that in his dayes they were common in many places of France. Dithmarus Bleskenius in his description of Iseland, reports for a certainty, that almost in every family they have yet some such familiar spirits; and Fœlix Malleolus in his book *de crudel. dæmon.* affirmes as much, that these Trolli, or Telchines, are very common in Norwey, "and [q] seen to do drudgery work;" to draw water, saith Wierus *lib.* 1. *cap.* 22. dress meat, or any such thing. Another sort of these there are, which frequent forlorn [r] houses, which the Italians call Foliots, most part innoxious, * Cardan holds; "They will make strange

* Elvas Olaus voc. at lib. 3. [m] Part 1. cap. 19. [n] Lib. 3. cap. 11. Elvarum choreas Olaus lib. 3. vocat saltum adeo profundè in terras imprimunt, ut locus insigni deinceps virore orbicularis sit, et gramen non pereat. [o] Lib. de Zilph. et Pigmæis Olaus lib. 3. [p] Lib. 7. cap. 14. qui et in famulitio viris et fœminis inserviunt, conclavia scopis purgant, patinas mundant, ligna portant, equos curant, &c. [q] Ad ministeria utuntur. [r] Where treasure is hid (as some thinke) or some murder, or such like villany committed. * Lib. 16. de rerum varietat.

noyses

noyses in the night, howle some times pittifully, and then laugh again, cause great flame and sudden lights, fling stones, rattle chaines, shave men, open doores, and shut them, fling down platters, stooles, chests, sometime appear in the likeness of Hares, Crowes, black Dogs, &c." of which reade [s]Pet. Thyræus the Jesuite in his Tract, *de locis infestis, part.* 1. *& cap.* 4. who will have them to be Devils, or the souls of damned men that seek revenge, or else souls out of Purgatory that seek ease; for such examples peruse [t]Sigismundus Scheretzius lib. de spectris, part 1. c. 1. which he saith he took out of Luther most part; there be many instances. [u]Plinius secundus remembers such a house at Athens, which Athenodorus the Philosopher hired, which no man durst inhabit for fear of Devils. Austin *de Civ. Dei. lib.* 22. *cap.* 1. relates as much of Hesperius the Tribune's house at Zubeda near their City of Hippos, vexed with evil spirits, to his great hinderance, *Cum afflictione animalium & servorum suorum.* Many such instances are to be read in Niderius Formicar. *lib.* 5. *cap.* 12. 3. *&c.* Whether I may call these Zim and Ophim, which Isay cap. 13. 21. speakes of, I make a doubt. See more of these in the said Scheretz. *lib.* 1. *de spect. cap.* 4. he is full of examples. These kinde of Devils many times appear to men, and affright them out of their wits, sometimes walking at [x]noone day, sometimes at nights, counterfeiting dead men's Ghosts, as that of Caligula, which (saith Suetonius) was seen to walk in Lavinia's garden, where his body was buried, spirits haunted, and the house where he dyed, [y]*Nulla nox sine terrore transacta, donec incendio consumpta;* every night this happened, there was no quietness, til the house was burned. About Hecla in Iseland Ghosts commonly walk, *animas mortuorum simulantes*, saith Joh. Anan. *lib.* 3. *de nat. dæm. Olaus. lib.* 2. *cap.* 2. *Natal. Tallopid. lib. de apparit. spir. Kornmannus de mirac. mort. part* 1. *cap.* 44. such sights are frequently seen *circa Sepulchra & Monasteria*, saith Lavat. *lib.* 1. *cap.* 19. in Monasteries and about Church-yards, *loca paludinosa, ampla ædificia, solitaria, & cæde hominum notata, &c.* Thyreus adds, *ubi gravius peccatum est commissum, impii, pauperum oppressores & nequiter insignes habitant.* These spirits often foretell men's deaths, by several signes, as knocking, groanings, &c. * though Rich. Argen-

[s] Vel spiritus sunt hujusmodi damnatorum, vel è purgatorio, vel ipsi dæmones, c. 4. [t] Quidam lemures domesticis instrumentis noctu ludunt: patinas, ollas, cantharas, et alia vasa dejiciunt, et quidam voces emittunt, ejulant, risum emittunt, &c. ut canes nigri, feles, variis formis, &c. [u] Epist. lib. 7. [x] Meridionales Dæmones Cicogna calls them or Alastores l. 3. cap. 9. [y] Sueton c. 69. in Caligula. * Strozius Cicogna lib. 3. mag. cap. 5.

time

tine c. 18. *de præstigiis dæmonum*, will ascribe these prædictions to good Angels, out of the authority of Ficinus and others; *prodigia in obitu principum sæpius contingunt, &c.* as in the Laterane Church in *Rome, the Popes deaths are foretold by Sylvester's tombe. Neare Rupes Nova in Finland, in the Kingdome of Sweden, there is a Lake, in which, before the Governor of the Castle dies, a spectrum, in the habit of Arion with his Harp appeares, and makes excellent musick, like those blocks in Cheshire, which (they say) presage death to the Master of the family; or that [z] Oake in Lanthadran Park in Cornwall, which foreshewes as much. Many families in Europe are so put in minde of their last, by such predictions, and many men are forewarned (if we may believe Paracelsus) by familiar spirits, in divers shapes, as Cocks, Crowes, Owles, which often hover about sick men's chambers, *vel quia morientium fœditatem sentiunt*, as [a] Baracellus conjectures, *& ideo super tectum infermorum crocitant*, because they smell a Coarse; or for that (as [b] Bernardinus de Bustis thinketh) God permits the Devil to appear in the forme of Crows, and such like creatures, to scare such as live wickedly here on earth. A little before Tullie's death (saith Plutarch) the Crowes made a mighty noyse about him, *tumultuosè perstrepentes*, they pulled the pillow from under his head. Rob. Gaguinus hist. Franc. *lib.* 8. telleth such another wonderfull story at the death of Johannes de Monteforti a French Lord, Anno 1345. *tanta Corvorum multitudo ædibus morientis insedit, quantam esse in Gallia nemo judicasset.* Such prodigies are very frequent in Authors. See more of these in the said Lavater, *Thyreus de locis infestis, part* 3. *cap.* 58. *Pictorius, Delrio, Cicogna, lib.* 3. *cap.* 9. Negromancers take upon them, to raise and lay them at their pleasures: And so likewise those which Mizaldus cals Ambulones, that walk about midnight on great heaths and desart places, which (saith [c] Lavater) "draw men out of the way, and lead them all night a by-way, or quite bar them of their way;" these have several names in several places; we commonly call them Pucks. In the Desarts of Lop in Asia, such illusions of walking spirits are often perceived, as you may read in M. Paulus the Venetian his travels; If one lose his company by chance, these devils will call him by his name, and counterfeit voyces of his companions to seduce him. Hieronym. Pauli in his book of the hils of

* Idem. c. 18. [z] M. Carew Survey of Cornwall, lib. 2. folio 140. [a] Horto Geniali folio. 137. [b] Part 1. c. 19. Abducunt eos à recta via, & viam iter facientibus intercludunt. [c] Lib. 1. cap. 44. Dæmonum cernuntur & audiuntur ibi frequentes illusiones, unde viatoribus cavendū ne se dissocient, aut à tergo maneant, voces enim fingunt sociorum, ut à recto itinere abducant, &c.

Spaine,

Spaine, relates of a great [d] mount in Cantabria, where such spectrums are to be seen; Lavater and Cicogna have variety of examples of spirits and walking devils in this kinde. Sometimes they sit by the high way side, to give men fals, and make their horses stumble and start as they ride, (if you will believe the relation of that holy man Ketellus in * Nubrigensis, that had an especiall grace to see Devils, *Gratiam divinitus collatam*, and talk with them, *Et impavidus cum spiritibus sermonem miscere*, without offence, and if a man curse or spur his horse for stumbling, they do heartily rejoyce at it; with many such pretty feats.

Subterranean Devils are as common as the rest, and do as much harme. Olaus Magnus, *lib.* 6. *cap.* 19. makes six kindes of them, some bigger, some less. These (saith [z] Munster) are commonly seen about Mines of metals, and are some of them noxious, some againe do no harme. The mettal-men in many places account it good luck, a signe of treasure and rich ore when they see them. Georgius Agricola, in his book *de subterraneis animantibus, cap.* 37, reckons two more notable kindes of them, which he cals [a] Getuli and Cobali, both "are cloathed after the manner of Metall-men, and will many times imitate their works." Their office, as Pictorius and Paracelsus think, is to keep treasure in the earth, that it be not all at once revealed; and besides, [b] Cicogna averrs, that they are the frequent causes of those horrible Earth-quakes, "which often swallow up, not onely houses, but whole Ilands and Cities;" in his third book *cap.* 11. he gives many instances.

The last are conversant about the Center of the earth to torture the souls of damned men to the day of Judgment, their egress and regress some suppose to be about Ætna, Hypara, Mons Hecla in Iseland, Versuvius, Terra del Fuego, &c. because many shreeks and fearfull cries are continually heard thereabouts, and familiar apparitions of dead men, Ghosts and Goblins.

Their offices, operations, study.] Thus the Devil raigns, and in a thousand several shapes, "As a roaring Lyon still seeks whom he may devour," 1. Pet. 5. by Earth, Sea, Land, Ayre, as yet unconfined, though * some will have his proper place the ayre, all that space betwixt us

[d] Mons sterilis & nivosus, ubi intempesta nocte umbræ apparent. * Lib 2. cap. 21. Offendicula faciunt transeuntibus in via & petulanter ridet cum vel hominem vel jumentum ejus pedes atterere faciant, & maximè si homo maledictis & calcaribus sæviat. [z] In Cosmogr. [a] Vestiti more metallicorum, gestus & opera eorū imitātur. [b] Immisso in terræ carceres vento horribiles terræ motus efficiunt, quibus sæpe non domus modo & turres, sed civitates integræ & insulæ haustæ sunt. * Hierom. in 3. Ephes. Idem Michaelis c. 4. de spiritibus. Idem Thyreus de locis infestis.

and the Moon, for them that transgressed least, and hell for the wickedest of them, *Hic velut in carcere ad finem mundi, tunc in locum funestiorum trudendi*, as Austin holds *de Civit. Dei, c. 22. lib.* 14. *cap.* 3. & 23. but be where he will, he rageth while he may to comfort himself, as [c] Lactantius thinks, with other men's fals, he labours all he can to bring them into the same pit of perdition with him. " For [d] men's miseries, calamities and ruines, are the Devil's banqueting dishes. By many temptations and several Engines, he seeks to captivate our souls. The Lord of lyes, saith [e] Austin, " as he was deceived himself, he seeks to deceive others, the Ring-leader to all naughtiness, as he did by Eve and Cain, Sodome, and Gomorah, so would he do by all the world. Sometimes he tempts by covetousness, drunkenness, pleasure, pride, &c. erres, dejects, saves, kils, protects, and rides some men, as they do their horses. He studies our overthrow, and generally seeks our destruction; and although he pretend many times humane good, and vindicate himself for a god, by curing of several diseases, *ægris sanitatem, & cæcis luminis usum restituendo*, as Austin declares, *lib.* 10. *de civit. Dei cap.* 6. as Apollo, Æsculapius, Isis, of old have done; divert plagues, assist them in wars, pretend their happiness, yet *nihil his impurius, scelestius, nihil humano generi infestius*, nothing so impure, nothing so pernicious, as may wel appear by their tyrannicall and bloody sacrifices of men to Saturne and Moloch, which are still in use among those Barbarous Indians, their severall deceits and cozenings to keep men in obedience, their false Oracles, sacrifices, their superstitious impositions of fasts, penury, &c. Heresies, superstitious observations of meats, times, &c. by which they [f] crucifie the souls of mortal men, as shall be shewed in our Treatise of Religious Melancholy. *Modico adhuc tempore sinitur malignari*, as [g] Bernard expresseth it, by God's permission he rageth a while, hereafter

[c] Lactantius 2. de origine erroris cap. 15. hi maligni spiritus per omnem terram vagantur, & solatium perditionis suæ perdẽdis hominibus operãtur. [d] Mortalium calamitates epulæ sunt malorum dæmonũ, Synesius. [e] Daminus mendacii à seipso deceptus, alios decipere cupit, adversarius humani generis, Inventor mortis, superbiæ institutor, radix malitiæ, scelerum caput, princeps omnium vitiorum, fuit inde in Dei contumeliam, hominũ perniciem: de horum conatibus & operationibus lege Epiphaniũ. 2. Tom. lib. 2. Dionysium. c. 4. Ambros Epistol. lib. 10. ep. & 84. August. de civ. Dei lib. 5. c. 9. lib. 8. cap. 22. lib. 9. 18. lib. 10. 21. Theophil. in 12. Mat. Pasil. ep. 141. Leonem Ser. Theodoret. in 11. Cor. ep. 22. Chrys. hom. 53. in 12. Gen. Greg. in 1. c. John. Barthol. de prop. l. 2. c. 20. Zanch. l. 4. de malis angelis. Perer. in Gen. l. 8. in c. 6. 2. Origen. sæpe præliis intersunt, itinera & negotia nostra quæcunq; dirigunt, clandestinis subsidiis optatos sæpe præbent successus, Pet. Mar. in Sam. &c. Ruscam de Inferno. [f] Et velut mancipia circumfert Psellus. [g] Lib. de trans, mut. Malac. ep.

to

to be confined to hell and darkness, "which is prepared for him and his Angels, Mat. 25.

How far their power doth extend, it is hard to determine; what the Ancients held of their effects, force and operations, I will briefly shew you: Plato in Critias, and after him his followers, gave out that these spirits or Devils, "were men's governors and keepers, our Lords and masters, as we are of our cattle." "[h] They govern Provinces and Kingdoms by Oracles, auguries," dreams, rewards and punishments, prophesies, inspirations, sacrifices, and religious superstitions, varied in as many formes as there be diversity of spirits; they send wars, plagues, peace, sickness, health, dearth, plenty, [i] *Adstantes hic jam nobis, spectantes & arbitrantes, &c.* as appears by those histories of Thucidides, Livius, Dionysius Halicarnasseus, with many others that are full of their wonderfull stratagems, and were therefore by those Roman and Greek common-wealths adored and worshipped for gods, with prayers, and sacrifices, &c. [k] In a word, *Nihil magis quærunt quam metum & admirationem hominum;* and as another hath it, *Dici non potest, quam impotenti ardore in homines dominium, & Divinos cultus maligni spiritus affectent.* Tritemius in his book *de septem secundis*, assignes names to such Angels as are Governors of particular Provinces, by what authority I know not, and gives them several jurisdictions. Asclepiades a Grecian, Rabbi Achiba the Jew, Abraham Avenezra, and Rabbi Azariel, Arabians, (as I finde them cited by [l] Cicogna) farther adde, that they are not our Governors only, *Sed ex eorum concordiâ & discordiâ, boni & mali affectus promanant*, but as they agree, so do we and our Princes, or disagree; stand or fall. Juno was a bitter enemy to Troy, Apollo a good friend, Jupiter indifferent, *Æqua Venus Teucris, Pallas iniqua fuit*; some are for us still, some against us, *Premente Deo, fert Deus alter opem.* Religion, policy, publike and private quarrels, wars are procured by them, and they are [m] delighted perhaps to see men fight, as men are with Cocks, Buls and Dogs, Bears, &c. plagues, dearths depend on them, our *benè* and *malè esse*, and almost all our other peculiar actions, (for as Anthony Rusea contends *lib.* 5. *cap.* 18. every man hath a good and a bad Angell attending of him in particular, all his life long, which Iamblicus cals *dæmonem)* preferments, losses, weddings, deaths, rewards and punishments, and as [n] Proclus will, all offices whatsoever, *alii genetricem*,

[h] Custodes sunt hominum, & eorum, ut nos animalium: tum & provinciis præpositi regunt auguriis, somniis, oraculis, præmiis, &c. [i] Lypsius Physiol. Stoic. lib. 1. cap. 19. [k] Leo Suavis. idem & Tritemius. [l] Omnif. mag. lib. 2. cap 23. [m] Ludus deorum sumus. [n] Lib. de anima & dæmone.

alii opificem potestatem habent, &c. and several names they give them according to their offices, as Lares, Indegites, Præstites, &c. When the Arcades in that battel at Cheronæa, which was fought against King Philip for the liberty of Greece, had deceitfully carried themselves, long after, in the very same place, *Diis Græciæ ultoribus* (saith mine Author) they were miserably slain by Metellus the Roman: so likewise, in smaller matters, they will have things fall out, as these *boni* and *mali Genii* favour or dislike us: *Saturni non conveniunt Jovialibus, &c.* He that is Saturninus, shal never likely be preferred. [o] That base fellowes are often advanced, undeserving Gnathoe's, and vicious parasites, whenas discreet, wise, vertuous, and worthy men are neglected and unrewarded, they refer to those domineering spirits, or subordinate Genii; as they are inclined, or favour men, so they thrive, are ruled and overcome, for as [p] Libanius supposeth, in our ordinary conflicts and contentions, *Genius Genio cedit & obtemperat*, one Genius yields and is overcome by another. All particular events almost they refer to these private spirits; and (as Paracelsus addes) they direct, teach, inspire, and instruct men: Never was any man extraordinary famous in any Art, action, or great Commander, that had not *familiarem dæmonem*, to inform him, as Numa, Socrates, and many such, as Cardan illustrates, *cap.* 128. *Arcanis prudentiæ civilis,* [q] *Speciali siquidem gratia, se à Deo donari asserunt magi, à Geniis cælestibus instrui, ab iis doceri.* But these are most erroneous paradoxes, *ineptæ & fabulosæ nugæ*, rejected by our Divines, and Christian Churches. 'Tis true, they have, by God's permission, power over us, and we finde by experience, that they can [r] hurt not our fields only, cattel, goods, but our bodies and mindes. At Hammel in Saxony, *An.* 1484. 20. Junii, the Devil, in likeness of a pied Piper, carried away 130 Children, that were never after seen. Many times men are [s] affrighted out of their wits, carried away quite, as Sheretzius illustrates, *lib.* 1. *c.* 4. and severally molested by his means, Plotinus the Platonist *lib.* 14. *advers. Gnos.* laughs them to scorne, that hold the Devil or Spirits can cause any such diseases. Many think he can work

[o] Quoties fit, ut Principes novitium aulicum divitiis & dignitatibus pene obruant, & multorum annorum ministrum, qui non semel pro hero periculum subiit, ne teruntio donent, &c. Idem. Quod Philosophi non remunerentur, cum scurra & ineptus ob insulsum jocum sæpe præmium reportet, inde fit, &c. [p] Lib. de cruct. Cadaver. [q] Boissardus c. 6. magia. [r] Godelmanus cap. 3. lib. 1. de Magis. idem Zanchius lib. 4. cap. 10. & 11. de malis angelis. [s] Nociva Melancholia furiosos efficit, & quandóque penitus interficit. G. Picolominæus Idemq; Zanch. cap. 10. lib. 4. si Deus permittat, corpora nostra movere possunt, alterare, quovis morborum & malorum genere afficere, imo & in ipsa penetrare & sævire.

upon

upon the body, but not upon the minde. But experience pronounceth otherwise, that he can work both upon body and minde. Tertullian is of this opinion, *c.* 22. " [t] That he can cause both sickness and health," and that secretly. [u] Taurellus adds " by clancular poysons he can infect the bodies, and hinder the operations of the bowels, though we perceive it not, closely creeping into them," saith [x] Lipsius, and so crucifie our souls: *Et nociva melancholia furiosos efficit.* For being a spirituall body, he struggles with our spirits, saith Rogers, and suggests (according to [y] Cardan, *verba sine voce, species sine visu*, envie, lust, anger, &c.) as he sees men inclined.

The manner how he performs it, Biarmannus in his Oration against Bodine, sufficiently declares. " [z] He begins first with the phantasie, and moves that so strongly, that no reason is able to resist. Now the Phantasie he moves by mediation of humours; although many Physitians are of opinion, that the Devil can alter the minde, and produce this disease of himself. *Quibusdam medicorum visum*, saith [a] Avicenna, *quòd Melancholia contingat à dæmonio.* Of the same minde is Psellus and Rhasis the Arab. *lib.* 1. *Tract.* 9. *Cont.* " [b] That this disease proceeds especially from the Devil, and from him alone." Arculanus *cap.* 6. *in* 9. Rhasis, Ælianus Montaltus in his 9. *cap.* Daniel Sennertus *lib.* 1. *part* 2. *cap.* 11. confirm as much, that the Devil can cause this disease; by reason many times that the parties affected prophesie, speak strange language, but *non sine interventu humoris*, not without the humor, as he interprets himself; no more doth Avicenna, *si contingat à dæmonio, sufficit nobis ut convertat complexionem ad choleram nigram, & sit causa ejus propinqua cholera nigra;* the immediate cause is choler adust, which * Pomponatius likewise labors to make good: Galgerandus of Mantua, a famous Physitian, so cured a dæmoniacall woman in his time, that spake all languages, by purging black choler, and thereupon belike this humor of Melancholy, is called Balneum Diaboli, the devil's Bath; the devil spying his opportunity of such humors drives them many times to despair, fury, rage, &c. mingling himself amongst these humors. This is that which Tertullian averres, *Corporibus infligunt acerbos casus, animæq; repentinos, mem-*

[t] Inducere potest morbos & sanitates. [u] Viscerum actiones potest inhibere latenter, & venenis nobis ignotis corpus inficere. [x] Irrepentes corporibus occulto morbos fingunt, mentes terrent, membra distorquent. Lips. Phil. Stoic. l. 1. c. 19. [y] De rerũ var. l. 16. c. 93. [z] Quum mens immediate decipi nequit, primũ movit phantasiam, & ita obfirmat vanis conceptibus aut ut nequeat facultati æstimativæ rationi locum relinquat. Spiritus malus invadit animã, turbat sensus, in furorem conjicit. Austin. de vit Beat. [a] Lib. 3. Fen. 1. Tract. 1. c. 15. [b] A Dæmone maxime proficisci, & sæpe solo. * Lib. de incant.

bra distorquent, occultè repentes, &c. and which Lemnius goes about to prove, *Immiscent se mali Genii pravis humoribus, atq; atræ bili, &c.* And [r] Jason Pratensis, "that the devil, being a slender incomprehensible spirit, can easily insinuate and winde himself into humane bodies, and cunningly couched in our bowels vitiate our healths, terrifie our souls with fearful dreams, and shake our minde with furies." And in another place, "These unclean spirits settled in our bodies, and now mixt with our melancholy humors, do triumph as it were, and sport themselves as in another Heaven." Thus he argues, and that they goe in and out of our bodies, as Bees do in a Hive, and so provoke and tempt us as they perceive our temperature inclined of it self, and most apt to be deluded. [s] Agrippa and [t] Lavater are perswaded, that this humor invites the devil to it, wheresoever it is in extremity, and of all other, melancholy persons are most subject to diabolical temptations and illusions, and most apt to entertain them, and the Devil best able to work upon them. But whether by obsession, or possession, or otherwise, I wil not determine; 'tis a difficult question. Delrio the Jesuite, *Tom.* 3. *lib.* 6. Springer and his colleague, *mall. malef.* Pet. Thyreus the Jesuite, *lib. de dæmoniacis, de locis infestis, de Terrificationibus nocturnis*, Hieronimus Mengus Flagel. *dæm.* and others of that ranke of Pontificiall writers, it seems, by their exorcismes and conjurations approve of it, having forged many stories to that purpose. A Nun did eat a Lettice [u] without Grace, or signing it with the signe of the Cross, and was instantly possessed. Durand. *lib.* 6. Rationall. *c.* 86. *numb.* 8. relates that he saw a wench possessed in Bononia with two devils, by eating an unhallowed Pomegranate, as she did afterwards confess, when she was cured by exorcismes. And therefore our Papists do signe themselves so often with the signe of the Cross, *Ne dæmon ingredi ausit*, and exorcise all manner of meats, as being unclean or accursed otherwise, as Bellarmine defends. Many such stories I finde amongst Pontifical writers, to prove their assertions, let them free their own credits; some few I will recite in this kinde out of most approved Physitians. Cornelius Gemma *lib.* 2. *de nat. mirac. c.* 4. relates of a young maid, called Katherine Gualter, a Couper's daughter, *An.* 1571. that had such strange passions and convulsions, three men could not sometimes hold her; she

[r] Cæp. de mania lib. de morbis cerebri; Dæmones, quum sint tenues & incomprehensibiles spiritus, se insinuare corporibus humanis possunt, & occulte in visceribus operti, valetudinem vitiare, somniis animas terrere & mentes furoribus quatere. Insinuant se melancholicorũ penetralibus, intus ibiq; considunt & deliciantur tanquam in regione clarissimorum siderum, coguntq; animum furere. [s] Lib. 1. cap. 6. occult. Philos. Part 1. cap. 1. de spectris. [t] Sine cruce & sanctificatione sic à dæmone obsessa. dial. [u] Greg. pag. c. 9.

purged

purged a live Eele, which he saw a foot and a half long, and touched it himself; but the Eele afterward vanished, she vomited some 24 pounds of fulsome stuffe of all colours, twice a day for 14 dayes; and after that she voided great bals of haire, peeces of wood, Pigeon's dung, Parchment, Goose dung, coals; and after them two pound of pure blood, and then again coals and stones, of which some had inscriptions bigger than a walnut, some of them pieces of glass, brass, &c. besides paroxysmes of laughing, weeping and extasies, &c. *Et hoc (inquit) cum horrore vidi*, this I saw with horror. They could do no good on her by Physick, but left her to the Clergy. Marcellus Donatus *lib. 2. c. 1. de med. mirab.* hath such another story of a countrey fellow, that had four knives in his belly, *Instar serræ dentatos*, indented like a saw, every one a span long, and a wreath of hair like a globe, with much baggage of like sort, wonderfull to behold: how it should come into his Guts, he concludes, *Certè non alio quam dæmonis astutiâ & dolo.* Langius *Epist. med. lib. 1. Epist. 38.* hath many relations to this effect, and so hath Christopherus à Vega: Wierus, Skenkius, Scribonius, all agree that they are done by the subtilty and illusion of the Devill. If you shall ask a reason of this, 'tis to exercise our patience; for as * Tertullian holds, *Virtus non est virtus, nisi comparem habet aliquem, in quo superando vim suam ostendat*, 'tis to trie us and our faith, 'tis for our offences, and for the punishment of our sins, by God's permission they do it, *Carnifices vindictæ justæ Dei*, as [u] Tolosanus stiles them, Executioners of his will; or rather as David, Ps. 78. ver. 49. "He cast upon them the fierceness of his anger, indignation, wrath, and vexation, by sending out of evill Angels: So did he afflict Job, Saul, the Lunaticks and dæmoniacall persons whom Christ cured, Mat. 4. 8. Luke 4. 11. Luk. 13. Mark 9. Tobit. 8. 3. &c. This, I say, happeneth for a punishment of sin, for their want of faith, incredulity, weakness, distrust, &c.

SUBSEC. III.

Of Witches and Magicians, how they cause Melancholy.

YOU have heard what the Devill can do of himself, now you shall hear what he can perform by his instruments, who are many times worse (if it be possible) than he himself, and to satisfie their revenge and lust cause more mischief,

* Penult. de opific. Dei. [u] Lib. 28. cap. 26. Tom. 2.

Multa enim mala non egisset dæmon, nisi provocatus à Sagis, as [x] Erastus thinks; much harme had never been done, had he not been provoked by Witches to it. He had not appeared in Samuel's shape, if the Witch of Endor had let him alone; or represented those Serpents in Pharo's presence, had not the Magicians urged him unto it: *Nec morbos vel hominibus, vel brutis infligeret* (Erastus maintains) *si Sagæ quiescerent*; Men and cattle might goe free, if the Witches would let him alone. Many deny Witches at all, or if there be any they can do no harme; of this opinion is Wierus, *lib.* 3. *cap.* 53. *de præstig. dæm.* Austin Lerchemer a Dutch Writer, Biarmanus, Ewichius, Euwaldus, our Countrey-man Scot; with him in Horace,

> "Somnia, terrores Magicos, miracula, sagas,
> Nocturnos Lemures, portentaq; Thessala risu
> Excipiunt.———"

They laugh at all such Stories; but on the contrary are most Lawyers, Divines, Physitians, Philosophers, Austin, Hemingius, Danæus, Chytræus, Zanchius, Aretius, &c. Delrio, Springer, * Niderius *lib.* 5. Fornicar. Cuiatius, Bartolus, *consil.* 6. *tom.* 1. *Bodine dæmoniant. lib.* 2. *cap.* 8. Godelman, Damhoderius, &c. Paracelsus, Erastus, Scribanius, Camerarius, &c. The parties by whom the Devil deals, may be reduced to these two, such as command him in shew at least, as Conjurers, and Magicians, whose detestable and horrid mysteries are contained in their book called † Arbatell; *dæmones enim advocati præsto sunt, seq; exorcismis & conjurationibus quasi cogi patiuntur, ut miserum magorum genus in impietate detineant.* Or such as are commanded, as Witches, that deale *ex parte implicitè*, or *explicitè*, as the [y] King hath well defined; many subdivisions there are, and many several species of Sorcerers, Witches, Inchanters, Charmers, &c. They have been tolerated heretofore some of them; and Magick hath been publikely professed in former times, in [z] Salamanca, ‡ Cracovia, and other places, though after censured by several [a] Universities, and now generally contradicted, though practised by some still, maintained and excused, *Tanquam res secreta quæ non nisi viris magnis & peculiari beneficio de Cælo instructis communicatur* (I use § Boesartus his words) and so far approved by

[x] De Lamiis. * Et quomodo venefici fiant enarrat. † De quo plura legas in Boissardo lib. 1. de præstig. [y] Rex Jacobus Dæmonol. l. 1. c. 3. [z] An University in Spaine in old Castile. ‡ The chief Town in Poland. [a] Oxford and Paris, see finem P. Lumbardi. § Præfat. de magis & veneficis.

some

some Princes, *Ut nihil ausi aggredi in politicis, in sacris, in consiliis, sine eorum arbitrio;* they consult still with them, and dare indeed do nothing without their advise. Nero and Heliogabalus, Maxentius, and Julianus Apostata, were never so much addicted to Magick of old, as some of our modern Princes and Popes themselves are now adayes. Errieus King of Sweden had an * inchanted Cap, by vertue of which, and some magicall murmur or whispering terms, he could command spirits, trouble the ayre, and make the winde stande which way he would, insomuch that when there was any great winde or storme, the common people were wont to say, the King now had on his conjuring Cap. But such examples are infinite. That which they can do, is as much almost as the devil himself, who is still ready to satisfie their desires, to oblige them the more unto him. They can cause tempests, stormes, which is familiarly practised by Witches in Norwey, Iseland, as I have proved. They can make friends enemies, and enemies friends by philters; [b] *Turpes amores conciliare*, enforce love, tell any man where his friends are, about what employed though in the most remote places; and if they will, † "Bring their sweethearts to them by night, upon a Goat's back flying in the ayre. Sigismund Scheretzius, *part.* 1. *cap.* 9. *de spect.* reports confidently, that he conferred with sundry such, that had been so carried many miles, and that he heard Witches themselves confess as much; hurt and infect men and beasts, Vines, Corne, Cattle, Plants, make Women abortive, not to conceive, ‡ barren, men and women unapt and unable, married and unmarryed, fifty several wayes, saith Bodine *lib.* 2. *c.* 2. flie in the ayre, meet when and where they will, as Cicogna proves, and Lavat. *de spec. part* 2. *c.* 17. "steale young children out of their cradles, *ministerio dæmonum*, and put deformed in their roomes, which we call Changelings, saith § Scheretzius, *part.* 1. *c.* 6. make men victorious, fortunate, eloquent; and therefore in those ancient Monomachies and combats they were searched of old, [c] they had no Magical charmes; they can make [d] stick frees, such as shall endure a Rapier's point, Musket shot, and never be wounded: of which reade more in Boissardus *cap.* 6. *de Magiâ*, the manner of the adjuration, and by whom 'tis made, where and how to be used *in expeditionibus bellicis, prœliis, duellis, &c.* with many peculiar instances

* Rotatum Pileum habebat, quo ventos violentos cieret, aerem turbaret, & in quam partem, &c. [b] Erastus. † Ministerio hinci nocturni. ‡ Steriles nuptos & inhabiles. vide Petrum de Palude lib. 4. dissinct. 34. Paulum Guiclandū. § Infantes matribus suffurantur, aliis suppositivis in locum verorum conjectis. [c] Milles. [d] D. Luther, in primum præceptum. & Leon. Varius lib 1 de Lacino.

and

and examples; they can walk in fiery furnaces, make men feel no pain on the Wrack, *aut alias torturas sentire*; they can stanch blood, [e] represent dead men's shapes, alter and turn themselves and others into severall formes, at their pleasures. * Agaberta, a famous Witch in Lapland, would do as much publickly to all spectators, *Modò Pusilla, modò anus, modò procera ut quercus, modò vacca, avis, coluber, &c.* Now young, now old, high, low, like a Cow, like a Bird, a Snake, and what not? she could represent to others what formes they most desired to see, shew them friends absent, reveal secrets, *maximâ omnium admiratione, &c.* And yet for all this subtilty of theirs, as Lypsius well observes, Physiolog. Stoicor. *lib.* 1. *cap.* 17. neither these Magicians nor devils themselves can take away Gold or Letters out of mine or Crassus' Chest, & *Clientelis suis largiri*, for they are base, poore, contemptible fellows most part; as † Bodine notes, they can do nothing *in Judicum decreta aut pœnas, in regum Concilia vel arcana, nihil in rem nummariam aut thesauros*, they cannot give money to their Clients, alter Judges decrees, or Councels of Kings, these *minuti Genii* cannot do it, *altiores Genii hoc sibi adservârunt*, the higher powers reserve these things to themselves. Now and then peradventure there may be some more famous Magicians like Simon Magus, ‡ Apollonius Tyaneus, Pasetes, Jamblicus, § Odo de Stellis, that for a time can build Castles in the aire, represent armies, &c. as they are [f] said to have done, command wealth and treasure, feed thousands with all variety of meats upon a sudden, protect themselves and their followers from all Princes persecutions, by removing from place to place in an instant, reveal secrets, future events, tell what is done in far Countries, make them appear that dyed long since, and do many such miracles, to the world's terror, admiration and opinion of Deity to themselves, yet the Devil forsakes them at last, they come to wicked ends, and *rarò aut nunquam* such Impostors are to be found. The vulgar sort of them can work no such feats. But to my purpose, they can, last of all, cure and cause most diseases to such as they love or hate, and this of [g] Melancholy amongst the rest. Paracelsus *Tom.* 4. *de morbis amentium, Tract.* 1. in express words affirms; *Multi fascinantur in melancholiam*, many are bewitched into melancholy, out of his experience. The same

[e] Lavat. Cicog. * Boissardus de Magis. † Dæmon. lib. 3. cap. 3. ‡ Vide Philostratum vita ejus Boissardum de Magis. § Nubrigenses lege lib. 1. c. 19. Vide Suidam de Paset. De Cruent. Cadaver. [f] Erastus. Adolphus Scribanius. [g] Virg. Æneid. 4. Incantatricem describens: Hæc se carminibus promittit solvere mentes. Quas velit, ast aliis duras immittere curas.

saith

saith Danæus lib. 3. *de sortiariis. Vidi, inquit, qui Melancholicos morbos gravissimos induxerunt:* I have seen those that have caused Melancholy in the most grievous manner, [h] dryed up women's Paps, cured Gout, Palsie; this and Apoplexy, Falling-sickness, which no Physick could help, *solo tactu*, by touch alone. Ruland in his 3. Cent. Cura 91. gives an instance of one David Helde a young man, who by eating Cakes which a Witch gave him, *mox delirare cæpit*, began to dote on a sudden, and was instantly mad: F. H. D. in [i] Hildesheim, consulted about a Melancholy man, thought his disease was partly Magicall, and partly naturall, because he vomited pieces of iron and lead, and spake such Languages as he had never been taught; but such examples are common in Scribanius, Hercules de Saxonia, and others. The means by which they work, are usually Charmes, Images, as that in Hector Boethius of King Duffe; characters stamped of sundry metals, and at such and such constellations, knots, amulets, words, Philters, &c. which generally make the parties affected, melancholy; as [k] Monavius discourseth at large in an Epistle of his to Acolsius, giving instance in a Bohemian Baron that was so troubled by a Philter taken. Not that there is any power at all in those spels, charmes, characters, and barbarous words; but that the Devil doth use such meanes to delude them. *Ut fideles inde magos* (saith * Libanius) *in officio retineat, tum in consortium malefactorum vocet.*

SUBSEC. IV.

Stars a cause. Signes from Physiognomy, Metoposcopy, Chiromancy.

NATURAL causes, are either Primary and Universal, or Secundary, and more Particular. Primary causes are the Heavens, Planets, Stars, &c. by their influence (as our Astrologers hold) producing this and such like effects. I will not here stand to discusse *obiter*, whether Stars be causes, or Signes; or to apologize for judicial Astrology. If either Sextus Empericus, Picus Mirandula, Sextus ab Heminga, Pererius, Erastus, Chambers, &c. have so far prevailed with any man, that he will attribute no vertue at all to the Heavens, or to

[h] Godelmannus cap. 7. lib. 1. nutricum mammas præsiccant, solo tactu podagram, Apoplexiam, Paralysin, & alios morbos, quos medicina curare non poterat. [i] Factus inde Maniacus, spic. 2. fol. 147. [k] Omnia Philtra etsi inter se differant, hoc habent commune, quod hominem efficiant melancholicum epist. 251. Scholtzii. * De cruent. Cadaver.

Sun,

Sun, or Moon, more than he doth to their signes at an Innekeeper's post, or tradesman's shop, or generally condemne all such Astrological Aphorismes approved by experience: I refer him to Bellantius, Pirovânus, Marascallerus, Goclenius, Sr Christopher Heidon, &c. If thou shalt aske me what I think; I must answer, *nam & doctis hisce erroribus versatus sum*, they do incline, but not compel; no necessity at all: [m] *agunt non cogunt:* and so gently incline, that a wise man may resist them; *sapiens dominabitur astris:* they rule us, but God rules them. All this (me thinks) [n] Joh. de Indagine hath comprized in brief, *Quæris a me quantum in nobis operantur astra? &c.* "Wilt thou know how far the Stars work upon us? I say they do but incline, and that so gently, that if we will be ruled by reason, they have no power over us; but if we follow our own nature, and be led by sense, they do as much in us, as in brute beasts, and we are no better." So that, I hope, I may justly conclude with [o] Cajetan, *Cælum is vehiculum divinæ virtutis, &c.* that the heaven is God's instrument, by mediation of which he governs and disposeth these elementary bodies; or a great book, whose letters are the Stars, (as one cals it) wherein are written many strange things for such as can read, "[p] or an excellent harp, made by an eminent workman, on which, he that can but play, wil make most admirable musick. But to the purpose.

[q] Paracelsus is of opinion, "that a Physitian without the knowledge of Stars can neither understand the cause or cure of any disease either of this, or Gout, not so much as Toothache; except he see the peculiar geniture and Scheme of the party affected." And for this proper malady, he will have the principal and primary cause of it proceed from the Heaven, ascribing more to Stars then humors, "[r] and that the constellation alone many times, produceth melancholy, all other causes set apart." He gives instance in Lunatick persons, that are deprived of their wits by the Moone's motion; and in another place, referres all to the Ascendent, and will have the true and chief cause of it to be sought from the Stars. Neither is it his

[m] Astra regunt homines, & regit astra Deus. [n] Chirom. lib. Quæris à me quantum operantur astra? d co, in nos nihil astra urgere, sed animos præclives reddere: qui sic tamen liberi sunt, ut si ducem sequantur rationem, nihil efficiant, sin vero naturam, id agere quod in brutis fere. [o] Cœlum vehiculum divinæ virtutis, cujus mediante motu, lumine & influentia, Deus! elementaria corpora ordinat & disponit Th. de V.o. Cajetanus in Psa 104. [p] Mundus iste quasi lyra ab excellentissimo quodam artifice concinnata, quem qui norit mirabiles elicict harmonias. J. Dee. Aphorismo 11. [q] Medicus sine cœli peritia nihil est, &c. nisi genesim sciverit, ne tantillum poterit. lib. de podag. [r] Constellatio in causa est; & influentia cœli morbum hunc movet, interdum omnibus aliis amotis. Et alibi. Origo ejus à Cœlo petenda est. Tr. de morbis amentium

opinion

opinion only, but of many Galenists and Philosophers, though they not so stifly and peremptorily maintain as much. "This variety of Melancholy symptomes proceeds from the Stars," saith [s] Melancthon: The most generous melancholy, as that of Augustus, comes from the conjunction of Saturne and Jupiter in Libra: the bad, as that of Catiline's, from the meeting of Saturne and the Moon in Scorpio. Jovianus Pontanus in his 10. book, and 13. Chap. *de rebus cœlestibus*, discourseth to this purpose at large, *Ex atrâ bile varii generantur morbi*, &c. "[t] many diseases proceed from black choler, as it shall be hot or cold; and though it be cold in its own nature, yet it is apt to be heated, as water may be made to boyle, and burn as bad as fire; or made cold as ice: and thence proceed such variety of symptomes, some mad, some solitary, some laugh, some rage," &c. The cause of all which intemperance he wil have chiefly and primarily proceed from the Heavens, "[u] from the position of Mars, Saturne, and Mercury." His Aphorismes be these, "[x] Mercury in any geniture, if he shall be found in Virgo, or Pisces his opposite signe, and that in the Horoscope, irradiated by those quartile aspects of Saturne or Mars, the childe shall be mad or melancholy." Again, "[y] He that shall have Saturne and Mars, the one culminating, the other in the 4. house, when he shall be borne, shall be melancholy, of which he shall be cured in time, if Mercury behold them. [z] If the Moon be in conjunction or opposition at the birth time with the Sun, Saturne or Mars, or in a quartile aspect with them, *(è malo cœli loco*, Leovitius adds) many diseases are signified, especially the Head and Brain is like to be mis-affected with pernicious humours, to be melancholy, lunatick, or mad," Cardan adds, *quartâ lunâ natos* Eclipses, Earth-quakes. Garcæus and Leovitius will have the chief Judgment to be taken from the Lord of the geniture, or when there is an aspect betwixt the Moon and Mercury, and neither behold the Horoscope, or Saturne and Mars shall be Lord of the present conjunction or opposition in Sagittary or Pisces, of the Sun or Moon, such persons are commonly Epi-

[s] Lib. de anima, cap. de humorib. Ea varietas in Melancholia, habet cælestes causas ☌ ♄ et ☽ in □ ☌ ☍ et ☾ in ♏. [t] Ex atra bile varii generantur morbi perinde ut ipse multum calidi aut frigidi in se habuerit, quum utriq; susciperido quam aptissima sit, tametsi suapte natura frigida sit. Annon aqua sic affecitur a calore ut ardeat; et a frigore, ut in glaciem concrescat? et hæc varietas distinctionum, alii flent, rident, &c. [u] Hanc ad intemperantiam gignendam plurimum confert ☌ et ♄ positus, &c. [x] ☿ Quoties al cujus geniture in ♏ et ♓ adverso signo positus, horoscopum partiliter tenuerit atq; etiam a ☌ vel ♄ □ radio percussus fuerit, natus ab insania vexabitur. [y] Qui ♄ et ☌ habet, alterum in culmine, alterum imo cœlo, cum in lucem venerit, melancholicus erit, à qua sanabitur, si ☿ illos irradiarit. [z] Hac configuratione natus, Aut Lunaticus, aut mente captus.

leptick

leptick, dote, Dæmoniacal, Melancholy: but see more of these Aphorismes in the above-named Pontanus. Garcæus *cap.* 23. *de Jud. genitur. Schoner. lib.* 1. *cap.* 8. which he hath gathered out of [a] Ptolomy, Albubater, and some other Arabians, Junctine, Ranzovius, Lindhout, Origan, &c. but these men you will reject peradventure, as Astrologers, and therefore partial Judges; then hear the testimony of Physitians, Galenists themselves, [b] Carto confesseth t e influence of Stars to have a great hand to this peculiar disease, so doth Jason Pratensis, Lonicerius *præfat. de Apoplexiâ*, Ficinus, Fernelius, &c. [c] P. Cnemander acknowledgeth the Stars an universal cause, the particular from Parents, and the use of the six non-natural things. Baptista Port. *mag. l.* 1. *c.* 10, 12, 15. will have them causes to every particular *individium*. Instances and examples, to evince the truth of those Aphorisms, are common amongst those Astrologian Treatises. Cardan, in his 37. geniture, gives instance in Math. Bolognius. *Camerar. hor. natalit. centur.* 7. *genit.* 6, & 7. of Daniel Gare, and others; but see Græcaus *cap.* 33. Luc. Gauricus. *Tract.* 6. *de Azemenis, &c.* the time of this melancholy is, when the significators of any geniture are directed according to Art, as the Hor: Moon, Hylech, &c. to the hostile beames or termes of ♄ and ♂ especially, or any fixed Star of their nature, or if ♄ by his revolution, or transitus, shall offend any of those radical promissors in the geniture.

Other signes there are taken from Physiognomy, Metoposcopy, Chiromancy, which because Joh. de Indagine, and Rotman the Landgrave of Hassia his Mathematician, not longe since in his Chiromancy; Baptista Porta in his celestial Physiognomy, have proved to hold great affinity with Astrology, to satisfie the curious, I am the more willing to insert.

The general notions [d] Physiognomers give, be these; "Black colour, argues natural melancholy; so doth leanness, hirsuitness, broad veines, much hair on the browes," saith [e] Gratanarolus *cap.* 7. and a little Head, out of Aristotle, high sanguine, red colour, shewes head melancholy; they that stutter and are bald, will be soonest melancholy, (as Avicenna supposeth) by reason of the dryness of their brains; but he that will know more of the several signes of humors and wits out of

[a] Ptolomæus centiloquio, & quadripartito tribuit omnium melancholicorum symptoma syderum influentis. [b] Arte Medica. accedunt ad has causas affectiones syderum. Plurimum incitant & provocant influentiæ cælestes. Velcurio lib. 4. cap. 15. [c] Hildesheim spicel. 2. de mel. [d] Joh. de Indag. cap. 9. Montaltus cap. 22. [e] Caput parvum qui habent cerebrum & spiritus plerumq; angustos, facile incident in Melancholiam rubicundi. Ætius Idem Montaltus c. 21. è Galeno

Physiognomy,

Physiognomy, let him consult with old Adamantus and Polemus, that comment, or rather paraphrase upon Aristotle's Physiognomy, Baptista Porta's four pleasant books, Michael Scot *de secretis naturæ*, John de Indagine, Montaltus, Antony Zara. *anat. ingeniorum. sect.* 1. *memb.* 13. *& lib.* 4.

Chiromancy hath these Aphorismes to foretel melancholy. Tasneir. lib. 5. cap. 2. who hath comprehended the sum of John de Indagine: Tricassus, Corvinus, and others in his book, thus hath it; "[f] The Saturnine line going from the Rascetta through the hand, to Saturne's mount, and there intersected by certain little lines, argues melancholy; so if the vital and natural make an acute angle, Aphorisme 100. The Saturnine, Epatick and natural lines, making a grosse triangle in the hand, argue as much;" which Goclenius cap. 5. Chiros. repeats verbatim out of him. In general they conclude all, that if Saturne's mount be full of many small lines and intersections "[g] such men are most part melancholy, miserable and full of disquietnesse, care and trouble, continually vexed with anxious and bitter thoughts, always sorrowful, fearful, suspitious; they delight in husbandry, buildings, pooles, marshes, springs, woods, walkes, &c." Thaddæus Haggesius, in his Metoposcopia, hath certain Aphorisms derived from Saturne's lines in the fore-head, by which he collects a melancholy disposition; and [h] Baptista Porta makes observations from those other parts of the body, as if a spot be over the spleen; "[i] or in the nailes; if it appear black, it signifieth much care, grief, contention, and Melancholy;" The reason he refers to the humors, and gives instance in himself, that for seven years space he had such black spots in his nailes, and all that while was in perpetual Law-sutes, controversies for his inheritance, fear, loss of honor, banishment, grief, care, &c. and when his miseries ended, the black spots vanished. Cardan in his book *de libris propriis*, tels such a story of his own person, that a little before his son's death, he had a black spot, which appeared in one of his nailes; and dilated it self as he came nearer to his end. But I am overtedious in these toyes, which howsoever, in some men's too severe censures, they may be held absurd and ridiculous, I am the bolder to insert, as not borrowed from circumforanean Rogues and Gipsies, but out of the writings of

[f] Saturnina à Rascetta per mediam manum decurrens, usq; adradicem montis Saturni, à parvis lineis intersecta, arguit melancholicos. Aphoris. 78. [g] Agitantur miseriis, continuis inquietudinibus, neq; unquam a solitudine liberi sunt, anxie affliguntur amarissimis intra cogitationibus, semper tristes, suspitiosi, meticulosi: cogitationes sunt, velle agrum colere, stagna amant & paludes, &c. Jo. de Indagine lib. 1. [h] Cælestis Physiognom. lib. 10. [i] Cap. 14. lib. 5. Idem maculæ in ungulis nigræ, lites, rixas, melancholiam significant, ab humore in corde tali

worthy

worthy Philosophers, and Physitians, yet living some of them, and religious Professors in famous Universities, who are able to patronize that which they have said, and vindicate themselves from all cavillers and ignorant persons.

SUBSEC. V.

Old age a cause.

SECUNDARY peculiar causes efficient, so called in respect of the other precedent, are either *congenitæ*, *internæ*, *innatæ* as they terme them, inward, innate, inbred; or else outward and adventitious, which happen to us after we are borne: congenite or borne with us, are either natural, as old age, or *præter naturam* (as [b] Fernelius cals it) that distemperature, which we have from our Parent's seed, it being an hereditary disease. The first of these, which is natural to all, and which no man living can avoid, is [c] old age, which being cold and drie, and of the same qualitie as Melancholy is, must needs cause it, by diminution of spirits and substance, and increasing of adust humors; Therefore [d] Melancthon avers out of Aristotle, as an undoubted truth, *Senes plerunque delirasse in senectâ*, that old men familiarly dote, *ob atram bilem*, for black choler, which is then superabundant in them: and Rhasis that Arabian Physitian in his Cont. lib. 1. cap. 9. cals it "[e] a necessary and inseparable accident," to all old and decrepit persons. After 70 years (as the Psalmist saith) "*all is trouble and sorrow;" and common experience confirmes the truth of it in weak and old persons, especially in such as have lived in action all their lives, had great imployment, much business, much command, and many servants to over-see, and leave off *ex abrupto;* as [f] Charls the fift did to King Philip, resigne up all on a sudden; they are overcome with melancholy in an instant: or if they do continue in such courses, they dote at last, *(senex bis puer)* and are not able to manage their estates through common infirmities incident in their age; full of ache, sorrow and grief, Children again, dizards, they Carle many times as they sit, and talk to themselves, they are angry, waspish, displeased with every thing, "suspitious of all, wayward, covetous, hard, (saith Tully) selfe-willed, superstitious, selfe-conceited, braggers and admirers of themselves," as

[b] Lib. 1. Path. cap. 11. [c] Venit enim properata malis inopina senectus: et dolor ætatem jussit inesse meam Boethius met. 1. de consol. Philos. [d] Cap. de humoribus, lib. de Anima. [e] Necessarium accidens decrepitis, et inseparabile. *Psa. 90. 10. [f] Meteran. Belg. hist. lib. 1.

[g] Balthasar

[g] Balthasar Castalio hath truly noted of them [h]. This natural infirmity is most eminent in old women, and such as are poor, solitary, live in most base esteem and beggery, or such as are Witches; Insomuch that Wierus, Baptista Porta, Ulricus Molitor, Edwicus, do refer all that witches are said to do, to Imagination alone, and this humor of melancholy. And whereas it is controverted, whether they can bewitch cattle to death, ride in the ayre upon a Coulstaffe out of a Chimney-top, transforme themselves into Cats, Dogs, &c. translate bodies from place to place, meet in companies, and dance, as they do, or have carnal copulation with the Devil, they ascribe all to this redundant melancholy, which domineers in them, to [k] somniferous potions, and naturall causes, the Devil's policy. *Non lædunt omninò* (saith Wierus) *aut quid mirum faciunt (de Lamiis lib. 3. cap. 36.) ut putatur, solam vitiatam habent phantasiam;* they do no such wonders at all, only their [l] Braines are crazed. "[m] They think they are Witches, and can do hurt, but do not." But this opinion Bodine, Erastus, Danæus, Scribanius, Sebastian Michaelis, Campanella de Sensu rerum lib. 4. cap. 9. * Dandinus the Jesuite, lib. 2. *de Animâ explode;* [n] Cicogna confutes at large. That Witches are melancholy, they deny not, but not out of corrupt phantasie alone, so to delude themselves and others, or to produce such effects.

SUBSEC. VI.

Parents a cause by propagation.

THAT other inward inbred cause of Melancholy, is our temperature, in whole or part, which we receive from our Parents, which † Fernelius cals *Præter naturam*, or unnatural, it being an hereditary disease; for as he justifies, *Quale parentum maximè patris semen obtigerit, tales evadunt similares spermaticæq; partes, quocuncq; etiam morbo pater quum generat tenetur, cum semine transfert in Prolem;* such as the temperature of the father is, such is the son's, and look what disease the father had when he begot him, his

[g] Sunt morosi anxii, et iracundi et difficiles senes, si quærimus, etiam avari, &c. Ill. de senectute. [h] Lib. 2. de Aulico. Senes avari, morosi, jactabundi, illauti, delirj, superstitiosi, suspitiosi, &c. Lib. 3. de Lamiis, cap. 17. et 18. Solanum, opiu lupi adeps, lacr. asini, &c. sanguis infantum, &c. [l] Corrupta est iis ab humore Melancholico phantasia. Nymannus. [m] Putant se lædere quando non lædunt. * Qui hæc in Imaginationis vim referre conati sunt, aniæ bilis, inanem prorsus laborem susceperunt. [n] Lib. 3. cap. 4. Sum. mag. † Lib. 1. cap. 11. path. * Ut arthritici Evilop. &c.

son will have after him, "[p] and is as well inheritour of his infirmities, as of his lands. And where the complexion and constitution of the father is corrupt, there ([q] saith Roger Bacon) the complexion and constitution of the son must needs be corrupt, and so the corruption is derived from the father to the son." Now this doth not so much appear in the composition of the Body, according to that of Hippocrates, "[s] in habit, proportion, scarres, and other lineaments; but in manners and conditions of the Minde,

"Et patrum in natos abeunt cum semine mores."

Seleucus had an anchor on his thigh, so had his posterity, as Trogus records l. 15. Lepidus in Pliny l. 7. c. 17. was purblinde, so was his son. That famous family of Ænobarbi, were known of old, and so surnamed from their red beards, the Austrian lip, and those Indians flat noses are propagated, the Bavarian chin, and goggle eyes amongst the Jews, as [t] Buxtorfius observes; their voyce, pace, gesture, lookes, are likewise derived with all the rest of their conditions and infirmities; such a mother, such a daughter; their very [u] affections Lemnius contends "to follow their seed, and the malice and bad conditions of children are many times wholly to be imputed to their parents;" I need not therefore make any doubt of Melancholy, but that it is an hereditary disease. [x] Paracelsus in express words affirmes it *lib. de morb. amentium To.* 4. *Tr.* 1. so doth [y] Crato in an Epistle of his to Monavius. So doth Bruno Seidelius in his book *de morbo incurab.* Montaltus proves, cap. 11. out of Hippocrates and Plutarch, that such hereditary dispositions are frequent, *& hanc (inquit) fieri reor ob participatam melancholicam intemperantiam* (speaking of a patient) I think he became so by participation of Melancholy. Daniel Sennertus lib. 1. part. 2. cap. 9. will have his melancholy constitution derived not only from the father to the son, but to the whole family sometimes; *Quandoque totis familiis hereditativam.* [z] Forestus, in his Medicinal observations, illustrates this point, with an example of a merchant his Pati-

[p] Ut filii non tam possessionum quam morborum hæredes sint. [q] Epist. de secretis artis et naturæ c. 7. nam in hoc quod patres corrupti sunt, generant filios corruptæ complexionis, et compositionis, et filii eorum eadem de causa se corrumpunt, et sic derivatu corruptio à patribus ad filios. [s] Non tam (inquit Hippocrates) gibbos et cicatrices oris et corporis habitum agnoscis ex iis, sed verum incessum gestus, mores, morbos, &c. [t] Synagog. Jud. [u] Affectus parentum in fœtus transeunt, et puerorum malicia parentibus imputanda, lib. 4. cap. 3. de occult. nat. mirac. [x] Ex pituitosis pituitosi, ex biliosis biliosi, ex lienosis et melancholicis melancholici. [y] Epist. 174. in Scoltz. nascitur nobiscum illa aliturq; & unà cum parentibus habemus malum hunc assem. Jo. Pelesius lib. 2. de cura humanorum affectuum. [z] Lib. 10. observat. 15.

ent,

ent, that had this infirmity by inheritance; so doth Rodericus à Fonseca. Tom. 1. consul. 69. by an instance of a young man that was so affected *ex matre melancholica*, had a Melancholy mother, & *victu melancholico*, and bad diet together. Lodovicus Mercatus, a Spanish Physitian, in that excellent Tract, which he hath lately written of hereditary diseases Tom. 2. oper. lib. 5. reckons up Leprosie, as those [a] Galbots in Gascony, hereditary Lepers, Pox, Stone, Gout, Epilepsie, &c. Amongst the rest, this and Madnesse after a set time comes to many, which he cals a miraculous thing in nature, and sticks for ever to them as an incurable habit. And that which is more to be wondered at, it skips in some families the father, and goes to the son, "[b] or takes every other, and sometimes every third in a lineall descent, and doth not always produce the same, but some like, and a symbolizing disease." These secundary causes hence derived, are commonly so powerful, that (as [c] Wolphius holds) *sæpe mutant decreta syderum*, they do often alter the primary causes, and decrees of the heavens. For these reasons belike the Church and common-wealth, humane and divine laws, have conspired to avoid hereditary diseases, forbidding such marriages as are any whit allyed; and as Mercatus adviseth all families, to take such, *si fieri possit quæ maximè distant natura*, and to make choice of those that are most differing in complexion from them; if they love their own, and respect the common good. And sure, I think, it hath been ordered by God's especial providence, that in all ages there should be (as usually there is) once in [d] 600. years, a transmigration of Nations, to amend and purifie their blood, as we alter seed upon our land, and that there should be as it were an inundation of those Northern Goths and Vandales, and many such like people which came out of that Continent of Scandia, and Sarmatia (as some suppose) and over-ran as a deluge most part of Europe and Africk, to alter for our good, our complexions, which were much defaced with hereditary infirmities, which by our lust and intemperance we had contracted. A sound generation of strong and able men were sent amongst us, as those Northern men usually are, innocuous, free from riot, and free from diseases; to qualifie and make us as those poor naked Indians are generally at this day; and those about Brasile (as a late [e] Writer observes) in the Isle of Maragnan, free from

[a] Maginus Geog. [b] Sæpe non eundem, sed similem producit effectum, & illæso parente transit. in nepotem. [c] Dial. præfix. genituris Leovitii. [d] Bodin. de rep. cap. de periodis reip. [e] Claudius Abaville Capuchion in his voyage to Maragnan. 1614. cap. 45. Nemo fere ægrotus, sano omnes & robusto corpore, vivunt annos. 120, 140. sine Medicina. Idem Hector Boethius de insulis Orchad. & Damianus à Goes de Scandia.

all hereditary diseases, or other contagion, whereas without help of Physick they live commonly 120 years or more; as in the Orchades and many other places. Such are the common effects of temperance and intemperance but I will descend to particulars, and shew by what meanes, and by whom especially, this infirmity is derived unto us.

Filii ex senibus nati, varò sunt firmi temperamenti, old men's children are seldom of a good temperament, as Scoltzius supposeth, consult. 177, and therefore most apt to this disease; and as [f] Levinus Lemnius farther addes, old men beget most part wayward, peevish, sad, melancholy sons, and seldom merry. He that begets a child on a full stomach, will either have a sicke childe, or a crazed son (as [g] Cardan thinks) *contradict. med. lib.* 1. *contradict.* 18. or if the parents be sick or have any great pain of the head, or megrim, headach, (Hieronimus Wolfius[h] doth instance in a childe of Sebastian Castalio's) if a drunken man get a childe, it will never likely have a good brain, as Gellius argues, lib. 12. cap. 1. *Ebrii gignunt Ebrios*, one drunkard begets another, saith [i] Plutarch. *symp. lib.* 1. *quest.* 5. whose sentence [k] Lemnius approves, l. 1. c. 4. Alsarius Crutius *Gen. de qui sit med. cent.* 3. *fol.* 182. Macrobius *lib.* 1. Avicenna *lib.* 3. Fen. 21. Tract. 1. *cap.* 8. and Aristole himself *sect.* 2. *prob.* 4. foolish, drunken, or hair-brain women, most part bring forth children like unto themselves, *morosos & languidos*, and so likewise he that lies with a menstruous woman. *Intemperantia veneris, quam in nautis præsertim insectatur* [l] Lemnius, *qui uxores ineunt, nullâ menstrui decursus ratione habitâ, nec observato interlunio, præcipua causa est, noxia, pernitiosa, concubitum hunc exitialem ideò, & pestiferum vocat.* *Rodoricus a Castro Lusitanus, *detestantur ad unum omnes medici, tum & quartâ lunâ concepti, infælices plerumque & amentes, deliri, stolidi, morbosi, impuri, invalidi, tetra lue sordidi, minimè vitales, omnibus bonis corporis atque animi destituti: ad laborem nati, si seniores, inquit* Eustathius, *ut* Hercules, *& alii.* [m] *Judæi maximè insectantur fædum hunc, & immundum apud Christianos Concubitum, ut illicitum abhorrent, & apud suos prohibent; & quod Christiani toties leprosi, amentes, tot morbili, impetigines, alphi, psoræ, cutis &*

[f] Lib. 4. c. 3. de occult. nat. mir. Tetricos plerunque filios senes progenerant & tristes, rarius exhilaratos. [g] Coitus super repletionem pessimus, & filii qui tum gignuntur, aut morbosi sunt, aut stolidi. [h] Dial. præfix. Leovito. [i] L. de ed. liberis. [k] De occult. nat. mir. temulentæ & stolidæ mulieres liberos plerunque producunt sibi similes. [l] Lib. 2. c. 8. de occult. nat. mir. Good Master Schoolmaster do not English this. *De nat. mul. l. b. 3. cap. 4. [m] Buxdorphius c. 31. Synag. Jud. Ezek. 18.

facici

faciei decolorationes, tam multi morbi Epidemici, acerbi, & venenosi sint, in hunc immundum concubitum rejiciunt, & crudeles in pignora vocant, qui quartâ lunâ profluente hâc mensium illuvie concubitum hunc non perhorrescunt. Damnavit olim divina Lex, & morte muletavit hujusmodi homines, Lev. 18. 20. *& indè nati, siqui deformes aut mutili, pater dilapidatus, quod non contineret ab* [n] *immundâ muliere.* Gregorius Magnus, *petenti* Augustino *nunquid apud* [o] Britannos *hujusmodi concubitum toleraret, severe prohibuit viris suis tum misceri fœminas in consuetis suis menstruis*, &c. I spare to English this which I have said. Another cause some give, inordinate Diet, as if a man eat Garlick, Onyons, fast overmuch, study too hard, be over-sorrowful, dull, heavy, dejected in minde, perplexed in his thoughts, fearful, &c. "their children (saith [p] Cardan *subtil. lib.* 18.) will be much subject to madness and melancholy; for if the spirits of the brain be fusled, or mis-affected by such meanes, at such a time, their children will be fusled in the brain; they will be dull, heavy, timerous, discontented all their lives." Some are of opinion and maintain that paradox, or problem, that wise men beget commonly fools; Suidas gives instance in Aristarchus the Grammarian, *duos reliquit filios Aristarchum & Aristachorum, ambos stultos;* and which [q] Erasmus urgeth in his Moriâ, fools beget wise men. Card. *subt. l.* 12. gives this cause, *Quoniam spiritus sapientum ob studium resolvuntur, & in cerebrum feruntur à corde:* because their natural spirits are resolved by study, and turned into animal; drawn from the heart, and those other parts to the brain. Lemnius subscribes to that of Cardan, and assignes this reason. *Quod persolvant debitum languide, & obscitantèr, unde fœtus à parentum generositate desciscit:* they pay their debt (as Paul cals it) to their wives remissely, by which meanes their Children are weaklings, and many times ideots and fooles.

Some other causes are given, which properly pertain, and do proceed from the mother: If she be over-dul, heavy, angry, peevish, discontented, and melancholy, not only at the time of conception, but even all the while she carries the child in her wombe (saith Fernelius path. l. 1. 11.) her son will be so likewise affected, and worse, as [s] Lemnius adds, l. 4. c. 7. if she grieve overmuch, be disquieted, or by any casualty be affrighted and terrified by some feareful object heard or seen she endan-

[n] Druisus olis. lib. 3. cap. 20. [o] Be la. Eccel. hist. l b. 1. c. 27. respons. 10. [p] Natu spiritus cerebri si tum male afficiantur, tales procreant, & quales fuerint affecti, tales filiorum: ex tristibus tristes, ex jucundis jucundi nascuntur, &c. [q] Fol. 122. mer. Socrates Children were fooles. Sabel. [s] De occul. nat. mir. Ita morbus mulierum.

gers her childe, and spoiles the temperature of it; for the strange imagination of a woman, workes effectually upon her infant, that as Baptista Porta proves *Physiog. cælestis* l. 5. c. 2. she leaves a mark upon it, which is most especially seen in such as prodigiously long for such and such meats, the childe wil love those meates, saith Fernelius, and be addicted to like humors: "[t] If a great-bellied woman see a Hare, her Childe will often have an Harelip," as we call it. *Garcæus de Judiciis geniturarum cap.* 33. hath a memorable example of one Thomas Nickell borne in the city of Brandeburge, 1551. "[u] that went reeling and staggering all the dayes of his life, as if he would fall to the ground, because his mother being great with childe saw a drunken man reeling in the street." Such an other I finde in Martin Wenrichius *com: de ortu monstrorum* c. 17. I saw (saith he) at Wittenberge in Germany a Citizen that looked like a carkass; I asked him the cause, he replyed, "His Mother when she bore him in her wombe saw a carkasse by chance, and was so sore affrighted with it, that *ex eo fœtus ei assimilatus*, from a ghastly impression the childe was like it."

So many several wayes are we plagued and punished for our father's defaults; in so much that as Fernelius truly saith, "[x] It is the greatest part of our felicity to be wel-born, and it were happy for humane kinde, if only such parents as are sound of body and minde, should be suffered to marry." An husbandman wil sow none but the best and choicest seed upon his land, he will not rear a Bull or an Horse, except he be right shapen in all parts, or permit him to cover a Mare, except he be well assured of his breed; we make choice of the best Rams for our sheep, rear the neatest Kine, and keep the best dogs, *Quanto id diligentius in procreandis liberis observandum?* And how careful then should we be in begetting of our children? In former times some [y] Countries have been so chary in this behalf, so stern, that if a childe were crooked or deformed in body or minde, they made him away; so did the Indians of old by the relation of Curtius, and many other wel-governed commonwealths, according to the discipline of

[t] Baptista Porta loco præd. Ex leporum intuitu pleriq; infantes edunt bifide superiore labello. [u] Quasi mox in terram collapsurus, per omne vitam incedebat cum mater gravida ebrium hominem sic incedentem viderat. * Civem facie cadaverosa, qui dixit, &c. [x] Optimum bene nasci, max ma pars felicitatis nostræ bene nasci; quamobrem præclare humano generi consultum videretur, si soli parentes bene habiti et sani, liberis operam darent. [y] Infantes infirmi præcipitio necati. Bohemus lib. 3. c. 3. Apud Laconas olim. Lypsius epist. 85. cent. ad Belgas, Dionysio Villerio, si quos aliqua membrorum parte inutiles notaverint, necari jubent.

those

those times. Heretofore in Scotland, saith [z] Hect. Boethius, "if any were visited with the falling sicknesse, madness, gout, leprosie, or any such dangerous disease, which was likely to be propagated from the father to the son, he was instantly gelded; a woman kept from all company of men; and if by chance having some such disease, she were found to be with child, she with her brood were buried alive: And this was done for the common good, lest the whole Nation should be injured or corrupted. A severe doom you will say, and not to be used amongst Christians, yet more to be looked into then it is. For now by our too much facility in this kinde, in giving way for all to marry that will, too much liberty and indulgence in tolerating all sorts, there is a vast confusion of hereditary diseases, no family secure, no man almost free from some grievous infirmity or other, when no choice is had, but still the eldest must marry, as so many stallions of the race, or if rich, be they fools or dizzards, lame or maimed, unable, intemperate, dissolute, exhaust through riot, as he said, [a] *jure hæreditario sapere jubentur;* they must be wise and able by inheritance: It comes to pass that our generation is corrupt, we have many weak persons, both in body and minde, many feral diseases raging amongst us, crased families, *parentes, peremptores*; our fathers bad, and we are like to be worse.

MEMB. II. SUBSECT. I.

Bad diet a cause. Substance. Quality of meats.

ACCORDING to my proposed method, having opened hitherto these secundary causes, which are inbred with us: I must now proceed to the outward and adventitious, which happen unto us after we are born. And those are either Evident, Remote; or inward, Antecedent, and the nearest: Continent causes some call them. These outward, remote, precedent causes are subdivided again into necessary and not necessary. Necessary (because we cannot avoyd them, but they will alter us, as they are used, or abused) are those six non-naturall things, so much spoken of amongst Physitians, which are principal causes of this disease. For almost in every consultation, whereas they shall come to speak of the causes, the fault

[z] Lib. 1. De veterum Scotorum moribus. Morbo comitiali, dementia, mania, lepra, &c. aut simili labe, quæ facile in prolem transmittitur, laborantes inter eos, ingenti facta indagine, inventos, ne gens fæda contagione læderetur, ex ingenuis, castraverunt, mulieres hujusmodi procul a virorum consortio ablegarunt, quod si harum aliqua concepisse inveniebatur, simul cum fœtu nondum edito, defodiebatur viva. [a] Euphormio Satyr.

is found, and this most part objected to the patient; *Peccavit circa res sex non naturales:* He hath still offended in one of those six. Montanus, *consil.* 22. consulted about a melancholy Jew, gives that sentence, so did Frisemelica in the same place; and in his 244. counsel, censuring a melancholy souldier, assigns that reason of his malady, "[b] He offended in all those six non-natural things, which were the outward causes, from which came those inward obstructions; and so in the rest.

These six non-natural things, are Dyet, Retention, and Evacuation, which are more material then the other because they make new matter, or else are conversant in keeping or expelling of it. The other four are, Air, Exercise, Sleeping, Waking, and perturbations of the minde, which onely alter the matter. The first of these is Diet, which consists in meat and drink, and causeth melancholy, as it offends in Substance, or Accidents, that is, Quantity, quality, or the like. And well it may be called a material cause, since that, as [c] Fernelius holds, "It hath such a po er in begetting of diseases, and yields the matter and sustenance of them; for neither air, nor perturbations, nor any of those other evident causes take place, or work this effect, except the constitution of body, and preparation of humors do concur. That a man may say, this Diet is the mother of diseases, let the father be what he will, and from this alone, Melancholy and frequent other maladies arise." Many Physitians, I confess, have written copious volumes of this one subject, of the nature and qualities of all maner of meats; as namely, Galen, Isaac the Jew, Halyabbas, Avicenna, Mesue, also four Arabians: Gordonius, Villanovanus, Wecker, Johannes Bruerinus *sitologia de Esculentis & Poculentis*, Michael Savanarola, *Tract.* 2. *c.* 8. Anthony Fumanellus, *lib. de regimine senum*, Curio in his Comment on Schola Salerna, Godefridus Stekius *arte med.* Marsilius cognatus, Ficinus, Ranzovius, Fonseca, Lessius, Magninus, *regim. sanitatis*, Frietagius, Hugo Fridevallius, &c. besides many other in [d] English, and almost every peculiar Physitian, discourseth at large of all peculiar meats in his Chapter of Melancholy: Yet because these Books are not at hand to every man, I will briefly touch what kinde of meats ingender this humor, through their several species, and which are to be avoyded. How they alter

[b] Fecit omnia delicta quæ fieri possunt circa res sex non naturales, & eæ fuerunt causæ extrinsecæ, ex quibus postea ortæ sunt obstructiones. [c] Pa.h. l. 1. c. 2. Maximam in gignendis morbis vim obtinet, pabulum, materiamque morbi suggerens: nam nec ab aëre, nec à perturbationibus, vel aliis evidentibus causis morbi sunt, nisi consentiat corporis præparatio, & humorum constitutio. Ut semel dicam, una gula est omnium morborum mater, etiamsi alius est genitor. Ab hac morbi sponte sæpè emanant, nulla alia cogente causa. [d] Cogan, Eliot, Vauhan, Vener.

and

and change the matter, spirits first, and after humors, by which we are preserved, and the constitution of our body, Fernelius and others will shew you. I hasten to the thing it self: And first of such Diet as offends in substance.

Beef.] Beef, a strong and hearty meat (cold in the first degree, dry in the second, saith *Gal. l.* 3. *c.* 1. *de alim. fac.)* is condemned by him, and all succeeding Authors, to breed gross melancholy blood: Good for such as are sound, and of a strong constitution, for laboring men, if ordered aright, corned, young, of an Ox (for all gelded meats in every species are held best) or if old, [c] such as have been tired out with labor, are preferred. Aubanus and Sabellicus commend Portugal Beef to be the most savory, best and easiest of digestion; we commend ours: but all is rejected, and unfit for such as lead a resty life, any ways inclined to Melancholy, or dry of complexion: *Tales* (Galen thinks) *de facile melancholicis ægritudinibus capiuntur.*

Pork.] Pork, of all meats, is most nutritive in his own nature†, but altogether unfit for such as live at ease, are any ways unsound of Body or Minde: Too moyst, full of humors, and therefore *noxia delicatis*, saith Savanarola, *ex earum usu ut dubitetur an febris quartana generetur:* Naught for queasie stomacks, in so much that frequent use of it may breed a quartan ague.

Goat.] Savanarola discommends Goat's flesh, and so doth [f] Bruerinus, *l.* 13. *c.* 19. calling it a filthy beast, and ramish; and therefore supposeth it will breed rank and filthy substance: yet Kid, such as are young, and tender, Isaac accepts, Bruerinus and Galen, *l.* 1. *c.* 1. *de alimentorum facultatibus.*

Hart.] Hart and Red Deer [g] hath an evil name, it yields gross nutriment: a strong and great grained meat, next unto a Horse. Which although some Countries eat, as Tartars, and they of China; yet [h] Galen condemns. Young Foals are as commonly eaten in Spain, as Red Deer, and to furnish their Navies, about Malaga especially, often used; but such meats ask long baking, or seething, to qualifie them, and yet all will not serve.

Venison, Fallow Deer.] All Venison is melancholy, and begets bad blood; a pleasant meat: in great esteem with us (for we have more Parks in England, then there are in all Europe besides) in our solemn feasts. 'Tis somewhat better

[c] Frietagius. † Isaac. [f] Non laudatur quia melancholicum præbet alimentum. [g] Male alit cervina (inquit Frietagius) crassissimum & a tribularium superfluat alimentum. [h] Lib. de subtiliss. dicta. Equina caro & asinina equinis simillima est hominibus & asininis.

hunted

hunted than otherwise, and well prepared by cookery: but generally bad, and seldom to be used.

Hare.] Hare, a black meat, melancholy, and hard of digestion, it breeds *Incubus*, often eaten, and causeth fearful dreams, so doth all Venison, and is condemned by a Jury of Physitians. Mizaldus and some others say, That Hare is a merry meat, and that it will make one fair, as Martial's Epigram testifies to Gellia; but this is *per accidens*, because of the good sport it makes, merry company, and good discourse that is commonly at the eating of it, and not otherwise to be understood.

Conies.] [i] Conies are of the nature of Hares. Magninus compares them to Beef, Pig, and Goat, *Reg. sanit. part. 3. c.* 17. yet young Rabbets by all men are approved to be good.

Generally, all such meats as are hard of digestion, breed melancholy. Areteus, *lib. 7. cap.* 5. reckons up heads and feet, [k] bowels, brains, entrals, marrow, fat, blood, skins, and those inward parts, as heart, lungs, liver, spleen, &c. They are rejected by Isaac, *lib. 2, part. 3.* Magninus, *part 3. cap.* 17. Bruerinus, *lib.* 12. Savanarola, *Rub. 32. Tract. 2.*

Milk.] Milk, and all that comes of Milk, as Butter and Cheese, Curds, &c. increase melancholy (Whey only excepted, which is most wholsome): [l] some except Asses Milk. The rest, to such as are sound, is nutritive and good, especially for young children, but because soon turned to corruption, [m] not good for those that have unclean stomacks, are subject to headach, or have green wounds, Stone, &c. Of all Cheeses, I take that kinde which we call Banbury cheese to be the best, *ex vetustis pessimus*, the older, stronger, and harder, the worst, as Langius discourseth in his Epistle to Melancthon, cited by Mizaldus, Isaac, *p.* 5. Gal. 3. *de cibis boni succi, &c.*

Fowl.) Amongst Fowl, [n] Peacocks and Pigeons, all fenny Fowl are forbidden, as Ducks, Geese, Swans, Herns, Cranes, Coots, Didappers, Waterhens, with all those Teals, Curs, Sheldrakes, and peckled Fowls, that come hither in winter out of Scandia, Muscovy, Greenland, Friezland, which half the year are covered all over with snow, and frozen up. Though these be fair in feathers, pleasant in taste, and have a good outside, like Hypocrites, white in plumes, and soft, their flesh is hard, black, unwholesome, dangerous, melancholy meat; *Gravant & putrefaciant stomachum*, saith Isaac, *part* 5. *de vol.* their young ones are more tolerable, but young Pigeons he quite disproves.

[i] Parum obsunt à natura Leporum. Bruerinus, l. 13. cap. 25. pullorum tenera & optima. - [k] Illaudabilis succi nauseam provocant. [l] Piso. Altomar. [m] Curio. Frietagius, Magninus. part 3. cap. 17. Mercurialis, de affect. lib. 1. c. 10. excepts all milk meats in Hypocondriacal Melancholy. [n] Wecker Syntax. theor. p. 2. Isaac, Bruer. lib. 15. cap. 30. & 31.

Fishes

Fishes.] Rhasis and [o] Magninus discommend all Fish, and say, They breed *Viscosities*, slimy nutriment, little and humorous nourishment. Savanarola addes cold, moyst; and phlegmatiek, Isaae; and therefore unwholesom for all eold and melancholy complexions: others make a difference, rejeeting onely amongst fresh-water fish, Eel, Tench, Lamprey, Crawfish (which Bright approves, *cap.* 6.) and such as are bred in muddy and standing waters, and have a taste of mud, as Franciscus Bonsuetus poetically defines, *Lib. de aquatilibus.*

> " Nam pisces omnes, qui stagna, laeusque frequentant,
> " Semper plus succi deterioris habent."
>
> All fish, that standing Pools, and Lakes frequent,
> Do ever yeld bad juyce and nourishment.

Lampreys, Paulus Jovius, *c.* 34. *de piscibus fluvial.* highly magnifies, and saith, None speak against them, but *inepti & scrupulosi*, some serupulous persons; but [p] Eels, *c.* 33. " he abhorreth in all plaees, at all times, all Physicians detest them, especially about the Solstiee. Gomesius, *lib.* 1. *c.* 22. *de sale*, doth immoderately extol Sea-fish, whieh others as much vilifie, and above the res, dryed, sowced, indurate fish, as Ling, Fumados, Red-herrings, Sprats, Stock-fish, Haberdine, Poor-John, all Sheil-fish. [q] Tim. Bright excepts Lobstar and Crab. Messarius eommends Salmon, which Bruerinus contradicts, *Lib.* 22. *c.* 17. Magninus rejeets Congre, Sturgeon, Turbet, Mackerel, Skate.

Carp is a fish, of whieh I know not what to determine. Franeiseus Bonsuetus accompts it a muddy fish. Hippolitus Salvianus in his Book *de Piscium naturâ & præparatione*, which was printed at Rome in Folio, 1554. with most elegant Pictures, esteems Carp no better then a slimy watery meat. Paulus Jovius on the other side, disallowing Tench, approves of it; so doth Dubravius in his Books of Fish-ponds. Freitagius [r] extols it for an exeellent wholsom meat, and puts it amongst the Fishes of the best rank; and so do most of our Country Gentlemen, that store their Ponds almost with no other Fish. But this eontroversie is easily decided, in my judgment, by Bruerinus, *l.* 22. *c.* 13. The difference riseth from the site and nature of Pools, [s] sometimes muddy, sometimes sweet; they are in taste as the place is from whence they be

[o] Cap 18. part. 3. [p] Omni loco & omni tempore medici detestantur anguillas præsertim circa solstitium. Damnantur tum sanis tum ægris. [q] Cap. 6. in his Tract o Melauchoiy. [r] Optimè nutrit omnium judicio inter ; rimæ notæ pisces gustu præstanti. [s] Non est dubium, quin pro variorum situ, ac natura, magnas alimentorum sortiantur differentias, alibi suaviores, alibi lutulentiores.

taken.

taken. In like maner almost we may conclude of other fresh-fish. But see more in Rondoletius, Bellonius, Oribasius, *lib.* 7. *cap.* 22. Isaac, *l.* 1. especially Hippolitus Salvianus, who is *instar omnium solus, &c.* Howsoever they may be wholsome and approved, much use of them is not good: P. Forestus, in his Medicinal observations, [t] relates, That Carthusian Fryers, whose living is most part fish, are more subject to melancholy then any other order, and that he found by experience, being some times their Physitian ordinary at Delph in Holland. He exemplifies it with an instance of one Buscodnese a Carthusian of a ruddy colour, and well liking, that by solitary living, and fish-eating, became so misaffected.

Herbs.] Amongst Herbs to be eaten, I finde Gourds, Cowcumbers, Coleworts, Mellons, disallowed, but especially Cabbage. It causeth troublesome dreams, and sends up black vapors to the brain. Galen, *loc. affect. l.* 3. *c.* 6. of all Herbs condemns Cabbage; and Isaac, *lib.* 2. *c.* 1. *Animæ gravitatem facit*, it brings heaviness to the soul. Some are of opinion, That all raw Herbs and Sallets, breed melancholy blood, except Bugloss and Lettice. Crato, *consil.* 21. *lib.* 2. speaks against all Herbs and Worts, except Borrage, Bugloss, Fennel, Parsly, Dill, Bawm, Succory. Magninus, *regim. sanitatis*, 3. *part. cap.* 31. *Omnes herbæ simpliciter malæ, viâ cibi.* All Herbs are simply evil to feed on (as he thinks). So did that scoffing Cook in [u] Plautus hold:

> " Non ego cœnam condio ut alii coqui solent,
> Qui mihi condita prata in patinis proferunt,
> Boves qui convivas faciunt, herbasque aggerunt."
>
> Like other Cooks I do not Supper dress,
> That put whole Medows into a Platter,
> And make no better of their Guests then Beeves,
> With Herbs and Grass to feed them fatter.

Our Italians and Spaniards do make a whole dinner of Herbs and Sallets (which our said Plautus calls *cœnas terrestres*, Horace, *cœnas sine sanguine*), by which means, as he follows it,

> " [x] Hic homines tam brevem vitam colunt———
> Qui herbas hujusmodi in alvum suum congerunt,
> Formidolosum dictu, non esu modò,
> Quas herbas pecudes non edunt, homines edunt."
>
> Their lives that eat such Herbs must needs be short,
> And 'tis a fearful thing for to report,

[t] Observat. 16. lib. 10. [u] Pseudolus, act. 3. scen. 2. [x] Plautus ibid.

That

That men should feed on such a kinde of meat,
Which very Juments would refuse to eat.

[y] They are windy, and not fit therefore to be eaten of all men raw, though qualified with Oyl, but in Broths, or otherwise. See more of these in every [z] Husbandman and Herbalist.

Roots.] Roots, *Etsi quorundam gentium opes sint*, saith Bruerinus, The wealth of some countries, and sole food, are windy and bad, or troublesome to the head; as Onyons, Garlick, Scallions, Turnups, Carrets, Radishes, Parsnips: Crato, *lib. 2. consil.* 11. disallows all Roots, though [a] some approve of Parsnips and Potatoes. [b] Magninus is of Crato's opinion, "[c] They trouble the minde, sending gross fumes to the brain, make men mad, especially Garlick, Onyons, if a man liberally feed on them a yeer together. Guianerius, *tract.* 15. *cap.* 2. complains of all maner of Roots, and so doth Bruerinus, even Parsnips themselves, which are the best, *Lib.* 9. *cap.* 14.

Fruits.] *Pastinacarum usus succos gignit improbos.* Crato, *consil.* 21. *lib.* 1. utterly forbids all maner of fruits, as Pears, Apples, Plums, Cherries, Strawberries, Nuts, Medlers, Serves, &c. *Sanguinem inficiunt*, saith Villanovanus, They infect the blood, and putrifie it, Magninus holds, and must not therefore be taken *viâ cibi, aut quantitate magnâ*, not to make a meal of, or in any great quantity. [d] Cardan makes that a cause of their continual sickness at Fessa in Africk, "because they live so much on fruits, eating them thrice a day." Laurentius approves of many fruits, in his Tract of Melancholy, which others disallow, and amongst the rest Apples, which some likewise commend, Sweetings, Pairmains, Pippins, as good against Melancholy; but to him that is any way inclined to, or touched with this malady, [e] Nicholas Piso in his Practicks, forbids all fruits, as windy, or to be sparingly eaten at least, and not raw. Amongst other fruits, [f] Bruerinus, out of Galen, excepts Grapes and Figs, but I finde them likewise rejected.

Pulse.] All Pulse are naught, Beans, Pease, Fitches, &c. they fill the Brain (saith Isaac) with gross fumes, breed black thick blood, and cause troublesome dreams. And therefore, that which Pythagoras said to his Schollars of old, may be for

[y] Quare rectius valetudini suæ quisque consulet, qui lapsus priorum parentum memor, eas plane vel omnino vel parce degustant. Kersleius cap. 4. de vero usu med. [z] In Mizaldo de Horto P. Crescent. Herbastein, &c. [a] Cap. 15. part. 3 Bright in his Tract. of Mel. [b] Intellectum turbant, producunt insaniam. [c] Audivi (inquit Magnin.) quod si quis ex iis per annum continue comedat, in insaniam caderet. cap. 13. Improbi succi sunt. cap. 12. [d] De rerum varietat. In Fessa plerumque morbosi, quod fructus comedant ter in die. [e] Cap. de Mel. [f] Lib 11. c. 5

ever

ever applied to Melancholy men, *A fabis abstinete*, Eat no Pease, nor Beans; yet to such as will needs eat them, I would give this counsel, to prepare them according to those rules that Arnoldus Villanovanus, and Frietagius prescribe, for eating, and dressing, Fruits, Herbs, Roots, Pulse, &c.

Spices.] Spices cause hot and head melancholy, and are for that cause forbidden by our Physitians to such men as are inclined to this malady, as Pepper, Ginger, Cinnamon, Cloves, Mace, Dates, &c. Honey and Sugar. [g] Some except Hony; to those that are cold, it may be tolerable, but [h] *Dulcia se in bilem vertunt*, they are obstructive. Crato therefore forbids all Spice, in a consultation of his, for a Melancholy Schoolmaster, *Omnia aromatica, & quicquid sanguinem adurit*: So doth Fernelius, *consil.* 45. Guianerius, *tract.* 15. *c.* 2. Mercurialis, *cons.* 189. To these I may adde all sharpe and sowre things, luscious, and over-sweet, or fat, as Oyl, Vineger, Verjuice, Mustard, Salt; as sweet things are obstructive, so these are corrosive. Gomesius in his Books, *De sale*, *l.* 1. *c.* 21. highly commends Salt; so doth Codronchus in his Tract, *De sale Absynthii*, Lemn. *l.* 3. *c.* 9. *de occult. nat. mir.* yet common experience findes Salt, and Salt-meats, to be great procurers of this disease. And for that cause belike those Egyptian Priests abstained from salt, even so much, as in their bread, *ut sine perturbatione anima esset*, saith mine Author, that their souls might be free from perturbations.

Bread.] Bread that is made of baser grain, as Pease, Beans, Oats, Rye, or [i] over-hard baked, crusty, and black, is often spoken against, as causing melancholy juyce and wind. Joh. Mayor, in the first Book of his History of Scotland, contends much for the wholsomness of Oaten Bread: It was objected to him then living at Paris in France, That his Countrymen fed on Oats, and base grain, as a disgrace; but he doth ingenuously confess, Scotland, Wales, and a third part of England, did most part use that kinde of Bread, that it was as wholsom as any grain, and yielded as good nourishment. And yet Wecker out of Galen calls it horse-meat, and fitter for juments then men to feed on. But read Galen himself, *Lib.* 1. *De cibis boni & mali succi*, more largely discoursing of Corn and Bread.

Wine.] All black Wines, over-hot, compound, strong thick drinks, as Muscadine, Malmsie, Allegant, Rumney, Brownbastard, Metheglen, and the like, of which they have thirty several kindes in Muscovy, all such made drinks are

[g] Bright, c. 6. excepts Hony. [h] Hor. apud Scoltzium consil. 186. [i] Ne comedas crustam, choleram quia gignit adustam. Schol. Sal.

hurtful

hurtful in this case, to such as are hot, or of a sanguine cholerick complexion, young, or inclined to head-melancholy. For many times the drinking of Wine alone causeth it. Arculanus, *c.* 16. *in* 9. *Rhasis*, puts in [k] Wine for a great cause, especially if it be immoderately used. Guianerius, *Tract.* 15. *c.* 2. tells a story of two Dutchmen, to whom he gave entertainment in his house, "That [l] in one moneths space were both melancholy by drinking of Wine, one did naught but sing, the other sigh. Galen, *l. de causis, morb. c.* 3. Matthiolus on Dioscorides, and above all other Andreas Bachius, *l.* 3. *c.* 18, 19, 20. have reckoned upon those inconveniences that come by Wine: Yet notwithstanding all this, to such as are cold, or sluggish melancholy, a cup of Wine is good Physick, and so doth Mercurialis grant, *consil.* 25. in that case, if the temperature be cold, as to most melancholy men it is, Wine is much commended, if it be moderately used.

Cider, Perry.] Cider and Perry are both cold and windy drinks, and for that cause to be neglected, and so are all those hot spiced strong drinks.

Beer.] Beer, if it be over new or over stale, over strong, or not sod, smell of the cask, sharp, or sowre, is most unwholsom, frets, and gauls, &c. Henricus Ayrerus in a [m] consultation of his, for one that labored of Hypocondriacal melancholy discommends Beer. So doth [n] Crato in that excellent counsel of his, *Lib.* 2. *consil.* 21. as too windy, because of the Hop. But he means belike that thick black Bohemian Beer used in some other parts of [o] Germany,

> "———— nil spissius illa
> Dum bibitur, nil clarius est dum mingitur, unde
> Constat, quòd multas fæces in corpore linquat."
>
> Nothing comes in so thick,
> Nothing goes out so thin,
> It must needs follow then
> The dregs are left within.

As that old [p] Poet scoffed, calling it *Stygiæ monstrum conforme paludi*, a monstrous drink, like the River Styx. But let them say as they list, to such as are accustomed unto it, "'Tis a most wholesome (so [q] Polydor Vergil calleth it) and a pleasant drink," it is more subtil and better for the Hop that rarifies it, hath an especial vertue against melancholy, as our Herbalists confess, Fuchsius approves, *Lib.* 2. *sec.* 2. *instit. cap.* 11. and many others.

[k] Vinum turbidum. [l] Ex vini patentis bibitione, duo Alemani in uno mense melancholici facti sunt. [m] Hildisheim, spicel. fol. 273. [n] Crassum generat sanguinem. [o] About Dantzick in Spruce, Hamburg, Lypsick. [p] Henricus Abrincensis. [q] Potus tum salubris tum jucundus, l. 1.

Waters.]

Waters.] Standing Waters, thick and ill coloured, such as come forth of Pools, and Motes, where Hemp hath been steeped, or slimy fishes live, are most unwholsom, putrified, and full of mites, creepers, slimy, muddy, unclean, corrupt, impure, by reason of the Sun's heat, and still standing; they cause foul distemperatures in the body and minde of man, are unfit to make drink of, to dress meat with, or to be [r] used about men inwardly or outwardly. They are good for many domestical uses, to wash horses, water cattle, &c. or in time of necessity, but not otherwise. Some are of opinion, that such fat standing waters make the best Beer, and that seething doth defecate it, as [s] Cardan holds, *Lib.* 13. *subtil.* "It mends the substance, and savor of it," but it is a Paradox. Such Beer may be stronger, but not so wholsom as the other, as [t] Jobertus truly justifieth out of Galen, Paradox dec. 1. Paradox 5. that the seething of such impure waters doth not purge or purifie them, Pliny, lib. 31. c. 3. is of the same Tenent, and P. Crescentius *agricult. lib.* 1. & *lib.* 4. *c.* 11. & *c.* 45. Pamphilius Herilachus, *l.* 4. *de nat. aquarum*, such waters are naught, not to be used, and by the testimony of [u] Galen, "breed Agues, Dropsies, Pleurisies, Splenetick, and melancholy Passions, hurt the Eyes, cause a bad temperature, and ill disposition of the whole body, with bad colour." This Jobertus stifly maintains, Paradox, lib. 1. part. 5. that it causeth bleer eyes, bad colour, and many loathsome diseases to such as use it: This which they say, stands with good reason; for as Geographers relate, the water of Astracan breeds worms in such as drink it. [x] Axius, or as now called Verduri, the fairest river in Macedonia, makes all Cattle black that taste of it. Aleacman now Peleca, another stream in Thessaly, turns Cattle most part white, *si potui ducas.* L. Aubanus Rohemus refers that [y] Struma or Poke of the Bavarians and Styrians to the nature of their waters, as [z] Munster doth that of the Valesians in the Alps, and [a] Bodine supposeth the stuttering of some families in Aquatania about Labden, to proceed from the same cause, "and that the filth is derived from the water to their bodies." So that they that use filthy, standing, ill-coloured, thick, muddy water, must needs have muddy, ill coloured, impure, and infirm bodies. And because the body works upon the

[r] Galen, l. 1. de san. tuend. Cavendæ sunt aquæ quæ ex stagnis hauriuntur, & quæ turbidæ and malè olentes, &c. [s] Innoxium reddit & bene olentem. [t] Contendit hæc vitia coctione non emendari. [u] Lib. de bonitate aquæ, hydropem auget, febres putridas, splenem, tusses, nocet oculis, malum habitum corporis & colorem. Mag. Nigritatem inducit si pecora biberint. [x] Aquæ ex nivibus coactæ strumosos faciunt. [z] Cosmog. l. 3. cap. 36. [a] Method. hist. cap. 5. balbutiunt Labdoni in Aquitania ob aquas, atque hi morbi ab aquis in corpora derivantur.

minde,

minde, they shall have grosser understandings, dull, foggy, melancholy spirits, and be really subject to all manner of infirmities.

To these noxious simples, we may reduce an infinite number of compound, artificial, made dishes; of which our Cooks afford us a great variety, as Taylors do fashions in our apparel. Such are [a] Puddings stuffed with blood, or otherwise composed, Baked meats, sowced, indurate meats, fryed, and broyled, buttered meats, condite, powdred, and over-dryed, [b] all Cakes, Simnels, Buns, Cracknels made with Butter, Spice, &c. Fritters, Pancakes, Pies, Salsages, and those several sawces, sharp, or over sweet, of which *Scientia popinæ*, as Seneca calls it, hath served those [c] Apician tricks, and perfumed dishes, which Adrian the sixt Pope so much admired in the accounts of his predecessor *Leo decimus;* and which prodigious riot, and prodigality, have invented in this age. These do generally ingender gross humors, fill the stomack with crudities, and all those inward parts with obstructions. Montanus, consil. 22. gives instance in a melancholy Jew, that by eating such tart sawces, made dishes, and salt meats, with which he was overmuch delighted, became melancholy, and was evil affected. Such examples are familiar and common.

SUBSECT. II.

Quantity of dyet a cause.

THERE is not so much harm proceeding from the substance it self of meat, and quality of it, in ill dressing and preparing, as there is from the quantity, disorder of time and place, unseasonable use of it, [d] intemperance, overmuch, or over-little taking of it. A true saying it is, *Plures crapula quàm gladius*, This gluttony kills more than the sword, this *omnivorantia & homicida gula*, this al-devouring and murdering gut. And that of [e] Pliny is truer, "Simple Dyet is the best, heaping up of several meats, is pernicious, and sawces worse, many dishes bring many diseases." [f] Avicen cryes out, "That

[a] Edulia ex sanguine & suffocato parta. Hildesheim. [b] Cupedia vero, placentæ, bellaria, commentaque alia curiosa pistorum & coquorum, gustui servientium conciliant morbos tum corpori tum animo insanabiles. Philo Judæus lib. de victimis. P. Jov. vita ejus. [c] As Lettice steeped in Wine, Birds fed with Fennel and Sugar, as a Pope's Concubine used in Avignion, Stephan. [d] Animæ negotium illa facessit, & de templo Dii immundum stabulum facit. Peletius, 10. c. [e] Lib. 11. c. 52. Homini cibus utilissimus simplex, acervatio ciborum pestifera, & condimenta perniciosa, multos morbos multa fercula ferunt. [f] 31. Doc. 2. c. Nihil deterius quam si tempus justo longius comedendo protrahatur, & varia ciborum genera conjungantur: inde morborum scaturigo, quæ ex repugnantia humorum oritur.

nothing is worse than to feed on many dishes, or to protract the time of meats longer than ordinary; from thence proceed our infirmities, and 'tis the fountain of all diseases, which arise out of the repugnancy of gross humors." Thence, saith [g] Fernelius, come crudities, wind, oppilations, Cacochymia, Plethora, Cachexia, Bradiopepsia, * *Hinc subitæ mortes, atque intestata senectus*, sudden death, &c. and what not.

As a Lamp is choaked with a multitude of Oyl, or a little fire with overmuch wood quite extinguished; so is the natural heat with immoderate eating, strangled in the Body. *Pernitiosa sentina est abdomem insaturabile:* One saith, An insatiable paunch is a pernicious sink, and the fountain of all diseases, both of Body and Minde. [h] Mercurialis will have it a peculiar cause of this private disease; Solenander, consil. 5. sect. 3. illustrates this of Mercurialis, with an example of one so melancholy, *ab intempestivis commessationibus*, unseasonable feasting. [i] Crato confirmes as much, in that often cited Counsel, 21. lib. 2. putting superfluous eating for a main cause. But what need I seek farther for proofs? Hear [k] Hippocrates himself, Lib. 2. Aphoris. 10. "Impure bodies the more they are nourished, the more they are hurt, for the nourishment is putrified with vicious humors."

And yet for all this harm, which apparently follows surfetting and drunkenness, see how we luxuriate and rage in this kinde, read what Johannes Stuckius hath written lately of this subject, in his great Volumn *De Antiquorum Conviviis*, and of our present age; *Quàm* [l] *portentosæ cœnæ*, prodigious suppers, [m] *Qui dum invitant ad cœnam, efferunt ad sepulchrum*, what Fagos, Epicures, Apetios, Heliogables our times afford? Lucullus' ghost walks still, and every man desires to sup in Apollo: Æsop's costly dish is ordinarily served up.

——— "[n] Magis illa juvant, quæ pluris emuntur."

The dearest Cates are best, and 'tis an ordinary thing to bestow twenty or thirty pound on a dish, some thousand Crowns upon a dinner: [o] Mully-Hamet, King of Fez and Morocco, spent three pound on the sawce of a Capon: It is nothing in our times, we scorn all that is cheap. "We loathe the very [p] light (some of us, as Seneca notes) because it comes free, and

[g] Path l. 1. c. 14. * Juv. Sat. 5. [h] Nimia repletio ciborum facit melancholicum. [i] Comestio superflua cibi, & potus quantitas nimia. [k] Impura corpora quanto magis nutris, tanto magis lædis: putrefacit enim alimentum vitiosus humor. [l] Vid. Goclen. de portentosis cœnis, &c. puteani Com. [m] Amb. lib. de Jeju. cap. 14. [n] Juvenal. [o] Guiccardin. [p] Na. quæst 4. ca. ult. fastidio est lumen gratuitum, dolet quod sole, quod spiritum emere non possimus, quòd hic aër non emptus ex facili, &c. adeo nihil placet, nisi quod carum est.

we are offended with the Sun's heat, and those cool blasts, because we buy them not." This air we breathe is so common, we care not for it; nothing pleaseth but what is dear. And if we be [q] witty in any thing, it is *ad gulam:* If we study at all, it is *crudito luxu*, to please the palat, and to satisfie the gut. "A Cook of old was a base knave (as [r] Livy complains), but now a great man in request: Cookery is become an art, a noble science: Cooks are Gentlemen:" *Venter Deus:* They wear "their brains in their bellies, and their guts in their heads;" as [s] Agrippa taxed some parasites of his time, rushing on their own destruction, as if a man should run upon the point of a sword, *usque dum rumpantur comedunt:* [t] All day, all night, let the Physitian say what he will, imminent danger, and feral diseases are now ready to seize upon them, that will eat till they vomit, *Edunt ut vomant, vomunt ut edant*, saith Seneca: which Dion relates of Vitellius, *Solo transitu ciborum nutriri judicatus:* His meat did pass through, and away; or till they burst again. [u] *Strage animantium ventrem onerant*, and rake over all the world, as so many [x] slaves, belly-gods, and land-serpents, *Et totus orbis ventri nimis angustus*, the whole world cannot satisfie their appetite. "[y] Sea, Land, Rivers, Lakes, &c. may not give content to their raging guts." To make up the mess, what immoderate drinking in every place? *Senem potum pota trahebat anus*, how they flock to the Tavern: as if they were *fruges consumere nati*, born to no other end but to eat and drink, like Offellius Bibulus, that famous Roman parasite, *Qui dum vixit, aut bibit aut minxit;* as so many Casks to hold wine, yea worse than a Cask, that marrs wines, and itself is not marred by it, yet these are brave men, Silenus Ebrius was no braver. *Et quæ fuerunt vitia, mores sunt:* 'tis now the fashion of our times, an honour: *Nunc verò res ista eò rediit* (as Chrysost. serm. 30. in 5. Ephes. comments) *Ut effeminatæ ridendæque ignaviæ loco habeatur, nolle inebriari;)* 'tis now come to that pass, that hee is no Gentleman, a very milk-sop, a clown, of no bringing up, that will not drink, fit for no company; he is your onely gallant that playes it off finest, no disparagement now to stagger in the streets, reel, rave, &c. but much to his fame and renown; as in like case Epidicus told Thesprio his fellow servant, in the [z] Poet. *Ædipol facinus improbum,*

[q] Ingeniosi ad Gulam. [r] Olim vile mancipium, nunc in omni æstimatione, nunc ars haberi cæpta, &c. [s] Epist. 28. l. 7. quorum in ventre ingenium, in patinis, &c. [t] In lucem cœnat. Sertorius. [u] Senecâ. [x] Mancipia gulæ, dapes non sapore sed sumptu æstimantes. Seneca consol. ad Helvidium. [y] Sævientia guttura satiare non possunt fluvii & maria, Æneas Sylvius de miser. curial. [z] Plautus.

one urged, the other replied, *At jam alii fecere idem, erit illi illa res honori*, 'tis now no fault, there be so many brave examples to bear one out; 'tis a credit to have a strong brain, and carry his liquor well: the sole contention who can drink most, and fox his fellow the soonest. 'Tis the *summum bonum* of our Tradesmen, their felicity, life and soul, *Tanta dulcedine affectant*, saith Pliny, lib. 14. cap. 12. *Ut magna pars non aliud vitæ præmium intelligat*, their chief comfort, to be merry together in an Alehouse or Tavern, as our modern Muscovites do in their Mede-Inns, and Turks in their Coffa-houses, which much resemble our Taverns; they will labor hard all day long to be drunk at night, and spend *totius anni labores*, as St. Ambrose addes, in a tipling feast; convert day into night, as Seneca taxeth some in his times, *Pervertunt officia noctis & lucis;* when we rise, they commonly go to bed, like our Antipodes,

> " Nosque ubi primus equis oriens afflavit anhelis,
> Illis sera rubens accendit lumina vesper."

So did Petronius in Tacitus, Heliogabalus in Lampridius,

> ——" [a] Noctes vigilabat ad ipsum
> Mane, diem totum stertebat.——

Smymdiris the Sybarite never saw the Sun rise or set, so much as once in twenty yeers. Verres, against whom Tully so much enveighs, in Winter he never was *extra tectum, vix extra lectum*, never almost out of bed, [b] still wenching and drinking; so did he spend his time, and so do Myriads in our days. They have *gymnasia bibonum*, schools and rendezvous; these Centaures and Lapithæ, toss pots, and bowls, as so many balls, invent new tricks, as Salsages, Anchoves, Tobacco, Caveare, pickled Oysters, Herrings, Fumadoes, &c. innumerable salt-meats to increase their appetite, and study how to hurt themselves by taking Antidotes, " [c] to carry their drink the better: [d] and when naught else serves, they will go forth, or be conveyed out to empty their goreg, that they may return to drink afresh." They make laws, *insanas leges, contra bibendi fallacias*, and [e] brag of it when they have done, crowning that man that is soonest gone, as their drunken predecessors have done, —— [f] *quid ego video?* Ps. *Cum coronâ Pseudolum ebrium tuum* ——. And when they are dead, will have a

[a] Hor. [b] Diei brevitas conviviis, noctis longitudo stupris conterebratur. [c] Et quo plus capiant, irritamenta excogitantur. [d] Fores portantur ut ad convivium reportentur, repleri ut exhauriant, & exhauriri ut bibant. Ambros. [e] Ingentia vasa velut ad ostentationem, &c. [f] Plautus.

Can

Can of Wine with [g] Maron's old woman to be engraven on their tombs. So they triumph in villany, and justifie their wickedness; with Rablais that French Lucian, drunkenness is better for the body then Physick, because there be more old drunkards, then old Physitians. Many such frothy arguments they have, [h] inviting and encouraging others to do as they do, and love them dearly for it (no glew like to that of good fellowship). So did Alcibiades in Greece, Nero, Bonosus, Heliogabalus in Rome, or Alegabalus rather, as he was stiled of old, (as [i] Ignatius proves out of some old Coyns.) So do many great men still, as [k] Heresbachius observes. When a Prince drinks till his eyes stare, like Bitias in the Poët,

> ——"([l] ille impiger hausit
> Spumantem vino pateram)"

and comes off cleerly, sound Trumpets, Fife and Drums, the spectators will applaud him, "the [m] Bishop himself (if he belie them not) with his Chaplain will stand by and do as much," *O dignum principe haustum*, 'twas done like a Prince. "Our Dutchmen invite all comers with a pail and a dish," *Velut infundibula integras obbas exhauriunt, & in monstrosis poculis, ipsi monstrosi monstrosius epotant*, "making barrels of their bellies." *Incredibile dictu*, as [n] one of their own countrymen complains: [o] *Quantum liquoris immodestissima gens capiat, &c.* "How they love a man that will be drunk, crown him and honor him for it," hate him that will not pledg him, stab him, kill him: A most intolerable offence, and not to be forgiven. "[p] He is a mortal enemy that will not drink with him," as Munster relates of the Saxons. So in Poland, he is the best servitor, and the honestest fellow, saith Alexander Gaguinus, "[q] That drinketh most healths to the honour of his master, he shall be rewarded as a good servant, and held the bravest fellow that carries his liquor best, when as a Brewer's horse will bear much more then any sturdy drinker, yet for his noble exploits, in this kinde, he shall be accounted a most valiant man, for [r] *Tam inter epulas fortis vir esse*

[g] Lib. 3. Anthol. c. 20. [h] Gratiam conciliant potando. [i] Notis ad Cæsares. [k] Lib. de educandis principum liberis. [l] Virg. [m] Idem strenui potatoris Episcopi Sacellanus, cum ingentem pateram exhaurit princeps. [n] Bohemus in Saxonia. Adeo immoderate & immodeste ab ipsis bibitur, ut in compotationibus suis non cyathis solum & cantharis sat immundere possint, sed impletum mulctrale apponant, & scutella injecta hortantur quemlibet ad libitum potare. [o] Dictu incredibile, quantum hujusce liquoris immodesta gens capiat, plus potantem amicissimum habent, & serto coronant, minim cultimum è contra qui non vult, & cæde & fustibus expiant. [p] Qui potare recusat, hostis habetur, & cæde nonnunquam res expiatur. [q] Qui melius bibit pro salute domini, melior habetur minister. [r] Græc. Poeta apud Stobæum, s. r. 18.

potest ac in bello, as much valor is to be found in feasting, as in fighting, and some of our City Captains, and Carpet Knights will make this good, and prove it. Thus they many times wilfully pervert the good temperature of their bodies, stifle their wits, strangle nature, and degenerate into beasts.

Some again are in the other extream, and draw this mischief on their heads by too ceremonious and strict diet, being over precise, Cockney-like, and curious in their observation of meats, times, as that *Medicina statica* prescribes, just so many ounces at dinner, which Lessius enjoyns, so much at supper, not a little more, nor a little less, of such meat, and at such hours, a dyet drink in the morning, Cock-broth, China-broth, at dinner, Plumb-broth, a Chicken, a Rabbet, rib of a Rack of Mutton, wing of a Capon, the Merry-thought of a Hen, &c. to sounder bodies this is too nice and most absurd. Others offend in overmuch fasting: Pining adays, saith [b] Guianerius, and waking anights, as many Moors and Turks in these our times do. "Anchorites, Monks, and the rest of that superstitious rank (as the same Guianerius witnesseth, That he hath often seen to have happened in his time) through immoderate fasting, have been frequently mad." Of such men belike Hippocrates speaks, 1. Aphor. 5. when as he saith, "[c] They more offend in too sparing diet, and are worse damnified, then they that feed liberally, and are ready to surfet.

SUBSEC. III.

Custom of Dyet, Delight, Appetite, Necessity, how they cause or hinder.

NO rule is so general, which admits not some exception; to this therefore which hath been hitherto said, (for I shall otherwise put most men out of commons) and those inconveniences which proceed from the substance of meats, an intemperate or unseasonable use of them, custom somewhat detracts, and qualifies, according to that of Hippocrates 2. Aphoris. 50. "[d] Such things as we have been long customed to, though they be evill in their own nature; yet they are less offensive." Otherwise it might well be objected, that it were a

[b] Qui de die jejunant, et nocte vigilant, facile cadunt in melancholiam; et qui naturæ modum excedunt, c. 5. tract. 15. c. 2. Longa famis tolerantia, ut iis sæpe accidit qui tanto cum fervore Deo servire cupiunt per jejunium, quod maniaci efficiantur, ipse vidi sæpe. [c] In tenui victu ægri delinquunt, ex quo fit ut majori afficiantur detrimento, majorque fit error tenui quam pleniore victu. [d] Quæ longo tempore consueta sunt, etiamsi deteriora, minus in assuetis molestare solent.

meer

meer [e] tyrannie to live after those strict rules of Physick; for custom [f] doth alter nature it self, and to such as are used to them it makes bad meats wholesome, and unseasonable times to cause no disorder. Cider and Perry are windy drinks, so are all fruits windy in themselves, cold most part, yet in some shires of [g] England, Normandy in France, Guipuscoa in Spain, 'tis their common drink, and they are no whit offended with it. In Spain, Italy, and Africk, they live most on roots, raw hearbs, Camels [h] milk, and it agrees well with them; which to a stranger will cause much grievance. In Wales, *lacticiniis vescuntur*, as Humfrey Lluyd confesseth, a Cambro-Brittain himself, in his elegant Epistle to Abraham Ortelius, they live most on white meats: in Holland on Fish, Roots, [i] Butter; and so at this day in Greece, as * Bellonius observes, they had much rather feed on fish than flesh. With us *Maxima pars victus in carne consistit*, we feed on flesh most part, saith [k] Polydor Vergil, as all Northern countries do; and it would be very offensive to us to live after their dyet, or they to live after ours: We drink beer, they Wine; they use Oyl, we Butter: we in the North are [l] great eaters, they most sparing in those hotter Countries: and yet they and we following our own customs are well pleased. An Æthiopian of old seeing an Europæan eat bread, wondered, *quomodo stercoribus vescentes viverimus*, how we could eat such kinde of meats: so much differed his Country-men from our's in dyet, that as mine †Author infers, *si quis illorum victum apud nos æmulari vellet;* if any man should so feed with us, it would be all one to nourish, as Cicuta, Aconitum, or Hellebor it self. At this day in China the common people live in a maner altogether on roots and herbs, and to the wealthyest, Horse, Ass, Mule, Dogs, Cat-flesh is as delightsom as the rest, so [m] Mat. Riccius the Jesuit relates, who lived many years amongst them. The Tartars eat raw meat, and most commonly [n] horse-flesh, drink milk and blood, as the Nomades of old.

[e] Qui medicè vivit, miserè vivit. [f] Consuetudo altera natura. [g] Herefordshire, Glocestershire, Worcestershire. [h] Leo Afer. l. 1. solo camelorum lacte contenti, nil præterea delitiarum ambiunt. [i] Flandri vinum butyro dilutum bibunt (nauseo referens) ubiq; butyrum inter omnia fercula et bellaria locum obtinet. Steph. præfat. Herod. * Delectantur Græci piscibus magis quam carnibus. [k] Lib. 1. hist. Ang. [l] P. Jovius descript. Britonum. they sit, eat and drink all day at dinner in Iseland, Muscovy, and those Northern parts. † Suidas vict. Herod. nihilo cum eo melius quam si quis Cicutam, Aconitum, &c. [m] Expedit. in Sinas lib. 1. c. 3. hortensium herbarum et olerum, apud Sinas quam apud nos longe frequentior usus, complures quippe de vulgo reperias nulla alia re vel tenuitatis, vel religionis causa vescentes. Equus, Mulus, Asellus, &c. æquè ferè vescuntur ac pabula omnia, Mat. Riccius, lib. 5. cap. 12. [n] Tartari mulis, equis vescuntur et crudis carnibus, et fruges contemnunt, dicentes, hoc jumentorum pabulum et bovum, non hominum.

"Et lac concretum cum sanguine potat equino."

They scoff at our Europæans for eating bread, which they call tops of weeds, and horse meat, not fit for men; and yet Scaliger accounts them a sound and witty Nation, living an hundred years; even in the civilest Countrey of them they do thus, as Benedict the Jesuite observed in his travels, from the great Mogor's Court by Land to Paquin, which Riccius contends to be the same with Cambulu in Cataia. In Scandia their bread is usually dryed fish, and so likewise in the Shetland Iles; and their other fare, as in Iseland, saith [o] Dithmarus Bleskenius, Butter, Cheese, and fish; their drink water, their lodging on the ground. In America in many places their bread is roots, their meat Palmitos, Pinas, Potatos, &c. and such fruits. There be of them too that familiarly drink [*] salt Sea-water all their lives, eat [†] raw meat, grass, and that with delight. With some, Fish, Serpents, Spiders; and in divers places they [p] eat man's flesh raw, and rosted, even the Emperor [q] Metazuma himself. In some coasts again, [r] one tree yields them Coquernuts, meat and drink, fire, fuel, apparel; with his leaves, oyl, vinegar, cover for houses, &c. and yet these men going naked, feeding coarse, live commonly a hundred yeers, are seldom or never sick; all which dyet our Physitians forbid. In Westphaling they feed most part on fat meats and wourts, knuckle deep, and call it [s] *cerebrum Iovis:* in the Low Countries with roots, in Italy Frogs and Snails are used. The Turks, saith Busbequius, delight most in fryed meats. In Muscovy, Garlick and Onions are ordinary meat and sauce, which would be pernicious to such as are unaccustomed to them, delightsom to others; and all is [t] because they have been brought up unto it. Husbandmen and such as labor, can eat fat Bacon, salt gross meat, hard cheese, &c. *(O dura messorum ilia)* coarse bread at all times, go to bed and labor upon a full stomack, which to some idle persons would be present death, and is against the rules of Physick; so that custom is all in all. Our travellers finde this by common experience when they come in far Countries, and use their diet, they are suddenly offended [u], as our Hollanders and Englishmen when they touch upon the coasts of Africk, those Indian Capes and Islands, are commonly mo-

[o] Islandiæ descriptione victus eorum butyro, lacte, caseo consistit: pisces loco panis habent, potus aqua, aut serum, sic vivunt sine medicina multi ad annos 200. [*] Laet. occident. Ind. descrip. lib. 11. cap. 10. Aquam marinam bibere sueti absque noxâ. [†] Davies 2. voyage. [p] Patagones. [q] Benzo et Fer. Cortesius lib. novus orbis inscrip. [r] Linscoften, c. 56. palmæ instar totius orbis arboribus longe præstantior. [s] Lips. epist. [t] Teneris assuescere multum. [u] Repentinæ mutationes noxam pariunt. Hippocrat. Aphorism. 21. Epist. 6. sect. 3.

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lested with Calentures, Fluxes, and much distempered by reason of their fruits. [x] *Peregrina, etsi suavia, solent vescentibus perturbationes insignes adferre*, strange meats, though pleasant, cause notable alterations and distempers. On the other side, use or custom mitigates or makes all good again. Mithridates by often use, which Pliny wonders at, was able to drink poyson; and a maid as Curtius records, sent to Alexander from K. Porus, was brought up with poyson from her infancy. The Turks, saith Bellonius, lib. 3. c. 15. eat Opium familiarly, a dram at once, which we dare not take in grains. [y] Garcius ab Horto writes of one whom he saw at Goa in the East Indies, that took ten drams of Opium in three days; and yet *consultò loquebatur*, spake understandingly, so much can custom do. [z] Theophrastus speaks of a Shepherd that could eat Hellebor in substance. And therefore Cardan concludes out of Galen, *Consuetudinem utcunque ferendam, nisi valdè malam.* Custom is howsoever to be kept, except it be extream bad: he adviseth all men to keep their old customs, and that by the authority of *Hippocrates himself, *Dandum aliquid tempori, ætati, regioni, consuetudini*, and therefore to [a] continue as they began, be it diet, bathe, exercise, &c. or whatsoever else.

Another exception is delight, or appetite, to such and such meats: Though they be hard of digestion, melancholy; yet as Fuchsius excepts cap. 6. lib. 2. Instit. sect. 2. "[b] The stomack doth readily digest, and willingly entertain such meats we love most, and are pleasing to us, abhors on the other side such as we distast." Which Hippocrates confirms, Aphoris. 2. 38. Some cannot endure Cheese, out of a secret Antipathy, or to see a rosted Duck, which to others is a [c] delightsom meat.

The last exception is necessity, poverty, want, hunger, which drives men many times to do that which otherwise they are loath, cannot endure, and thankfully to accept of it: As Beverage in ships, and in sieges of great Cities, to feed on Dogs, Cats, Rats, and Men themselves. Three outlaws in [d] Hector Boethius, being driven to their shifts, did eat raw flesh, and flesh of such fowl as they could catch, in one of the Hebrides for some few moneths. These things do mitigate or dissannul that which hath been said of melancholy meats, and make it more tolerable; but to such as are wealthy, live plen-

[x] Bruerinus, lib. 1. cap. 23. [y] Simpl. med. c. 4. l. 1. [z] Heurnius, l. 3. c. 19. prax. med. [*] Aphoris. 17. [a] In dubiis consuetudinem sequatur adolescens, et inceptis perseveret. [b] Qui cum voluptate assumuntur cibi, ventriculus avidus complectitur, expeditiusque concoquit, et quæ displicent aversatur. [c] Nothing against a good stomach, as the saying is. [d] Lib. 7. Hist. Scot.

teously,

teously, at ease, may take their choice, and refrain if they will, these viands are to be forborn, if they be inclined to, or suspect melancholy, as they tender their healths: Otherwise if they be intemperate, or disordered in their diet, at their peril be it. *Qui monet amat, Ave & cave.*

SUBSEC. IV.

Retention and Evacuation a cause, and how.

OF Retention and Evacuation, there be divers kindes, which are either concomitant, assisting, or sole causes many times of melancholy. [e] Galen reduceth defect and abundance to this head; others, "[f] All that is separated, or remains."

Costiveness.] In the first rank of these, I may well reckon up Costiveness, and keeping in of our ordinary excrements, which as it often causeth other diseases, so this of Melancholy in particular. [g] Celsus, lib. 1. cap. 3. saith, "It produceth inflammation of the head, dulness, cloudiness, headach, &c." Prosper Calenus, *lib. de atrâ bile*, will have it distemper not the organ onely, "[h] but the minde it self by troubling of it:" And sometimes it is a sole cause of Madness, as you may read in the first Book of [i] Skenkius's Medicinal Observations. A young Merchant going to Nordeling Fair in Germany, for ten days space never went to stool; at his return he was [k] grievously melancholy, thinking that he was robbed, and would not be perswaded but that all his money was gone: his friends thought he had some Philtrum given him, but Cnelius a Physitian being sent for, found his [l] Costiveness alone to be the cause, and thereupon gave him a Clister, by which he was speedily recovered. Trincavellius, consult. 35. lib. 1. saith as much of a melancholy Lawyer, to whom he administered Physick, and Rodericus à Fonseca consult. 85. Tom. 2. *of a Patient of his, that for eight days was bound, and therefore melancholy affected. Other Retentions and Evacuations there are, not simply necessary, but at some times; as Fernelius accounts them. Path. lib. 1. cap. 15. as suppression of emrods, monthly issues in women, bleeding at nose, immoderate, or no use at all of Venus; or any other ordinary issues.

[m] Detention of emrods, or monthly issues, Villanovanus Breviar. lib. 1. cap. 18. Arculanus, cap. 16. in 9. Rasis, Vittorius Faventinus, pract. mag. Tract. 2. cap. 15. Bruel, &c.

[e] 30. artis. [f] Quæ excernuntur aut subsistunt. [g] Ex ventre suppresso, inflammationes, capitis dolores, caligines crescunt. [h] Excrementa retenta mentis agitationem parere solent. [i] Cap. de Mel. [k] Tam delirus, ut vix se hominem agnosceret. [l] Alvus astrictus causa. * Per octo dies alvum siccum habet, et nihil reddit. [m] Sive per nares, sive hæmorrhoides.

put

put for ordinary causes. Fuchsius, l. 2. sect. 5. c. 30. goes farther, and saith, "[n] That many men unseasonably cured of the emrods have been corrupted with melancholy, seeking to avoid Scylla, they fall into Charybdis. Galen, *l. de hum. commen.* 3. *ad text.* 26. illustrates this by an example of Lucius Martius, whom he cured of madness, contracted by this means: And [o] Skenkius hath two other instances of two melancholy and mad women, so caused from the suppression of their moneths. The same may be said of bleeding at the nose, if it be suddenly stopt, and have been formerly used, as [p] Villanovanus urgeth: And [q] Fuchsius, lib. 2. sect. 5. cap. 33. stifly maintains, "That without great danger, such an issue may not be stayed."

Venus omitted, produceth like effects. Mathiolus, epist. 5. l. penult. "[r] avoucheth of his knowledg, that some through bashfulness abstained from Venery, and thereupon became very heavy and dull; and some others that were very timorous, melancholy, and beyond all measure sad. Oribasius, *med. collect.* l. 6. c. 37. speaks of some, "[s] That if they do not use carnal copulation, are continually troubled with heaviness and headach; and some in the same case by intermission of it." Not use of it hurts many, Arculanus, *c.* 6. *in* 9. *Rasis*, & *Magninus*, *part.* 3. *cap.* 5. think, because it "[t] sends up poysoned vapors to the brain and heart." And so doth Galen himself hold, "That if this natural seed be over-long kept (in some parties) it turns to poyson." Hieronymus Mercurialis, in his chapter of Melancholy, cites it for an especial cause of this malady, [u] Priapismus, Satyriasis, &c. Haliabbas 5. *Theor.* c. 36. reckons up this and many other diseases. Villanovanus Breviar. l. 1. c. 18. saith, "He knew [x] many Monks and Widows grievously troubled with melancholy, and that from this sole cause. [y] Lodovicus Mercatus *l.* 2. *de mulierum affect. cap.* 4. and Rodericus à Castro *de morbis mulier. l.* 2. *c.* 3. treat largely of this subject, and will have it produce a peculiar kinde of melancholy, in stale Maids, Nuns, and Widows, *Ob suppressionem mensium & venerem omissam, timidæ, mœstæ, anxiæ, verecundæ, suspitiosæ, languentes,*

[n] Multi intempestivè ab Hæmorrhoidibus curati, melancholia corrupti sunt. Incidit in Scyllam, &c. [o] Lib. 1. de Mania. [p] Breviar. l. 7. c. 18. [q] Non sine magno incommodo ejus, cui sanguis à naribus promanat, noxii sanguinis vacuatio impediri potest. [r] Novi quosdam præpudore à coitu abstinentes, turpidos, pigrosque factos: nonnullos etiam melancholicos, præter modum mœstos, timidosque. [s] Nonnulli nisi coeant, assiduè capitis gravitate infestantur. Dicit se novisse quosdam tristes et ita factos ex intermissione Veneris. [t] Vapores venenatos mittit sperma ad cor et cerebrum. Sperma plus diu retentum, transit in venenum. [u] Graves producit corporis et animi ægritudines. [x] Ex spermate supra modum retento monachos et viduas melancholicos sæpe fieri vidi. [y] Melancholia orta à vasis seminariis in utero.

consilii

consilii inopes, cum summa vitæ & rerum meliorum desperatione, &c. they are melancholy in the highest degree, and all for want of husbands. Ælianus Montaltus, *cap.* 37. *de melanchol.* confirms as much out of Galen; so doth Wierus, *Christoferus à Vega de art. med. lib.* 3. *c.* 14. relates many such examples of men, and women, that he had seen so melancholy. Fœlix Plater in the first book of his Observations, " [z] Tells a story of an ancient Gentleman in Alsatia, that married a young wife, and was not able to pay his debts in that kinde for a long time together, by reason of his several infirmities: But she, because of this inhibition of Venus, fell into a horrible fury, and desired every one that came to see her, by words, looks, and gestures, to have to do with her, &c." [a] Bernardus Paternus, a Physitian, saith, " He knew a good honest godly Priest, that because he would neither willingly marry, nor make use of the stews, fell into grievous melancholy fits." Hildesheim, *spicél.* 2. hath such another example of an Italian melancholy Priest, in a consultation had *Anno* 1580. Jason Pratensis gives instance in a married man, that from his wive's death abstaining, " [b] after marriage, became exceedingly melancholy," Rodericus à Fonseca in a young man so misaffected, *Tom.* 2. *consult.* 85. To these you may adde, if you please, that conceited tale of a Jew, so visited in like sort, and so cured, out of Poggius Florentinus.

Intemperate Venus is all but as bad in the other extream. Galen, *l.* 6. *de morbis popular, sect.* 5. *text* 26. reckons up melancholy amongst those diseases which are " [c] exasperated by Venery:" so doth Avicenna 2, 3. c. 11. Oribasius, *loc. citat.* Ficinus, *lib.* 2. *de sanitate tuendâ,* Marsilius Cognatus, Montaltus, *cap.* 27. Guianerius, *Tract.* 3. *cap.* 2. Magninus, *cap.* 5. *part* 3. [d] gives the reason, because " [e] it infrigidates and dries up the body, consumes the spirits; and would therefore have all such as are cold and dry, to take heed of, and to avoyd it as a mortal enemy." Jacchinus *in* 9. *Rasis cap.* 15. ascribes the same cause, and instanceth in a Patient of his, that married a young wife in a hot summer, " [f] and

[z] Nobilis senex Alsatus juvenem uxorem duxit, at ille colico dolore, et multis morbis correptus, non potuit præstare officium mariti, vix inito matrimonio ægrotus. Illa in horrendum furorum incidit, ob Venerem cohibitam ut omnium eam invisentium congressum, voce, vultu, gestu expeteret, et quum non consentirent, molossos Anglicanos magno expetiit clamore. [a] Vidi sacerdotem optimum et pium, qui quod nollet uti Venere, in melancholica symptomata incidit. [b] Ob abstinentiam à concubitu incidit in melancholiam. [c] Quæ à coitu exacerbantur. [d] Superstuum coitum causam ponunt. [e] Exsiccat corpus, spiritus consumit, &c. cavcant ab hoc sicci, velut inimico mortali. [f] Ita exsiccatus ut è melancholico statim fuerit insanus, ab humectantibus curatus.

so dryed himself with chamber-work, that he became in short space from melancholy, mad:" he cured him by moystening remedies. The like example I finde in Lælius à Fonte Eugubinus, *consult.* 129. of a Gentleman of Venice, that upon the same occasion, was first melancholy, afterwards mad. Reade in him the story at large.

Any other evacuation stopped, will cause it, as well as these above named, be it bile, [g] ulcer, issue, &c. Hercules de Saxoniâ, lib. 1. c. 16. and Gordonius, verifie this out of their experience. They saw one wounded in the head, who as long as the sore was open, *Lucida habuit mentis intervalla*, was well; but when it was stopped, *Rediit melancholia*, his melancholy fit seized on him again.

Artificial evacuations are much like in effect, as hot houses, baths, blood-letting, purging, unseasonably and immoderately used. [h] Baths dry too much, if used in excess, be they natural or artificial, and offend extream hot, or cold; [i] one dries, the other refrigerates overmuch. Montanus, *consil.* 137. saith, They over-heat the Liver. Joh. Struthius, *Stigmat. artis.* l. 4. c. 9. contends, "[k] That if one stay longer then ordinary at the Bath, go in too oft, or at unseasonable times, he putrifies the humors in his body. To this purpose writes Magninus, l 3. c. 5. Guianerius, *Tract.* 15. *c.* 21. utterly disallows all hot baths in melancholy adust. "[l] I saw (saith he) a man that laboured of the Gout, who to be freed of his malady came to the Bath, and was instantly cured of his disease, but got another worse, and that was madness. But this judgment varies as the humor doth, in hot or cold: Baths may be good for one melancholy man, bad for another; that which will cure it in this party, may cause it in a second.

Phlebotomy.] Phlebotomy, many times neglected, may do much harm to the body, when there is a manifest redundance of bad humors, and melancholy blood; and when these humors heat and boyl, if this be not used in time, the parties affected, so inflamed, are in great danger to be mad; but if it be unadvisedly, importunely, immoderately used, it doth as much harm by refrigerating the body, dulling the spirits, and consuming them: as Joh. [m] Curio in his 10. Chapter, well reprehends, such kinde of letting blood doth more hurt then good: "[n] The humors rage much more then they did before, and is so far from avoyding melancholy, that it increaseth it, and

[g] Ex cauterio et ulcere exsiccato. [h] Gord. c. 10. lib. 1. Discommends cold Baths as noxious. [i] Siccum reddunt corpus. [k] Si quis longius moretur in us, aut nimis frequenter, aut importunè utatur, humores putrefacit. [l] Ego anno superiore, quandam guttosum vidi adustum, qui ut liberaretur de gutta, ad balnea accessit, et de gutta liberatus, maniacus factus est. [m] On Schola Salernitana. [n] Calefactio et ebullitio per venæ incisione, magis sæpe incitatur et augetur, majore impetu humores per corpus discurrunt.

weakeneth

weakeneth the sight." [o] Prosper Calenus observes as much of all Phlebotomy, except they keep a very good diet after it: Yea, and as [p] Leonartus Jacchinus speaks out of his own experience, "[q] The blood is much blacker to many men after their letting of blood, then it was at first." For this cause belike Salust. Salvinianus, l. 2. c. 1. will admit or hear of no blood-letting at all in this Disease, except it be manifest it proceed from blood: He was (it appears) by his own words in that place, Master of an Hospital of mad men, "[r] and found by long experience, that this kinde of evacuation, either in head, arm, or any other part, did more harm then good." To this opinion of his, *Felix Plater is quite opposite, "Though some wink at, disallow and quite contradict all Phlebotomy in Melancholy, yet by long experience I have found innumerable so saved, after they had been twenty, nay, sixty times let blood, and to live happily after it. It was an ordinary thing of old, in Galen's time, to take at once from such men six pound of blood, which now we dare scarce take in ounces: *sed viderint medici*," great Books are written of this subject.

Purging upward and downward, in abundance of bad humors omitted, may be for the worst; so likewise as in the precedent, if overmuch, too frequent or violent, it [s] weakeneth their strength, saith Fuchsius, l. 2. sect. 2. c. 17. or if they be strong or able to endure Physick, yet it brings them to an ill habit, they make their bodies no better than Apothecaries shops, this, and such like infirmities must needs follow.

SUBSECT. V.

Bad Air a cause of Melancholy.

AIR is a cause of great moment, in producing this, or any other Disease, being that it is still taken into our bodies by respiration, and our more inner parts. "[t] If it be impure and foggy, it dejects the spirits, and causeth Diseases by infection of the heart," as Paulus hath it, Lib. 1. c. 49. Avicenna, lib. 1. *Gal. de san. tuendâ.* Mercurialis, Montaltus, &c. [u] Fernelius saith, "A thick air thickneth the blood and humors."

[o] Lib. de flatulenta Melancholia. Frequens sanguinis missio corpus extenuat. [p] In 9 Rhasis. atram bilem parit, et visum debilitat. [q] Multo nigrior spectatur sanguis post dies quosdam, quàm fuit ab initio. [r] Non laudo eos qui in desipientia docent secandam esse venam frontis, quia spiritus debilitatur inde, et ego longa experientia observavi in proprio Xenodochio, quòd desipientes ex Phlebotomia magis læduntur, et magis desipiunt, et melancholici sæpe fiunt inde pejores. * De mentis alienat. cap. 3. etsi multos hoc improbasse sciam, innumeros hac ratione sanatos longa observatione cognovi, qui vigesies, sexagies venas tundendo, &c. [s] Vires debilitat. [t] Impurus aër spiritus dejicit, infecto corde gignit morbos. [u] Sanguinem densat, et humores, P. 1. c. 13.

mors." [x] Lemnius reckons up two main things most profitable, and most pernitious to our bodies; Air, and Diet: And this peculiar Disease, nothing sooner causeth ([y] Jobertus holds) "then the air wherein we breathe and live." * Such as is the air, such be our spirits; and as our spirits, such are our humors. It offends commonly if it be too [z] hot and dry, thick, fuliginous, cloudy, blustering, or a tempestuous air. Bodine in his fifth Book, *De repub.* cap. 1, 5. of his Method of History, proves that hot Countries are most troubled with Melancholy, and that there are therefore in Spain, Africk, and Asia minor, great numbers of mad men, insomuch, that they are compelled in all Cities of note, to build peculiar Hospitals for them. Leo [a] Afer, *lib. 3. de Fessa urbe*, Ortelius and Zuinger, confirm as much: They are ordinarily so cholerick in their speeches, that scarce two words pass without railing or chiding in common talk, and often quarrelling in their streets. [b] Gordonius will have every man take notice of it: "Note this (saith he) that in hot Countries it is far more familiar then in cold." Although this we have now said be not continually so, for as [c] Acosta truly saith, under the Equator it self, is a most temperate habitation, wholsom air, a Paradise of pleasure: The leaves ever green, cooling showres. But it holds in such as are intemperately hot, as [d] Johannes à Meggen, found in Cyprus, others in Malta, Apulia, and the † Holy Land, where at some seasons of the yeer is nothing but dust, their Rivers dried up, the Air scorching hot, and Earth inflamed; insomuch, that many Pilgrims going barefoot for devotion sake, from Joppa to Jerusalem upon the hot sands, often run mad, or else quite overwhelmed with sand, *profundis arenis*, as in many parts of Africk, Arabia Deserta, Bactriana, now Charassan, when the West wind blows ‡ *Involuti arenis transeuntes necantur.* [e] Hercules de Saxonia, a Professor in Venice, gives this cause why so many Venetian women are melancholy, *Quòd diù sub sole degant*, they tarry too long in the Sun. Montanus, *consil.* 21. amongst other causes assigns this; Why that Jew his Patient was mad, *Quòd tam multum exposuit se calori & frigori:* He exposed himself so much to

[x] Lib. 3. cap. 3. [y] Lib. de quartana. Ex aëre ambiente contrahitur humor melancholicus. * Qualis aër, talis spiritus; et cujusmodi spiritus, humores. [z] Ælianus Montaltus, c. 11. calidus et siccus, frigidus et siccus, paludinosus, crassus. [a] Multa hic in Xenodochiis fanaticorum millia quæ strictissimè catenata servantur. [b] Lib. med. part. 2. c. 19. Intellige, quod in calidis regionibus, frequenter accidit mania, in frigidis autem tarde. [c] Lib. 2. [d] Hodopericon, cap. 7. † Apulia æstivo calore maxime fervet, ita ut ante finem Maii pene exusta sit. ‡ Maginus Pers [e] Pantheo seu Pract. med. l. 1. cap. 16. Venetæ mulieres, quæ diu sub sole vivunt, aliquando melancholicæ evadunt.

heat

heat and cold, And for that reason in Venice, there is little stirring in those brick paved streets in Summer about noon, they are most part then asleep: As they are likewise in the great Mogor's Countries, and all over the East Indies. At Aden in Arabia, as [f] Lodovicus Vertomannus relates in his travels, they keep their markets in the night, to avoid extremity of heat; and in Ormus, like cattle in a Pasture, people of all sorts lie up to the chin in water all day long. At Braga in Portugal; Burgos in Castile; Messina in Sicily, all over Spain and Italy, their streets are most part narrow, to avoid the Sun beams. The Turks wear great Turbants *ad fugandos solis radios*, to refract the Sun beams; and much inconvenience that hot air of Bantam in Java yields to our men, that sojourn there for traffick; where it is so hot, "[g] that they that are sick of the Pox, lie commonly bleaching in the Sun, to dry up their sores." Such a complaint I read of those Iles of Cape Verdo, fourteen degrees from the Æquator, they do *malè audire:* *One calls them the unhealthiest clime of the World, for fluxes, feavers, frenzies, calentures, which commonly seize on Sea-faring men that touch at them, and all by reason of a hot distemperature of the air. The hardiest men are offended with this heat, and stiffest clowns cannot resist it, as Constantine affirms, *Agricult.* l. 2. c. 45. They that are naturally born in such air, may not [h] endure it, as Niger records of some part of Mesopotamia, now called Diarbecha: *Quibusdam in locis sævienti æstui adeo subjecta est, ut pleraque animalia fervore solis & cœli extinguantur*, 'tis so hot there in some places, that men of the Country and Cattle are killed with it; And †Adricomius of Arabia fælix, by reason of myrrhe, frankincense, and hot spices there growing, the air is so obnoxious to their brains, that the very inhabitants at some times cannot abide it, much less weaklings and strangers. ‡Amatus Lusitanus, *cent.* 1. *curat.* 45. reports of a young maid, that was one Vincent a Currier's daughter, some thirteen years of age, that would wash her hair in the heat of the day (in July) and so let it dry in the Sun, "[i] to make it yellow, but by that means tarrying too long in the heat, she inflamed her head, and made her self mad."

Cold air in the other extream is almost as bad as hot, and so doth Montaltus esteem of it, c. 11. if it be dry withal. In those Northern Countries, the people are therefore generally dull,

[f] Navig. lib. 2. cap. 4. commercia nocte, hora secunda ob nimios, qui sæviunt interdiu æstus exercent. [g] Morbo Gallico laborantes, exponunt ad solem ut morbos exsiccent. * Sir Richard Haukins in his Observations. sect. 13. [h] Hippocrates, 3. Aphorismorum idem ait. † Idem Magnus in Persia. ‡ Descrip. Ter. sanctæ. [i] Quum ad solis radios in leone longam moram traheret, ut capillos flavos redderet, in maniam incidit.

heavy,

heavy, and many witches, which (as I have before quoted) Saxo Grammaticus, Olaus, Baptista Porta ascribe to melancholy. But these cold climes are more subject to natural melancholy (not this artificial) which is cold and dry: For which cause [k] Mercurius Britannicus belike puts melancholy men to inhabit just under the Pole. The worst of the three is a [l] thick, cloudy, misty, foggy air, or such as come from Fens, Moorish grounds, Lakes, Muckhils, Draughts, Sinks, where any carkasses, or carrion lies, or from whence any stinking fulsom smell comes: Galen, Avicenna, Mercurialis, new and old Physitians, hold that such air is unwholsom, and ingenders melancholy, plagues, and what not? [m] Alexandreta an haven town in the Mediterranean Sea, Saint John de Ullua, an haven in Nova-hispania, are much condemned for a bad air, so as Durazzo in Albania, Lituania, Ditmarsh, Pomptinæ Paludes in Italy, the territories about Pisa, Ferrara, &c. Rumny Marsh with us: the Hundreds in Essex, the Fens in Lincolnshire. Cardan *de rerum varietate*, l. 17. c. 96. findes fault with the sight of those rich, and most populous Cities in the Low-Countries, as Bruges, Gant, Amsterdam, Leyden, Utrick, &c. the air is bad; and so at Stockholm in Sweden; Regium in Italy, Salisbury with us, Hull and Lin: They may be commodious for navigation, this new kinde of fortification, and many other good necessary uses; but are they so wholsom? Old Rome hath descended from the hills, to the valley, 'tis the cite of most of our new Cities, and held best to build in Plains, to take the opportunity of Rivers. Leander Albertus pleads hard for the air and site of Venice, though the black Moorish Lands appear at every low water; the Sea, Fire, and Smoke (as he thinks) qualifie the air: And [n] some suppose, that a thick foggy air helps the memory, as in them of Pisa in Italy; and our Cambden, out of Plato, commends the site of Cambridg, because it is so neer the Fens. But let the site of such places be as it may, how can they be excused that have a delicious seat, a pleasant air, and all that nature can afford, and yet through their own nastiness, and sluttishness, immund and sordid maner of life, suffer their air to putrific, and themselves to be choked up? Many Cities in Turky do *malè audire* in this kinde: Constantinople it self, where commonly Carrion lies in the street. Some finde the same fault in Spain, even in Madrit, the King's seat, a most excellent air, a pleasant site; but the inhabitants are slovens, and the streets uncleanly kept.

[k] Mundus alter et idem, seu Terra Australis incognita. [l] Crassus et turbidus aër, tristem efficit animam. [m] Commonly called Scandarune in Asia minor. [n] Atlas Geographicus memoria, valent Pisani, quod crassiore fruantur aëre.

A troublesom tempestuous air, is as bad as impure, rough and foul weather, impetuous winds, cloudy dark days, as it is commonly with us, *Cælum visu fœdum*, [o] Polydor calls it a filthy sky, *& in quo facile generantur nubes;* as Tullie's brother Quintus wrote to him in Rome, being then Questor in Britain. "In a thick and cloudy air (saith Lemnius) men are tetrick, sad, and peevish: And if the Western winds blow, and that there be a calm, or a fair sunshine day, there is a kinde of alacrity in men's mindes; it chears up men and beasts: but if it be a turbulent, rough, cloudy, stormy weather, men are sad, lumpish, and much dejected, angry, waspish, dull, and melancholy." This was [p] Virgil's experiment of old,

> "Verum ubi tempestas, & cœli mobilis humor
> Mutavere vices, & Jupiter humidus Austro,
> Vertuntur species animorum, & pectore motus
> Concipiunt alios"———

> But when the face of Heaven changed is
> To tempests, rain, from season fair:
> Our mindes are altered, and in our brests
> Forthwith some new conceipts appear.

And who is not weather-wise against such and such conjunctions of Planets, moved in foul weather, dull and heavy in such tempestuous seasons? [q] *Gelidum contristat Aquarius annum:* The time requires, and the Autumn breeds it; Winter is like unto it, ugly, foul, squalid, the Air works on all men, more or less, but especially on such as are melancholy, or inclined to it, as Lemnius holds, "[r] They are most moved with it, and those which are already mad, rave downright, either in, or against a tempest. Besides, the devil many times takes his opportunity of such storms, and when the humors by the air be stirred, he goes in with them, exagitates our spirits, and vexeth our souls; as the Sea waves, so are the spirits and humors in our bodies tossed with tempestuous winds and storms." To such as are melancholy therefore, Montanus, *consil.* 24. will have tempestuous and rough air to be avoided, and *consil.* 27. all night air, and would not have them to walk abroad, but in a pleasant day. Lemnius, l. 3. c. 3. discommends the

[o] Lib. 1. hist. lib. 2. cap. 41. Aura densa ac caliginosa tetricî homines existunt, & subtristes, & cap. 3. stante subsolano & Zephyro, maxima in mentibus hominum alacritas existit, mentisq; erectio ubi telum solis splendore nitescit. Maxima dejectio mærorque siquando aura caliginosa est. [p] Geor. [q] Hor [r] Mens quibus vacillat, ab aëre cito offenduntur, & multi insani apud Belgas ante tempestates sæviunt, aliter quieti. Spiritus quoq; aëris & mali genii aliquando se tempestatibus ingerunt, & menti humanæ se latenter insinuant, eamq; vexant, exagitant, & ut fluctus marini, humanum corpus ventis agitatur. [s] Aer noctu densatur, & cogit mœstitiam.

South

South and Eastern winds, commends the North. Montanus, *consil.* 31. "[s] Will not any windows to be opened in the night." *Consil.* 229. & *consil.* 230. he discommends especially the South wind, and nocturnal air: So doth [t] Plutarch. The night and darkness makes men sad, the like do all subterranean vaults, dark houses in caves and rocks, desert places cause melancholy in an instant, especially such as have not been used to it, or otherwise accustomed. Read more of air in Hippocrates, *Ætius, l.* 3. *à c.* 171. *ad* 175. Oribasius, *à c.* 1. *ad* 21. Avicen. *l.* 1. *can. Fen.* 2. *doc.* 2. *Fen.* 1. *c.* 123. to the 12, &c.

SUBSEC. VI.

Immoderate exercise a cause, and how. Solitariness, Idleness.

NOTHING so good, but it may be abused: Nothing better then Exercise (if opportunely used) for the preservation of the Body: Nothing so bad, if it be unseasonable, violent, or overmuch. Fernelius out of Galen, *Path.* lib. 1. c. 16. saith, "[u] That much exercise and weariness consumes the spirits and substance, refrigerates the body; and such humors which Nature would have otherwise concocted and expelled, it stirs up, and makes them rage: which being so inraged, diversly affect and trouble the body and minde." So doth it, if it be unseasonably used, upon a full stomack, or when the body is full of crudities, which Fuchsius so much enveighs against, *Lib.* 2. *instit. sect.* 2. *c.* 4. giving that for a cause, why school-boys in Germany are so often scabbed, because they use exercise presently after meats. [x] Bayerus puts in a caveat against such exercise, because "it [y] corrupts the meat in the stomack, and carries the same juyce raw, and as yet undigested, into the veins (saith Lemnius), which there putrifies, and confounds the animal spirits." Crato, *consil.* 21. l. 2. [z] protests against all such exercise after meat, as being the greatest enemy to concoction that may be, and cause of corruption of humors, which produce this, and many other diseases. Not without good reason then, doth Salust. Salvianus, l. 2. c. 1. and Leonartus Jacchinus *in* 9. *Rhasis.* Mercurialis, Arcubanus, and many other, set down [a] immoderate exercise, as a most forcible cause of melancholy.

[s] Lib. de Iside et Osyride. [u] Multa defatigatio, spiritus, viriumq; substantiam exhaurit, et corpus refrigerat. Humores corruptos qui aliter à natura concoqui et domari possint, et denium blandè excludi, irritat, et quasi in furorem agit, qui postea mota camerina, tetro vapore corpus variè lacessunt, animumque. [x] In Veni mecum; Libro sic inscripto. [y] Instit. ad vit. Christ. cap. 44. cibos crudos in venas rapit, qui putrescentes illic spiritus animales inficiunt. [z] Crudi hæc humoris copia per venas aggreditur, unde morbi multiplices. [a] Immodicum exercitium.

Opposite to Exercise, is Idleness (the badg of gentry) or want of Exercise, the bane of body and minde, the nurse of naughtiness, stepmother of discipline, the chief author of all mischief, one of the seven deadly sins, and a sole cause of this and many other maladies, the devil's cushion, as [b] Gualter calls it, his pillow and chief reposal. "For the minde can never rest, but still meditates on one thing or other, except it be occupied about some honest business, of his own accord it rusheth into melancholy. [c] As too much and violent exercise offends on the one side, so doth an idle life on the other, (saith Crato) it fills the body full of flegm, gross humors, and all manner of obstructions, rheumes, catars, &c." Rhasis, *cont. lib.* 1. *tract.* 9. accounts of it as the greatest cause of melancholy. "[d] I have often seen (saith he) that Idleness begets this humor more than any thing else." Montaltus, c. 1. seconds him out of his experience, "[e] They that are idle are far more subject to melancholy, then such as are conversant or imployed about any office or business." [f] Plutarch reckons up idleness for a sole cause of the sickness of the soul: "There are they (saith he) troubled in minde, that have no other cause but this." Homer, Iliad. 1. brings in Achilles eating of his own heart in his Idleness, because he might not fight. Mercurialis, *consil.* 86. for a melancholy young man urgeth [g] it is a chief cause; why was he melancholy? because idle. Nothing begets it sooner, encreaseth and continueth it oftener then idleness[h]. A disease familiar to all idle persons, an inseparable companion to such as live at ease, *Pingui otio desidiosè agentes*, a life out of action, and have no calling or ordinary imployment to busie themselves about, that have small occasions; and though they have, such is their laziness, dulness, they will not compose themselves to do ought, they cannot abide work, though it be necessary, easie, as to dress themselves, write a Letter, or the like; yet as he that is benumbed with cold, sits still shaking, that might relieve himself with a little exercise or stirring, do they complain, but will not use the facile and ready means to do themselves good; and so are still tormented with melan-

[b] Hom. 31. in 1 Cor. 6. Nam qua mens hominis quiescere non possit, sed continuo circa varias cogitationes discurrat, nisi honesto aliquo negotio occupetur, ad melancholiam sponte delabitur. [c] Crato consil. 21. Ut immodica corporis exercitatio nocet corporibus, ita vita deses, et otiosa: otium, animal pituitosum reddit, viscerum obstructiones et crebras fluxiones, et morbos concitat. [d] Et vidi quod una de rebus quæ magis generat melancholiam, est otiositas. [e] Reponitur otium ab aliis causa, et hoc à nobis observatum eos huic malo magis obnoxios qui plane otiosi sunt, quam eos qui aliquo munere versantur exequendo. [f] De Tranquil. animæ. Sunt qua ipsum otiū in animi conjicit ægritudinem. [g] Nihil est quod æque melancholiam alat ac augeat, ac otium et abstinentia à corporis et animi exercitationibus. [h] Nihil magis excæcat intellectum, quam otium. Gordonius de observat. vit. hum. lib. 1.

cholv.

choly. Especially if they have been formerly brought up to busines, or to keep much company, and upon a sudden come to lead a sedentary life, it crucifies their souls, and seazeth on them in an instant; for whilst they are any ways imployed, in action, discourse, about any business, sport or recreation, or in company to their liking, they are very well; but if alone or idle, tormented instantly again; one day's solitariness, one hour's sometimes, doth them more harm, then a week's physick, labor and company can do good. Melancholy seazeth on them forthwith being alone, and is such a torture, that as wise Seneca well saith, *Malo mihi malè quam molliter esse*, I had rather be sick than idle. This idleness is either of body or minde. That of body is nothing but a kinde of benumming laziness, intermitting exercise, which if we may beleeve [i] Fernelius, "causeth crudities, obstructions, excremental humors, quencheth the natural heat, dulls the spirits, and makes them unapt to do any thing whatsoever."

"[k] Neglectis urenda filix innascitur agris."

As Fern grows in untild grounds, and all manner of weeds, so do gross humors in an idle body, *Ignavum corrumpunt otia corpus.* A horse in a stable that never travels, a hawk in a mew that seldom flies, are both subject to diseases; which left unto themselves, are most free from any such incumbrances. An idle dog will be mangy, and how shall an idle person think to escape? Idleness of the minde, is much worse then this of the body; wit without employment, is a disease, [l] *Ærugo animi, rubigo ingenii:* the rust of the soul, [m] a plague, a hell it self, *Maximum animi nocumentum*, Galen calls it. "[n] As in a standing pool, worms and filthy creepers increase, *(& vitium capiunt ni moveantur aquæ*, the water itself putrifies, and air likewise, if it be not continually stirred by the wind) so do evil and corrupt thoughts in an idle person," the soul is contaminated. In a Common-wealth, where is no publike enemy, there is likely civil wars, and they rage upon themselves: this body of ours, when it is idle, and knows not how to bestow it self, macerates and vexeth it self with cares, griefs, false-fears, discontents, and suspicions; it tortures and preys upon his own bowels, and is never at rest. Thus much I dare boldly say, He or she that is idle, be they of what condition they will, never so rich, so well allied, fortunate, happy, let

[i] Path. lib. 1. cap. 17. exercitationis intermissio, inertem calorem, languidos spiritus, & ignavos, & ad omnes actiones segniores reddit, cruditates, obstructiones, et excrementorum proventus facit. [k] Hor. Ser. 1. Sat. 3. [l] Seneca. [m] Mœrorem animi, & maciem, Plutarch calls it. [n] Sicut in stagno generantur vermes, sic & otioso malæ cogitationes. Sen.

them have all things in abundance, and felicity, that heart can wish and desire, all contentment, so long as he or she, or they are idle, they shall never be pleased, never well in body and minde, but weary still, sickly still, vexed still, loathing still, weeping, sighing, grieving, suspecting, offended with the world, with every object, wishing themselves gone or dead, or else carried away with some foolish phantasie or other. And this is the true cause that so many great men, Ladies, and Gentlewomen, labor of this disease in Countrey and City; for idleness is an appendix to nobility, they count it a disgrace to work, and spend all their days in sports, recreations, and pastimes, and will therefore take no pains; be of no vocation: they feed liberally, fare well, want exercise, action, employment, (for to work, I say, they may not abide) and company to their desires, and thence their bodies become full of gross humors, wind, crudities, their mindes disquieted, dull, heavy, &c. care, jealousie, fear of some diseases, sullen fits, weeping fits seize too [o]familiarly on them. For what will not fear and phantasie work in an idle body? what distempers will they not cause? when the children of *Israel murmured against Pharaoh in Egypt, he commanded his officers to double their task, and let them get straw themselves, and yet make their full number of Bricks; for the sole cause why they mutiny, and are evil at ease, is, "they are idle." When you shall hear and see so many discontented persons, in all places where you come, so many several grievances, unnecessary complaints, fear, suspitions†, the best means to redress it, is to set them awork, so to busie their mindes; for the truth is, they are idle. Well they may build castles in the air for a time, and sooth up themselves with phantastical and pleasant humors, but in the end they will prove as bitter as gall, they shall be still I say discontent, suspicious, [p] fearful, jealous, sad, fretting and vexing of themselves; so long as they be idle, it is impossible to please them, *Otio qui nescit uti, plus habet negotii quam qui negotium in negotio*, as that [q]Agellius could observe: He that knows not how to spend his time, hath more business, care, grief, anguish of minde, than he that is most busie in the midst of all his business. *Otiosus animus nescit quid volet:* An idle person (as he follows it) knows not when he is well, what he would have, or whither he would go, *Quum illuc ventum est, illinc lubet*, he is tired out with every thing, displeased with all, weary of his life: *Nec benè domi, nec militiæ*, neither at

[o] Now this leg, now that arm, now their head, heart, &c. *Exod. 5.
† (For they cannot well tell what aileth them, or what they would have themselves) my heart, my head, my husband, my son, &c. [p] Prov. 18. Pigrum dejiciet timor. Heautontimorumenon. [q] Lib. 19. c. 10.

home,

home, nor abroad, *errat, & præter vitam vivitur*, he wanders and lives besides himself. In a word, What the mischievous effects of laziness and idleness are, I do not finde any where more accurately expressed, then in these verses of Philolaches in the * Comical Poet, which for their elegancy I will in part insert.

> " Novarum ædium esse arbitror similem ego hominem,
> Quando hic natus est: Ei rei argumenta dicam.
> Ædes quando sunt ad amussim expolitæ,
> Quisque laudat fabrum, atque exemplum expetit, &c.
> At ubi illò migrat nequam homo indiligensque, &c.
> Tempestas venit, confringit tegulas, imbricesque,
> Putrifacit aer operam fabri, &c.
> Dicam ut homines similes esse ædium arbitremini,
> Fabri parentes fundamentum substruunt liberorum,
> Expoliunt, docent literas, nec parcunt sumptui,
> Ego autem sub fabrorum potestate frugi fui,
> Postquam autem migravi in ingenium meum,
> Perdidi operam fabrorum illicò, oppidò,
> Venit ignavia, ea mihi tempestas fuit,
> Adventuque suo grandinem & imbrem attulit,
> Illa mihi virtutem deturbavit, &c."

A young man is like a fair new house, the Carpenter leaves it well built, in good repair, of solid stuff; but a bad tenant lets it rain in, and for want of reparation fall to decay, &c. Our Parents, Tutors, Friends, spare no cost to bring us up in our youth, in all maner of vertuous education; but when we are left to our selves, Idleness as a tempest drives all vertuous motions out of our mindes, & *nihili sumus*, on a sudden, by sloath and such bad ways, we come to naught.

Cozen German to Idleness, and a concomitant cause, which goes hand in hand with it, is [r] *nimia solitudo*, too much solitariness, by the testimony of all Physitians, Cause and Symptom both; but as it is here put for a cause, it is either coact, enforced, or else voluntary. Enforced solitariness is commonly seen in Students, Monks, Friers, Anchorites, that by their order and course of life must abandon all company, society of other men, and betake themselves to a private cell: *Otio superstitioso seclusi*, as Bale and Hospinian well term it, such as are the Carthusians of our time, that eat no flesh (by their order) keep perpetual silence, never go abroad. Such as live in prison, or some desert place, and cannot have company, as many of our Countrey Gentlemen do in solitary houses, they must either be alone without companions, or live beyond their means,

* Plautus, Prol. Mostel. [r] Piso, Montaltus, Mercurialis, &c.

and entertain all comers as so many hostes, or else converse with their servants and hindes, such as are unequal, inferior to them, and of a contrary disposition: or else as some do, to avoid solitariness, spend their time with lewd fellows in Taverns, and in Alehouses, and thence addict themselves to some unlawful disports, or dissolute courses. Divers again are cast upon this rock of solitariness for want of means, or out of a strong apprehension of some infirmity, disgrace, or through bashfulness, rudeness, simplicity, they cannot apply themselves to others company. *Nullum solum infelici gratius solitudine, ubi nullus sit qui miseriam exprobret;* this enforced solitariness takes place, and produceth his effect soonest in such as have spent their time jovially, peradventure in all honest recreations, in good company, in some great family or populous City, and are upon a sudden confined to a desert Country Cottage far off, restrained of their liberty, and barred from their ordinary associates: Solitariness is very irksom to such, most tedious, and a sudden cause of great inconvenience.

Voluntary solitariness is that which is familiar with Melancholy, and gently brings on like a Siren, a shooing-horn, or some Sphinx to this irrevocable gulf, [s] a primary cause Piso calls it; most pleasant it is at first, to such as are melancholy given, to lie in bed whole days, and keep their chambers, to walk alone in some solitary Grove, betwixt Wood and Water, by a Brook side, to meditate upon some delightsom and pleasant Subject, which shall affect them most; *amabilis insania, & mentis gratissimus error:* A most incomparable delight it is so to melancholize, and build castles in the air, to go smiling to themselves, acting an infinite variety of parts, which they suppose and strongly imagine they represent, or that they see acted or done: *Blandæ quidem ab initio*, saith Lemnius, to conceive and meditate of such pleasant things, sometimes, "[t] Present, past, or to come," as Rhasis speaks. So delightsom these toyes are at first, they could spend whole days and nights without sleep, even whole yeers alone in such contemplations, and phantastical meditations, which are like unto dreams, and they will hardly be drawn from them, or willingly interrupt, so pleasant their vain conceits are, that they hinder their ordinary tasks and necessary business, they cannot address themselves to them, or almost to any study or imployment, these phantastical and bewitching thoughts so covertly, so feelingly, so urgently, so continually set upon, creep in, insinuate, possess, overcome, distract, and detain them, they cannot I

[s] Aquibus malum, velut à primaria causa, occasionem nactum est. [t] Jucunda rerum præsentium, præteritarum, & futurarum meditatio.

say

say go about their more necessary business, stave off or extricate themselves, but are ever musing, melancholizing, and carried along, as he (they say) that is lead round about an Heath with a Puck in the night, they run earnestly on in this labarinth of anxious and solicitous melancholy meditations, and cannot well or willingly refrain, or easily leave off, winding and unwinding themselves, as so many clocks, and stil pleasing their humors, until at last the Scene is turned upon a sudden, by some bad object, and they being now habituated to such vain meditations and solitary places, can endure no company, can ruminate of nothing but harsh and distastfull subjects. Fear, sorrow, suspition, *subrusticus pudor*, discontent, cares, and weariness of life surprise them in a moment, and they can think of nothing else, continually suspecting, no sooner are their eyes open, but this infernal plague of Melancholy seizeth on them, and terrifies their souls, representing some dismal object to their minds, which now by no means, no labour, no perswasions they can avoid, *hæret lateri lethalis arundo*, they may not be rid of it, [u] they cannot resist. I may not deny but that there is some profitable Meditation, Contemplation, and kinde of solitariness to be embraced, which the Fathers so highly commended, [x] Hierom, Chrysostom, Cyprian, Austin, in whole Tracts, which Petrarch, Erasmus, Stella, and others, so much magnifie in their books; a Paradise, an Heaven on Earth, if it be used aright, good for the body, and better for the soul: As many of those old Monks used it, to divine contemplations, as Simulus a Courtier in Adrian's time, Diocle-sian the Emperour retired themselves, &c. in that sense, *Vatia solus scit vivere*, Vatia lives alone, which the Romans were wont to say, when they commended a Country life. Or to the bettering of their knowledg, as Democritus, Cleanthes, and those excellent Philosophers have ever done, to sequester themselves from the tumultuous world, or as in Plinie's villa Laurentana, Tullie's Tusculan, Jovius study, that they might better *vacare studiis et Deo*, serve God, and follow their studies. Me thinks therefore our too zealous innovators were not so well advised in that general subversion of Abbies and religious houses, promiscuously to fling down all; they might have taken away those gross abuses crept in amongst them, rectified such inconveniencies, and not so far to have raved and raged against those fair buildings, and everlasting monuments of our forefa-

[u] Facilis descensus Averni: Sed revocare gradum, superasque evadere ad auras, Hic labor, hoc opus est. Virg. [x] Hieronimus ep. 72. dixit oppida & urbes videri sibi tetros carceres, solitudinem Paradisum: solum scorpionibus infectum, sacco amictus, humi cubans, aqua & herbis victitans, Romanis prætulit deliciis.

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thers devotion, consecrated to pious uses; some Monasteries and Collegiate Cels might have been well spared, and their revenues otherwise imployed, here and there one, in good Towns or Cities at least, for men and women of all sorts and conditions to live in, to sequester themselves from the cares and tumults of the world, that were not desirous, or fit to marry; or otherwise willing to be troubled with common affairs, and know not well where to bestow themselves, to live apart in, for more conveniency, good education, better company sake, to follow their studies (I say) to the perfection of arts and sciences, common good, and as some truly devoted Monks of old had done, freely and truly to serve God. For these men are neither solitary, nor idle, as the Poet made answer to the husbandman in Æsop, that objected idleness to him; he was never so idle as in his company; or that Scipio Africanus in [y] Tully, *Nunquam minus solus, quam cum solus; nunquam minus otiosus, quam quum esset otiosus;* never less solitary, then when he was alone, never more busie, then when he seemed to be most idle. It is reported by Plato in his dialogue *de Amore*, in that prodigious commendation of Socrates, how a deep meditation coming into Socrates minde by chance, he stood still musing, *eodem vestigo cogitabundus*, from morning to noon, and when as then he had not yet finished his meditation, *perstabat cogitans*, he so continued till the evening, the soldiers (for he then followed the Camp) observed him with admiration, and on set purpose watched all night, but he persevered immovable *ad exortum solis*, till the Sun rose in the morning, and then saluting the Sun, went his wayes. In what humour constant Socrates did thus, I know not, or how he might be affected, but this would be pernicious to another man; what intricate business might so really possess him, I cannot easily guess; But this is *otiosum otium*, it is far otherwise with these men, according to Seneca, *Omnia nobis mala solitudo persuadet;* this solitude undoeth us, *pugnat cum vitâ sociali*; 'tis a destructive solitariness. These men are Devils alone, as the saying is, *Homo solus aut Deus, aut Dæmon:* a man alone, is either a Saint or a Devil, *mens ejus aut languescit, aut tumescit;* and * *Væ soli* in this sense, woe be to him that is so alone. These wretches do frequently degenerate from men, and of sociable creatures become beasts, monsters, inhumane, ugly to behold, *Misanthropi*; they do even loath themselves, and hate the company of men, as so many Timons, Nebuchadnezzars; by too much indulging to these pleasing humors, and through their own default. So that which Mercurialis

[y] Offic. 3. * Eccl. 4.

consil.

consil. 11. sometimes expostulated with his melancholy patient, may be justly applyed to every solitary and idle person in particular. [z] *Natura de te videtur conqueri posse, &c.* " Nature may justly complain of thee, that whereas she gave thee a good wholesome temperature, a sound body, and God hath given thee so divine and excellent a Soul, so many good parts, and profitable gifts, thou hast not only contemned and rejected, but hast corrupted them, polluted them, overthrown their temperature, and perverted those gifts with riot, idleness, solitariness, and many other wayes, thou art a traitour to God and Nature, an enemy to thy self and to the world." *Perditio tua ex te*; thou hast lost thyself wilfully, cast away thy self, " thou thy self art the efficient cause of thine own misery, by not resisting such vaine cogitations, but giving way unto them."

SUBSEC. VII.

Sleeping and waking, causes.

WHAT I have formerly said of Exercise, I may now repeat of Sleep. Nothing better than moderate sleep, no thing worse than it, if it be in extreames, or unseasonably used. It is a received opinion, that a melancholy man cannot sleep overmuch; *Somnus supra modum prodest*, as an only Antidote, and nothing offends them more, or causeth this malady sooner, then waking, yet in some cases sleep may do more harm then good in that flegmatick, swinish, cold, and sluggish melancholy, which Melancthon speaks of, that thinkes of waters, sighing most part, &c. [a] It duls the Spirits, if overmuch, and senses, fils the head ful of gross humors, causeth distillations, rheumes, great store of excrements in the brain, and all the other parts, as [b] Fuchsius speaks of them, that sleep like so many Dormice. Or if it be used in the day time, upon a ful stomack, the body ill composed to rest, or after hard meats, it increaseth fearful dreams, Incubus, night walking, crying out, and much unquietness; such sleep prepares the body, as [c] one observes, " to many perilous diseases." But as I have said, waking overmuch, is both a symptome, and an ordinary cause.

[z] Natura de te videtur conqueri posse, quod cum ab ea temperatissimum corpus adeptus sis, tam præclarum à Deo acutile donum, non contempsisti modo, verum corrupisti, sedasti, prodidisti, optimam temperaturam otio, crapula, & aliis vitæ erroribus, &c. [a] Path. lib. cap. 17. Fernel. corpus infrigidat, omnes sensus, mentisque vires torpore debilitat. [b] Lib. 2. sect. 2. cap. 4. Magnam excrementorum vim cerebro & aliis partibus conservat. [c] Jo. Ratzius lib. de rebus 6. non naturalibus. Præparat corpus talis somnus ad multas periculosas ægritudines.

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"It causeth driness of the brain, frenzie, dotage, and makes the body dry, lean, hard, and ugly to behold," as [d] Lemnius hath it. "The temperature of the Brain is corrupted by it, the humors adust, the eyes made to sink into the head, choler increased, and the whole body inflamed:" and, as may be added out of Galen 3. *de sanitate tuenda*, Avicenna 3. 1. "[e] It overthrows the natural heat, it causeth crudities, hurts concoction," and what not? Not without good cause therefore Crato *consil.* 21. *lib.* 2. Hildesheim *spicel.* 2. *de delir. & Mania*, Jacchinus, Arculanus on Rhasis, Guianerius and Mercurialis, reckon up this over much waking, as a principal cause.

MEMB. III. SUBSEC. I.

Passions and perturbations of the minde, how they cause Melancholy.

AS that Gymnosophist in [f] Plutarch made answer to Alexander, (demanding which spake best) Every one of his fellows did speak better then the other: so may I say of these causes; to him that shall require which is the greatest, every one is more grievous then other, and this of Passion the greatest of all. A most frequent and ordinary cause of Melancholy, [g] *fulmen perturbationum* (Piccolomineus calls it) this thunder and lightening of perturbation, which causeth such violent and speedy alterations in this our Microcosme, and many times subverts the good estate and temperature of it. For as the Body works upon the minde, by his bad humors, troubling the Spirits, sending gross fumes into the Brain; and so *per consequens* disturbing the Soul, and all the faculties of it,

"* ——————Corpus onustum,
Hesternis vitiis animum quoq; prægravat una,"

with fear, sorrow, &c. which are ordinary symptomes of this Disease: so on the other side, the minde most effectually works upon the Body, producing by his passions and perturbations, miraculous alterations; as Melancholy, despair, cruel diseases, and sometimes death it self. Insomuch, that it is most true which Plato saith in his Charmides: *omnia corporis mala ab animâ procedere*; all the [h] mischiefes of the body

[d] Instit. ad vitam optimam cap. 26. cerebro siccitatem adfert, phrenesin et delirium, corpus aridum facit, squalidum, strigosum, humores adurit, temperamentum cerebri corrumpit, maciem inducit: exsiccat corpus, bilem accendit, profundos reddit oculos, calorem augit. [e] Naturalem calorem dissipat, læsa concoctione cruditates facit. Attenuant juvenum vigilatæ corpora noctes. [f] Vita Alexan. [g] Grad. 1. c. 14. * Hor. [h] Perturbationes clavi sunt, quibus corpori animus seu patibulo affigitur. Jamb. de mist.

proceed

proceed from the soul: and Democritus in [i] Plutarch urgeth, *Damnatam iri animam à corpore*, if the Body should in this behalf bring an action against the Soul, surely the Soul would be cast and convicted, that by her supine negligence had caused such inconveniences, having authority over the Body, and using it for an instrument, as a Smith doth his hammer (saith [k] Cyprian), imputing al those vices and maladies to the Minde. Even so doth [l] Philostratus, *non coinquinatur corpus, nisi consensuanimæ;* the Body is not corrupted, but by the Soul. Lodovicus Vives will have such turbulent commotions proceed from Ignorance, and Indiscretion[m]. All Philosophers impute the miseries of the Body to the Soul, that should have governed it better, by command of reason, and hath not done it. The Stoicks are altogether of opinion (as [n] Lipsius, and [o] Piccolomineus record) that a wise man should be ἀπαθής, without all maner of passions and perturbations whatsoever, as [p] Seneca reports of Cato, the [q] Greeks of Socrates, and [r] Io: Aubanus of a nation in Africk, so free from passion, or rather so stupid, that if they be wounded with a sword, they will only look back. [s] Lactantius 2. *instit.* will exclude "fear from a wise man:" others except all, some the greatest passions. But let them dispute how they will, set down in Thesi, give precepts to the contrary; we finde that of [t] Lemnius true by common experience; "No mortal man is free from these perturbations: Or if he be so, sure he is either a god, or a block. They are born and bred with us, we have them from our parents by inheritance, *A parentibus habemus malum hunc assem*, saith [u] Pelezius, *Nascitur unà nobiscum, alitur-que*, 'tis propagated from Adam, Cain was melancholy, * as Austin hath it, and who is not? Good discipline, Education, Philosophy, Divinity (I cannot deny) may mitigate and restrain these passions in some few men at some times, but most part they domineer, and are so violent, [x] that as a torrent, *(torrens velut aggere rupto)* bears down all before, and overflows his banks, *sternit agros, sternit sata*, they overwhelm Reason, Judgment, and pervert the temperature of the Body: *Fertur [y] equis auriga, nec audit currus habenas.* Now such a man (saith [z] Austin) "that is so led, in a wise man's eye, is

[i] Lib. de sanitat. tuend. [k] Prolog. de virtute Christi; Quæ utitur corpore, ut faber malleo. [l] Vita Apollonij lib. 1. [m] Lib. de anim. ab inconsiderantia, et ignorantia omnes animi motus. [n] De Physiol. Stoic. [o] Grad. 1. c. 32. [p] Epist. 104. [q] Ælianus. [r] Lib. 1. cap. 6. si quis ense percusserit eos, tantum respiciunt. [s] Terror in sapiente esse non debet. [t] De occult nat. mir. l. 1. c. 16. Nemo mortalium qui affectibus non ducatur: qui non movetur, aut saxum, aut Deus est. [u] Instit. l. 2. de humanorum affect. morborumque curat. * Epist. 105. [x] Granatensis. [y] Virg. [z] De civit. Dei. l. 14. c. 9. qualis in oculis hominum qui inversis pedibus ambulat, talis in oculis sapientum, cui passiones dominantur.

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no better then he that stands upon his head. It is doubted by some, *Gravioresne morbi à perturbationibus, an ab humoribus*, whether humors or perturbations cause the more grievous maladies. But we finde that of our Saviour, Mat. 26. 41. most true, "The spirit is willing, the flesh is weak," we cannot resist: And this of [a] Philo Judæus, "Perturbations often offend the body, and are most frequent causes of Melancholy, turning it out of the hinges of his health. Vives compares them to "[b] Winds upon the Sea, some onley move as those great gales, but others turbulent quite overturn the ship. Those which are light, easie, and more seldom, to our thinking, do us little harm, and are therefore contemned of us: Yet if they be reiterated, "[c] as the rain (saith Austin) doth a stone, so do these perturbations penetrate the minde: [d] And (as one observes) "produce an habit of Melancholy at the last, which having gotten the mastery in our souls, may well be called diseases.

How these passions produce this effect, [e] Agrippa hath handled at large, *Occult. Philos. l.* 11. *c.* 63. Cardan, *l.* 14. *subtil.* Lemnius, *l.* 1. *c.* 12. *de occult. nat. mir. & lib.* 1. *cap.* 16. Suarez, *Met. disput.* 18. *sect.* 1. *art.* 25. T. Bright, *cap.* 12. Of his Melancholy Treatise. Wright the Jesuite, in his Book of the Passions of the Minde, &c. Thus in brief, To our imagination cometh by the outward sense or memory, some object to be known (residing in the foremost part of the brain), which he misconceiving or amplifying presently communicates to the heart, the seat of all affections. The pure spirits forthwith flock from the Brain to the Heart, by certain secret channels, and signifie what good or bad object was presented; [f] which immediately bends it self to prosecute, or avoid it; and withal, draweth with it other humors to help it: So in pleasure, concur great store of purer spirits; in sadness, much melancholy blood; in ire, choler. If the Imagination be very apprehensive, intent, and violent, it sends great store of spirits to, or from the heart, and makes a deeper impression, and greater tumult, as the humors in the body be likewise prepared, and the temperature it self ill or well disposed, the passions are longer and stronger: So that the first step and fountain of all our griev-

[a] Lib. de Decal. passiones maxime corpus offendunt & animam, & frequentissimæ causæ melancholiæ, dimoventes ab ingenio & sanitate pristina, l. 3. de anima. [b] Fræna & stimuli animi, velut in mari quædam auræ leves, quædam placidæ, quædam turbulentæ: sic in corpore quædam affectiones excitant tantum, quædam ita movent, ut de statu judicii depellant. [c] Ut gutta lapidem, sic paulatim hæ penetrant animum. [d] Usu valentes recte morbi animi vocantur. [e] Imaginatio movet corpus, ad cujus motum excitantur humores, et spiritus vitales, quibus alteratur. [f] Eccles. 13. 26. The heart alters the countenance to good or evil, and distraction of the minde causeth distemperature of the body.

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ances in this kinde, is [g] *læsa Imaginatio*, which mis-informing the Heart, causeth all these distemperatures, alteration and confusion of spirits and humors. By means of which, so disturbed, concoction is hindred, and the principal parts are much debilitated; as [h] Dr. Navarra well declared, being consulted by Montanus about a melancholy Jew. The spirits so confounded, the nourishment must needs be abated, bad humors increased, crudities and thick spirits ingendred with melancholy blood. The other parts cannot perform their functions, having the spirits drawn from them by vehement passion, but fail in sense and motion; so we look upon a thing, and see it not; hear, and observe not; which otherwise would much affect us, had we been free. I may therefore conclude with [i] Arnoldus, *Maxima vis est phantasiæ, & huic uni ferè, non autem corporis intemperiei, omnis melancholiæ causa est ascribenda:* Great is the force of Imagination, and much more ought the cause of melancholy to be ascribed to this alone, then to the distemperature of the body. Of which Imagination, because it hath so great a stroke in producing this malady, and is so powerful of it self, it will not be improper to my discourse, to make a brief Digression, and speak of the force of it, and how it causeth this alteration. Which maner of Digression, howsoever some dislike, as frivolous and impertinent, yet I am of * Beroaldus's opinion, "Such Digressions do mightily delight and refresh a weary Reader, they are like sawce to a bad stomack, and I do therefore most willingly use them.

SUBSECT. II.

Of the force of Imagination.

WHAT Imagination is, I have sufficiently declared in my Digression of the Anatomy of the soul. I will onely now point at the wonderful effects and power of it; which, as it is eminent in all, so most especially it rageth in melancholy persons, in keeping the species of objects so long, mistaking, amplifying them by continual and [k] strong meditation, until at length it produceth in some parties real effects, causeth this, and many other maladies. And although this Phantasie of ours

[g] Spiritus & sanguis à læsa Imaginatione contaminantur, humores enim mutati actiones animi immutant, Piso. [h] Montani, consil. 22. Hæ vero quomodo causent melancholiam, clarum; & quod concoctionem impediant, & membra principalia debilitent. [i] Breviar. l. 1. cap. 18. * Solent hujusmodi egressiones favorabiliter obleclare, & lectorem lassum jucunde retovere, stomachumque nauseantem, quodam quasi condimento reficere, & ego libenter excurro. [k] Ab imaginatione oriuntur affectiones, quibus anima componitur, aut turbata deturbatur, Jo. Sarisbur. Matolog. lib. 4. c. 10.

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be a subordinate faculty to reason, and should be ruled by it; yet in many men, through inward or outward distemperatures, defect of Organs, which are unapt, or otherwise contaminated, it is likewise unapt, or hindred, and hurt. This we see verified in sleepers, which by reason of humors, and concourse of vapours troubling the Phantasie, imagine many times absurd and prodigious things, and in such as are troubled with Incubus, or Witch-ridden (as we call it) if they lie on their backs, they suppose an old woman rides, and sits so hard upon them, that they are almost stifled for want of breath; when there is nothing offends, but a concourse of bad humors, which trouble the Phantasie. This is likewise evident in such as walk in the night in their sleep, and do strange feats: [l] These vapours move the Phantasie, the Phantasie the Appetite, which moving the animal spirits causeth the body to walk up and down, as if they were awake. *Fracast. l. 3. de intellect.* refers all Extasies to this force of Imagination, such as lie whole days together in a trance: as that Priest whom [m] Celsus speaks of, that could separate himself from his senses when he list, and lie like a dead man, void of life and sense. Cardan brags of himself, that he could do as much, and that when he list. Many times such men when they come to themselves, tell strange things of Heaven and Hell, what visions they have seen; as that Sr Owen in Matthew Paris, that went into St Patrick's Purgatory, and the Monk of Evesham in the same Author. Those common apparitions in Bede and Gregory, Saint Bridget's revelations, Wier. *l. 3. de lamiis c.* 11. Cæsar Vanninus in his Dialogues, &c. reduceth, (as I have formerly said;) with all those tales of Witches progresses, dancing, riding, transformations, operations, &c. to the force of [n] Imagination, and the [o] Devil's illusions. The like effects almost are to be seen in such as are awake: How many Chimæras, Anticks, Golden Mountains and Castles in the Air do they build unto themselves? I appeal to Painters, Mechanicians, Mathematicians. Some ascribe all vices to a false and corrupt Imagination, Anger, Revenge, Lust, Ambition, Covetousness, which prefers falshood before that which is right and good, deluding the Soul with false shews and suppositions. [p] Bernardus Penottus will have heresie and superstition to proceed from this fountain; as he falsely imagineth, so he believeth; and as he conceiveth of it, so it must be, and it shall be, *contra gentes*, he will have it

[l] Scalig. exercit. [m] Qui quoties volebat, mortuo similis jacebat auferens se à sensibus, & quum pungeretur dolorem non sensit. [n] Idem Nymannus orat. de Imaginat. [o] Verbis & unctionibus se consecrant dæmoni pessimæ mulieres qui iis ad opus suum utitur, & earum phantasiam regit, ducitque ad loca ab ipsis desiderata, corpora vero earum sine sensu permanent, quæ umbra cooperit diabolus, ut nulli sint conspicua, & post, umbra sublata, propriis corporibus eas restituit, l. 3. c. 11. Wier. [p] Denario medico.

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so. But most especially in passions and affections, it shews strange and evident effects: what will not a fearful man conceive in the dark? what strange formes of Bugbears, Devils, Witches, Goblins? Lavater imputes the greatest cause of spectrums, and the like apparitions, to fear, which above all other passions begets the strongest Imagination, (saith [q]Wierus) and so likewise love, sorrow, joy, &c. Some dye suddenly, as she that saw her son come from the battel at Cannæ, &c. Jacob the Patriark, by force of Imagination, made peckled Lambs, laying peckled rods before his sheep. Persina that Æthiopian Queen in Heliodorus, by seeing the picture of Perseus and Andromeda, in stead of a Blackmoor, was brought to bed of a fair white childe. In imitation of whom belike, an hard favored fellow in Greece, because he and his wife were both deformed, to get a good brood of children, *Elegantissimus imagines in thalamo collocavit, &c.* hung the fairest pictures he could buy for money in his chamber, "That his wife by frequent sight of them, might conceive and bear such children." And if we may beleeve Bale, one of Pope Nicholas the third's Concubines by seeing of [r]a Bear was brought to bed of a monster. "If a woman (saith [s]Lemnius) at the time of her conception think of another man present, or absent, the childe will be like him." Great bellied women, when they long, yeeld us prodigious examples in this kinde, as Moles, Warts, Scars, Harelips, Monsters, especially caused in their children, by force of a depraved phantasie in them: *Ipsam speciem quam animo effigiat, fœtui inducit:* She imprints that stamp upon her childe, which she [t]conceives unto her self. And therefore Lodovicus Vives, *lib. 2. de Christ. fœm.* gives a special caution to great bellied women, "[u]That they do not admit such absurd conceits and cogitations, but by all means avoid those horrible objects, heard or seen, or filthy spectacles." Some will laugh, weep, sigh, groan, blush, tremble, sweat, at such things as are suggested unto them by their Imagination. Avicenna speaks of one that could cast himself into a Palsie when he list; and some can imitate the tunes of Birds and Beasts, that they can hardly be discerned: Dagebertus' and Saint Fran-

[q] Solet timor, præ omnibus affectibus, fortes imaginationes gignere, post amor, &c. l. 3. c. 8. [r] Ex viso ursa, talem peperit. [s] Lib. 1. cap. 4. de occult. nat. mir. si inter amplexus & suavia cogitet de uno, aut alio absente, ejus effigies solet in fœtu elucere. [t] Quid non fœtui adhuc matri unito, subita spirituũ vibratione per nervos, quibus matrix cerebro conjuncta est, imprimit impregnatæ imaginatio? ut si imaginetur malum granatum, illius notas secum proferet fœtus: Si leporem, infans edetur supremo labello bifido, & dissecto: Vehemens cogitatio movet rerum species. Wier. lib. 5. cap. 5. [u] Ne dum uterum gestent, admittant absurdas cogitationes, sed & visu, audituque fœda & horrenda devitent.

cis' Scars and Wounds, like those of Christ's, (if at the least any such were) [x] Agrippa supposeth to have hapned by force of Imagination: that some are turned to Wolves, from Men to Women, and Women again to Men (which is constantly believed) to the same Imagination; or from Men to Asses, Dogs, or any other shapes. [y] Wierus ascribes all those famous transformations, to Imagination; that in Hydrophobia they seem to see the picture of a Dog, still in their water, [z] that melancholy men, and sick men, conceive so many phantastical visions, apparitions to themselves, and have such absurd apparitions, as that they are Kings, Lords, Cocks, Bears, Apes, Owls; that they are heavy, light, transparent, great and little, senseless and dead (as shall be shewed more at large, in our *Sections of Symptomes) can be imputed to naught else, but to a corrupt, false, and violent Imagination. It works not in sick and melancholy men onely, but even most forcibly sometimes in such as are sound: it makes them suddenly sick, and [a] alters their temperature in an instant. And sometimes a strong conceit or apprehension, as [b] Valesius proves, will take away Diseases: in both kindes it will produce real effects. Men if they see but another man tremble, giddy or sick of some fearful disease, their apprehension and fear is so strong in this kinde, that they will have the same Disease. Or if by some South-sayer, Wiseman, Fortune-teller, or Physitian, they be told they shall have such a Disease, they will so seriously apprehend it, that they will instantly labor of it. A thing familiar in China (saith Riccius the Jesuite) " [c] If it be told them they shall be sick on such a day, when that day comes, they will surely be sick, and will be so terribly afflicted, that sometimes they die upon it. Dr Cotta in his Discovery of ignorant Practitioners of Physick, *cap.* 8. hath two strange stories to this purpose, what phansie is able to do. The one of a Parson's wife in Northamptonshire, *An.* 1607. that coming to a Physitian, and told by him that she was troubled with the Sciatica, as he conjectured, (a disease she was free from) the same night after her return, upon his words, fell into a grievous fit of a Sciatica. And such another example he hath of another good wife, that was so troubled with the cramp, after the same maner she came by it, because her Physitian did but name it. Sometimes death it self is

[x] Occult. Philos. lib. 1. cap. 64. [y] Lib. 3. de Lamiis, cap. 10. [z] Agrippa, lib. 1. cap. 64. * Sect. 3. memb. 1. subsect. 3. [a] Malleus malefic. fol. 77. corpus mutari potest in diversas ægritudines, ex forti apprehensione. [b] Fr. Vales. l. 5. cont. 6. nonnunquam etiam morbi diuturni consequuntur, quandoque curantur. [c] Expedit. in Sinas, l. 1. c. 9. tantum porro multi prædictoribus hisce tribuunt ut ipse metus fidem faciat: nam si prædictum iis fuerit tali die eos morbo corripiendos, ii ubi dies advenerit, in morbum incidunt, & vi metus afflicti, cum ægritudine, aliquando etiam cum morte colluctantur.

caused

caused by force of Phantasie. I have heard of one that coming by chance in company of him that was thought to be sick of the Plague (which was not so) fell down suddenly dead. Another was sick of the Plague with conceit. One seeing his fellow let blood, falls down in a sown. Another (saith [d] Cardan out of Aristotle) fell down dead, (which is familiar to women at any ghastly sight) seeing but a man hanged. A Jew in France (saith [e] Lodovicus Vives) came by chance over a dangerous passage, or plank, that lay over a Brook in the dark, without harm, the next day perceiving what danger he was in, fell down dead. Many will not beleeve such stories to be true, but laugh commonly, and deride when they hear of them; but let these men consider with themselves, as [f] Peter Byarus illustrates it, If they were set to walk upon a plank on high, they would be giddy, upon which they dare securely walk upon the ground. Many (saith Agrippa) [g] "strong hearted men otherwise, tremble at such sights, dazel, and are sick, if they look but down from an high place, and what moves them but conceit?" As some are so molested by Phantasie; so some again by Fancy alone, and a good conceit, are as easily recovered. We see commonly the Toothe ache, Gout, Falling-sickness, biting of a mad Dog, and many such maladies cured by Spels, Words, Characters, and Charms, and many green wounds by that now so much used *Unguentum Armarium*, magnetically cured, which Crollius and Goclenius in a book of late hath defended, Libavius in a just Tract as stifly contradicts, and most men controvert. All the world knows there is no vertue in such Charms, or Cures, but a strong conceit and opinion alone, as [h] Pomponatius holds, "which forceth a motion of the humors, spirits, and blood, which takes away the cause of the malady from the parts affected." The like we may say of our Magicall effects, superstitious cures, and such as are done by Mountebanks and Wizards. "As by wicked incredulity many men are hurt (so saith * Wierus of Charms, Spels, &c.) we finde in our experience, by the same means many are relieved." An Empirick oftentimes, and a silly Chyrurgian, doth more strange cures, then a rationall Physician. Nymannus gives a reason, because the Patient puts his confidence in him, [i] which Avicenna "prefers before Art, Pre-

[d] Subtil. 18. [e] Lib. 3. de anima, cap. de mel. [f] Lib. de Peste. [g] Lib. 1. ap. 63. Ex alto despicientes aliqui præ timore contremiscunt, caligant, infirmantur; sic singultus, febres, morbi comitiales quandoq; sequuntur, quandoque precedunt. [h] Lib. de Incantatione, Imaginatio subitum humorum, & spirituum motum infert, unde vario affectu rapitur sanguis, ac una morbificas causas partibus affectis eripit. * Lib. 3. c. 18. de præstig. Ut inopia credulitate quis læditur, sic & levari eundem credibile est, usuque observatum. [i] Ægri persuasio & fiducia, omni arti & consilio & medicinæ præferenda. Avicen.

cepts,

cepts, and all Remedies whatsoever." 'Tis opinion alone (saith [k] Cardan) that makes, or marrs Physitians, and he doth the best cures, according to Hippocrates, in whom most trust. So diversly doth this phantasie of ours affect, turn and winde, so imperiously command our bodies, which as another "[l] Proteus, or a Cameleon, can take all shapes; and is of such force (as Ficinus adds) that it can work upon others, as well as our selves." How can otherwise blear-eyes in one man, cause the like affection in another? Why doth one man's yawning[m], make another yawn? One man's pissing provoke a second many times to do the like? Why doth scraping of trenchers offend a third, or hacking of files? Why doth a Carkass bleed, when the murtherer is brought before it, some weeks after the murther hath been done? Why do Witches and old women fascinate and bewitch children: but as Wierus, Paracelsus, Cardan, Mizaldus, Valleriola, Cæsar Vanninus, Campanella, and many Philosophers think, the forcible imagination of the one party, moves and alters the spirits of the other. Nay more, they can cause and cure not only diseases, maladies, and several infirmities, by this means, as Avicenna *de anim. l.* 4. *sect.* 4. supposeth, in parties remote, but move bodies from their places, cause thunder, lightning, tempests, which opinion Alkindus, Paracelsus, and some others approve of. So that I may certainly conclude, this strong conceit or imagination, is *astrum hominis*, and the rudder of this our ship, which reason should steer, but overborn by phantasie, cannot manage, and so suffers it self, and this whole vessel of ours to be over-ruled, and often overturned. Read more of this in Wierus *l.* 3. *de Lamiis*, *c.* 8, 9, 10. Franciscus Valesius *med. controv. l.* 5. *cont.* 6. Marcellus Donatus *l.* 2. *c.* 1. *de hist. med. mirabil.* Levinus Lemnius *de occult. nat. mir. l.* 1. *c.* 12. Cardan *l.* 18. *de rerum var.* Corn. Agrippa *de occult. Philos. cap.* 64, 65. Camerarius 1. *Cent. cap.* 54. *horarum subcis.* Nymannus *morat de Imag.* Laurentius, and him that is *instar omnium*, Fienus, a famous Physitian of Antwerp, that wrote three books *de viribus imaginationis.* I have thus far digressed, because this imagination is the *medium deferens* of passions, by whose means they work and produce many times prodigious effects; and as the phantasie is more or less intended or remitted, and their humours disposed, so do perturbations move, more or less, and take deeper impression.

[k] Plures sanat in quem plures confidunt. lib. de sapientia. [l] Marcilius Ficinus l. 13. c. 18. de theolog. Platonica. Imaginatio est tanquam Proteus vel Chamæleon, corpus proprium & alienum nonnunquam afficiens. [m] Cur oscitantes oscitent, Wierus.

SUBSEC.

SUBSEC. III.

Division of Perturbations.

PERTURBATIONS and passions, which trouble the phantasie, though they dwell between the confines of Sense and Reason, yet they rather follow Sense than Reason, because they are drowned in corporeal organs of sense. They are commonly [n] reduced into two inclinations, irascible, and Concupiscible. The Thomists subdivide them into eleven, six in the Coveting, and five in the Invading. Aristotle reduceth all to Pleasure and Pain; Plato to Love and Hatred; [o] Vives to Good and Bad. If good, it is present, and then we absolutely joy and love; or to come, and then we desire and hope for it: If evil, we absolutely hate it: if present, it is Sorrow; if to come Fear: These four passions [p] Berard compares "to the wheeles of a Chariot, by which we are carryed in this world. All other passions are subordinate unto these four, or six, as some will: Love, Joy, Desire, Hatred, Sorrow, Fear: The rest, as Anger, Envy, Emulation, Pride, Jealousie, Anxiety, Mercy, Shame, Discontent, Despair, Ambition, Avarice, &c. are reducible unto the first: and if they be immoderate, they [q] consume the spirits, and melancholy is specially caused by them. Some few discreet men there are, that can govern themselves, and curb in these inordinate Affections, by Religion, Philosophy, and such divine Precepts, of meekness, patience, and the like; but most part for want of government, out of indiscretion, ignorance, they suffer themselves wholly to be led by sense; and are so far from repressing rebellious inclinations, that they give all incouragement unto them, leaving the raynes, and using all provocations to further them: bad by Nature, worse by Art, Discipline, [r] Custome, Education, and a perverse will of their own, they follow on, whithersoever their unbridled Affections will transport them, and go more out of custome, self-will, than out of Reason. *Contumax voluntas*, as Melancthon cals it, *malum facit:* this stubborn will of ours perverts judgment, which sees and knows what should and ought to be done, and yet will not do it. *Mancipia gulæ*, slaves to their several lusts, and appetite, they precipitate and plunge [s] themselves into a Labyrinth of cares,

[n] T. W. Jesuit. [o] 3. de Anima. [p] Ser. 35. Hæ quatuor passiones sunt tanquam rotæ in curru, quibus vehimur hoc mundo. [q] Harum quippe immoderatione, spiritus marcescunt. Fernel. l. 1. Path. c. 18. [r] Mala consuetudine depravatur ingenium ne bene faciat. Prosper Calenus, l. de atra bile. Plura faciunt homines è consuetudine, quam è ratione A teneris assuescere multum est. Video meliora proboque; deteriora sequor. Ovid. [s] Nemo editur nisi à seipso.

blinded with lust, blinded with ambition; "[t] They seek that at God's hands, which they may give unto themselves, if they could but refrain from those cares, and perturbations, wherewith they continually macerate their mindes." But giving way to these violent passions of fear, grief, shame, revenge, hatred, malice, &c. they are torn in pieces, as Actæon was with his dogs, and [u] crucifie their own souls.

SUBSEC. IV.

Sorrow, a cause of Melancholy.

Sorrow. *Insanus dolor.* IN this Catalogue of Passions, which so much torment the Soul of man, and cause this malady (for I will briefly speak of them all, and in their order) the first place in this Irascible appetite, may justly be challenged by Sorrow. An inseparable companion, "[x] The mother and daughter of melancholy, her Epitome, Symptome, and chief cause:" as Hippocrates hath it: They beget one another, and tread in a ring, for sorrow is both Cause and Symptome of this disease. How it is a Symptome shall be shewed in his place. That it is a cause all the world acknowledgeth, *Dolor nonnullis insaniæ causa fuit, & aliorum morborum insanabilium*, saith Plutarch to Apollonius; a cause of madness, a cause of many other diseases, a sole cause of this mischief, [y] Lemnius cals it. So doth Rhasis *cont. l.* 1. *tract.* 9. Guianerius *Tract.* 15. *c.* 5. And if it take root once, it ends in despair, as [z] Felix Plater observes, and as in [a] Cebes' table, may well be coupled with it. [b] Chrysostome, in his seventeenth Epistle to Olympia, describes it to be "a cruel torture of the soul, a most inexplicable grief, poysoned worm, consuming body and soul, and gnawing the very heart, a perpetual executioner,

[t] Multi se in inquietudinem præcipitant ambitione & cupiditatibus excæcati, non intelligunt se illud à diis petere, quod sibi ipsis si velint præstare possint, si curis & perturbationibus, quibus assidue se macerant, imperare vellent. [u] Tanto studio miseriarum causas, & alimenta dolorum quærimus, vitamq; secus felicissimam, tristem & miserab lem efficimus. Petrarch. præfat. de Remediis, &c. [x] Timor & mœstitia, si diu perseverent, causa & soboles atri humoris sunt, & in circulum se procreant. Hip. Aphoris. 23. l. 6. Idem Montaltus cap. 19. Victorius Faventinus pract. imag. [y] Multi ex mœrore & metu huc delapsi sunt. Lemn. lib. 1. cap. 16. [z] Multa cura & tristitia faciunt accedere melancholiam (cap. 3. de mentis alien.) si altas radices agat, in veram fixamq: degenerat melancholiã & in desperationem desinit. [a] Ille luctus, ejus verò soror desperatio simul ponitur. [b] Animarum crudele tormentum, dolor inexplicabilis, tinea non solum ossa, sed corda pertingens, perpetuus carnifex, vires animæ consumens, jugis nox, & tenebræ profundæ, tempestas & turbo & febris non apparens, omni igne validius incendens; longior, & pugnæ finem non habens——Crucem circumfert dolor, faciemque omni tyranno crudeliorem præ se fert.

continual

continual night, profound darkness, a whirlwinde, a tempest, an ague not appearing, heating worse then any fire, and a battel that hath no end: It crucifies worse then any Tyrant; no torture, no strappado, no bodily punishment is like unto it. 'Tis the Eagle without question which the Poets feigned to gnaw [c] Prometheus' heart, and "no heaviness is like unto the heaviness of the heart," Ecclus. 25, 15, 16. "[d] Every perturbation is a misery, but grief a cruel torment," a domineering passion: as in old Rome, when the Dictator was created, all inferior magistracies ceased; when grief appears, all other passions vanish. "It dries up the bones, saith Solomon, c. 17. Pro. makes them hollow-ey'd, pale, and lean, furrow faced, to have dead looks, wrinkled brows, riveled cheeks, dry bodies, and quite perverts their temperature that are misaffected with it. As Elenora that exil'd mournful Dutches (in our [e] English Ovid) laments to her noble husband Humphrey Duke of Glocester,

> Sawest thou those eyes in whose sweet cheerful look
> Duke Humphry once such joy and pleasure took,
> Sorrow hath so despoil'd me of all grace,
> Thou could'st not say this was my Elnor's face.
> Like a foule Gorgon, &c.

"[f] it hinders concoction, refrigerates the heart, takes away stomack, colour, and sleep; thickens the blood, ([g] Fernelius *l.* 1. *c.* 18. *de morb. causis*) contaminates the spirits." ([h] Piso) Overthrowes the natural heat, perverts the good estate of body and minde, and makes them weary of their lives, cry out, howle and roar for very anguish of their souls. David confessed as much, Psal. 38. 8. "I have roared for the very disquietness of my heart." And Psal. 119. 4. part. 4. v. "My soul melteth away for very heaviness," vers. 38. "I am like a bottle in the smoak." Antiochus complained that he could not sleep, and that his heart fainted for grief, [i] Christ himself, *Vir dolorum*, out of an apprehension of grief, did sweat blood, Mark 14. His soul was heavy to the death, and no sorrow was like unto his. *Crato consil.* 21. *l.* 2. gives instance in one that was so melancholy by reason of [k] grief: and Montanus *consil.* 30. in a noble

[c] Nat. Comes Mythol. l. 4. c. 6. [d] Tully 3. Tusc. omnis perturbatio miseria & carnificina est dolor. [e] M. Drayton in his Her. ep. [f] Crato consil. 21. lib. 2. mœstitia universum infrigidat corpus, calorem innatum extinguit, appetitum destruit. [g] Cor refrigerat tristitia, spiritus exsiccat, innatumque calorem obruit, vigilias inducit, concoctionem labefactat, sanguinem incrassat, exageratque melancholicum succum. [h] Spiritus & sanguis hoc contaminatur. Piso. [i] Marc. 6. 16. 11. [k] Mærore maceror, marcesco & consenesco miser, ossa atq; pellis sum misera macritudine. Plaut.

Matron, "[h] that had no other cause of this mischief." I. S. D. in Hildesheim, fully cured a patient of his, that was much troubled with melancholy, and for many years, "[i] but afterwards by a little occasion of sorrow, he fell into his former fits, and was tormented as before." Examples are common, how it causeth melancholy, [k] desperation, and sometimes death it self; for (Ecclus. 38. 15.) "Of heaviness comes death. Worldly sorrow causeth death," 2 Cor. 7. 10. Psal. 31. 10. "My life is wasted with heaviness, and my years with mourning." Why was Hecuba said to be turned to a dog? Niobe into a stone? but that for grief she was senseless and stupid. Severus the Emperor [l] dyed for grief; and how [m] many myriads besides?

"Tanta illi est feritas, tanta est insania luctus."

Melancthon gives a reason of it, "[n] the gathering of much melancholy blood about the heart, which collection extinguisheth the good spirits, or at least dulleth them, sorrow strikes the heart, makes it tremble and pine away, with great pain: And the black blood drawn from the spleen, and diffused under the ribs, on the left side, makes those perilous hypocondriacall convulsions, which happen to them that are troubled with Sorrow."

SUBSECT. V.

Fear, a Cause.

COSEN german to Sorrow, is Fear, or rather a sister, *fidus Achates*, and continual companion, an assistant and a principal agent in procuring of this mischief; a cause and symptome as the other. In a word, as [o] Virgil of the Harpies, I may justly say of them both,

"Tristius haud illis monstrum, nec sævior ulla
Pestis & ira Deum stygiis sese extulit undis."

A sadder monster, or more cruel plague so fell,
Or vengeance of the Gods, ne'r came from Styx or Hell.

[h] Malum inceptum & actum à tristitia sola. [i] Hildesheim. spicel. 2. de melancholia, mærore animi postea accedente, in priora symptomata incidit. [k] Vives 3. de anima, c. de mærore. Sabin. in Ovid. [l] Herodian. l. 3. mærore magis quam morbo consumptus est. [m] Bothwellius atribilarius obiit Brizarrus Genuensis hist. &c. [n] Mœstitia cor quasi percussum constringitur, tremit & languescit cum acri sensu doloris. In tristitia cor fugiens attrahit ex Splene lentum humorem melancholicum, qui effusus sub costis in sinistro latere hypocondriacos flatus facit, quod sæpe accidit iis qui diuturna cura & mœstitia conflictantur. Melancthon. [o] Lib. 3. Æn. 4.

This

This foule fiend of fear was worshipped heretofore as a God by the Lacedæmonians, and most of those other tórturing[p] affections, and so was sorrow amongst the rest, under the name of Angerona Dea, they stood in such awe of them, as Austin de Civitat. Dei, lib. 4. cap. 8. noteth out of Varro, Fear was commonly [q] adored and painted in their Temples with a Lion's head; and as Macrobius records 1. 10. Saturnalium; "[r] In the Calends of January Angerona had her holy day, to whom in the Temple of Volupia, or Goddess of pleasure, their Augures and Bishops did yearly sacrifice; that, being propitious to them, she might expell all cares, anguish, and vexation of the minde for that yeer following." Many lamentable effects this Fear causeth in men, as to be red, pale, tremble, sweat, [s] it makes sudden cold and heat to come over all the body, palpitation of the heart, Syncope, &c. It amazeth many men that are to speak, or shew themselves in publike assemblies, or before some great personages, as Tully confessed of himself, that he trembled still at the beginning of his speech; and Demosthenes that great Orator of Greece before Philippus. It confounds voice and memory, as Lucian wittily brings in Jupiter Tragœdus, so much afraid of his auditory, when he was to make a speech to the rest of the Gods, that he could not utter a ready word, but was compelled to use Mercurie's help in prompting. Many men are so amazed and astonished with fear, they know not where they are, what they say, [t] what they do, and that which is worst, it tortures them many dayes before with continuall affrights and suspition. It hinders most honourable attempts, & makes their hearts ake, sad and heavy. They that live in fear are never free, [u] resolute, secure, never merry, but in continual pain: that, as Vives truely said, *Nulla est miseria major quàm metus*, no greater misery, no rack, nor torture like unto it, ever suspicious, anxious, sollicitous, they are childishly drooping without reason, without judgment, "[x] especially if some terrible object be offered," as Plutarch hath it. It causeth oftentimes sudden madness, and almost all maner of diseases, as I have sufficiently illustrated in my [a] Digression of the force of Imagination, and shall do more at large in my

[p] Et me um ideo deam sacrarunt ut bonam mentem concederet. Varro, Lactantius, Aug. [q] Lilius Girald. Syntag. 1. de diis miscellaniis. [r] Calendis Jan. criæ sunt divæ Angeronæ, cui pontifices in sacello Volupiæ sacra faciunt, quod angores et animi sollicitudines propitiata propellat. [s] Timor inducit frigus, cordis palpitationem, vocis defectum atq; pallorem. Agrippa lib. 1. cap. 63. Timidi semper spiritus habent frigidos. Mont. [t] Effusas cernens fugientes agmine turmas; quis mea nunc inflat cornua Faunus ait? Alciat. [u] Metus non solum memoriam consternat, sed et institutum animi omne et laudabilem conatum impedit. Thucidides. [x] Lib. de fortitudine & virtute Alexandri, ubi prope res adfuit terribilis. [a] Sect. 2. Mem. 3. Subs. 2.

section

section of [b] Terrors. Fear makes our Imagination conceive what it list, invites the devil to come to us, as [c] Agrippa and Cardan avouch, and tyrannizeth over our Phantasie more than all other affections, especially in the dark. We see this verified in most men, as [d] Lavater saith, *Quæ metuunt, fingunt;* what they fear they conceive, and faign unto themselves; they think they see Goblins, Hagges, Devils, and many times become melancholy thereby. Cardan subtil. lib. 18. hath an example of such an one, so caused to be melancholy (by sight of a bugbear) all his life after. Augustus Cæsar durst not sit in the dark, *nisi aliquo assidente*, saith [e] Suetonius, *Nunquam tenebris evigilavit.* And 'tis strange what women and children will conceive unto themselves, if they go over a Church-yard in the night, lye, or be alone in a dark room, how they sweat and tremble on a sudden. Many men are troubled with future events, fore-knowledge of their fortunes, destinies, as Severus the Emperor, Adrian and Domitian, *Quod sciret ultimum vitæ diem*, saith Suetonius, *valde solicitus*, much tortured in minde because he foreknow his end; with many such, of which I shall speak more opportunely in another place [f]. Anxiety, mercy, pitty, indignation, &c. and such fearful branches derived from these two stemmes of fear and sorrow, I voluntarily omit; read more of them in [g] Carolus Pascalius, [h] Dandinus, &c.

SUBSEC. VI.

Shame and Disgrace, Causes.

SHAME and Disgrace cause most violent passions, and bitter pangs. *Ob pudorem & dedecus publicum, ob errorem commissum sæpe moventur generosi animi* (Felix Plater lib. 3. *de alienat. mentis*) Generous minds are often moved with shame, to despair for some publike disgrace. And he, saith Philo lib. 2. *de provid. dei*, "* that subjects himself to fear, grief, ambition, shame, is not happy, but altogether miserable, tortured with continual labour, care, and misery." It is as forcible a batterer as any of the rest: "[i] Many men neglect the tumults of the world, and care not for glory, and yet they are

[b] Sect. 2. Memb. 4. Subs. 3. [c] Subtil. 18. lib. timor attrahit ad se Dæmonas, timor et error multum in hominibus possunt. [d] Lib. 2. Spectris ca. 3. fortes rarò spectra vident, quia minus timent. [e] Vita ejus. [f] Sect. 2. Memb. 4. Subs. 7. [g] De virt. et vitiis. [h] Com. in Arist. de Anima. * Qui mentem subjecit timoris dominationi, cupiditatis, doloris, ambitionis, pudoris, elix non est, sed omnino miser, assiduis laboribus torquetur & miseriâ. [i] Multi contemnunt mundi strepitum, reputant pro nihilo gloriam, sed timent infamiam, offensionem, repulsam. Voluptatem severissimè contemnunt, in dolore sunt molliores, gloriam negligunt, franguntur infamia.

afraid

afraid of infamy, repulse, disgrace, (*Tul. offic. l.* 1.) they can severely contemn pleasure, bear grief indifferently, but they are quite[k] battered and broken with reproach and obloquy:" (*siquidem vita & fama pari passu ambulant*) and are so dejected many times for some publique injury, disgrace, as a box on the ear by their inferior, to be overcome of their adversary, foiled in the field, to be out in a speech, some foul fact committed or disclosed, &c. that they dare not come abroad all their lives after, but melancholize in corners, and keep in holes. The most generous spirits are most subject to it: *Spiritus altos frangit & generosos:* Hieronymus. Aristotle, because he could not understand the motion of Euripus, for grief and shame drowned himself: *Cælius Rodiginus antiquar. lec. lib.* 29. *cap.* 8. *Homerus pudore consumptus*, was swallowed up with this passion of shame "[l] because he could not unfold the fisherman's riddle." Sophocles killed himself, "[m] for that a Tragædie of his was hissed off the stage:" *Valer. max. lib.* 9. *cap.* 12. Lucretia stabbed her self, and so did[n] Cleopatra, "when she saw that she was reserved for a triumph, to avoid the infamy." Antonius the Roman, "[o] after he was overcome of his enemy, for three dayes space sat solitary in the fore-part of the Ship, abstaining from all company, even of Cleopatra her self, and afterwards for very shame butchered himself," Plutarch *vita ejus.* "Apollonius Rodius [p] wilfully banished himself, forsaking his country, and all his dear friends, because he was out in reciting his Poems," Plinius lib. 7. cap. 23. Ajax ran mad, because his armes were adjudged to Ulysses. In China 'tis an ordinary thing for such as are excluded in those famous tryals of theirs, or should take degrees, for shame and grief to lose their wits, [q] *Mat. Riccius expedit. ad Sinas l.* 3. *c.* 9. Hostratus the Fryer took that book which Reuclin had writ against him, under the name of *Epist. obscurorum virorum*, so to heart, that for shame and grief he made away himself, [r] *Jovius in elogiis.* A grave and learned Minister, and an ordinary Preacher at Alemar in Holland, was (one day as he walked in the fields for his recreation) suddenly taken with a lask or looseness, and thereupon compelled to retire to the next

[k] Gravius contumeliam ferimus quam detrimentum, ni abjecto nimis animo simus. Plut. in Timol. [l] Quod piscatoris ænigma solvere non posset. [m] Ob Tragœdiam explosam, mœrore sibi gravi conscivit. [n] Cum vidit in triumphum se servari, causa ejus ignominiæ vitandæ mortem sibi conscivit. Plut. [o] Bello victus, per tres dies sedit in prora navis, abstinens ab omni consortio, etiam Cleopatræ, postea se interfecit. [p] Cum male recitasset Argonautica, ob pudorem exulavit. [q] Quidam præ verecundia simul & dolore in insaniam incidunt, eo quod a literatorum gradu in examine excludantur. [r] Hostratus Carmelita adeo graviter ob Reuchlini librum, qui inscribitur, Epistolæ obscurorum virorum, dolore simul & pudore sauciatus, ut seipsum interfecerit.

ditch;

ditch; but being [s] surprised at unawares, by some Gentlewomen of his Parish wandering that way, was so abashed, that he did never after shew his head in publike, or come into the Pulpit, but pined away with Melancholy: (*Pet. Forestus med. observat. lib.* 10. *observat.* 12.) So shame amongst other passions can play his prize.

I know there be many base, impudent, brazen-faced rogues, that will [t] *Nullâ pallescere culpâ*, be moved with nothing, take no infamy or disgrace to heart, laugh at all; let them be proved perjured, stigmatized, convict rogues, theeves, traitors, lose their ears, be whipped, branded, carted, pointed at, hissed, reviled, and derided with [u] Ballio the Baud in Plautus, they rejoyce at it, *Cantores probos;* "babe and Bombax," what care they? We have too many such in our times,

> "—— Exclamat Melicerta perisse
> —— Frontem de rebus."

Yet a modest man, one that hath grace, a generous spirit, tender of his reputation, will be deeply wounded, and so grievously affected with it, that he had rather give myriads of crowns, lose his life, then suffer the least defamation of honor, or blot in his good name. And if so be that he cannot avoid it, as a Nightingale, *Quæ cantando victa moritur*, (saith [x] Mizaldus,) dies for shame if another bird sing better, he languisheth and pineth away in the anguish of his spirit.

SUBSECT. VII.

Envy, Malice, Hatred, Causes.

ENVY and Malice are two linkes of this chain, and both, as Guianerius Tract. 15. cap. 2. proves out of Galen 3. Aphorisme, com. 22. "[y] cause this malady by themselves, especially if their bodies be otherwise disposed to Melancholy." 'Tis Valescus de Taranta, and Fœlix Platerus observation, "[z] Envy so gnawes many men's hearts, that they become altogether melancholy." And therefore belike Solomon, Prov.

[s] Propter ruborem confusus, statim cepit delirare, &c. ob suspicionem, quod vili illum crimine accusarent. [t] Horat. [u] Ps. Impudice. B Ita est. Ps. sceleste. B. dicis vera Ps. Verbero. B. quippeni Ps. furcifer. B. factum optime. Ps soci fraude. B. sunt mea istæc Ps. parricida B. perge tu Ps. sacrilege. B. fateor. Ps. perjure B. vera dicis. Ps. pernities adolescentum B. acerrime. Ps. fur. B. babe. Ps. fugitive. B. bombax. Ps. fraus populi. B. Planissime. Ps. impure leno, cœnum. B. cantores probos. Pseudolus act. 1. Scen. 3. [x] Cent. 7. è Plinio. [y] Multos vide mus propter invidiam & odium in melancholiam incidisse: & illos potissimum quorum corpora ad hanc apta sunt. [z] Invidia affligit homines adeo & corrodit, ut hi melancholici penitus fiant.

14. 13. cals it, "the rotting of the bones," Cyprian, *vulnus occultum;*

"———[a] Siculi non invenêre tyranni
Majus tormentum"———

The Sicilian tyrants never invented the like torment. It crucifies their souls, withers their bodies, makes them hollow-ey'd, [b] pale, lean, and ghastly to behold, Cyprian *ser.* 2. *de zelo & livore.* "[c] As a Moth gnawes a garment, so, "saith Chrysostome, "doth envy consume a man:" to be a living Anatomy: a "Skeleton, to be a lean and [d] pale carcass, quickened with a [e] fiend, Hall in Charact." for so often as an envious wretch sees another man prosper, to be enriched, to thrive, and be fortunate in the world, to get honors, offices, or the like, he repines and grieves.

"———[f] intabescitque videndo
Successus hominum———suppliciumque suum est."

He tortures himself if his equal, friend, neighbor be preferred, commended, do well, if he understand of it, it gaules him afresh, and no greater pain can come to him, then to hear of another man's wel-doing, 'tis a dagger at his heart every such object. He lookes at him, as they that fell down in Lucian's rock of honor, with an envious eye, and will damage himself, to do another a mischief: *Atque cadet subito, dum super hoste cadat.* As he did in Æsop, lose one eye willingly, that his fellow might lose both, or that rich man in * Quintilian that poysoned the flowers in his garden, because his neighbor's Bees should get no more honey from them. His whole life is sorrow, and every word he speaks a Satyre, nothing fats him but other mens ruines. For to speak in a word, Envy is nought else but *Tristitia de bonis alienis,* sorrow for other men's good, be it present, past, or to come: *& gaudium de adversis,* and [g] joy at their harms, opposite to mercy, [h] which grieves at other men's mischances, and misaffects the body in another kinde; so Damascen defines it, *lib.* 2. *de orthod. fid.* Thomas 2. 2. *quæst.* 36. *art.* 1. Aristotle *l.* 2. *Rhet. c.* 4. & 10. Plato Philebo.

[a] Hor. [b] His vultus minax, torvus aspectus, pallor in facie, in labiis tremor, stridor in dentibus, &c. [c] Ut tinea corrodit vestimentum sic, invidia eum qui zelatur consumit. [d] Pallor in ore sedet, macies in corpore toto. Nusquam recta acies, livent rubigine dentes. [e] Diaboli expressa Imago, toxicum charitatis, venenum amicitiæ, abyssus mentis, non est eo monstrosius monstrum, damnosius damnum, urit, torret, discruciat macie & squalore conficit. Austin. Domin. primi. Advent. [f] Ovid. * Declam. 13. linivit flores maleficis succis in venenum mella convertens. [g] Statuis cereis Basilius eos comparat, qui liquefiunt ad præsentiam solis, qua alii gaudent et ornantur. Muscis alii, quæ ulceribus gaudent, amœna prætereunt, sistunt in fœtidis. [h] Misericordia etiam quæ tristitia quædam est, sæpe miserantis corpus male afficit Agrippa. l. 1. cap. 63.

Tully

Tully 3. *Tusc. Greg. Nic. l. de virt, animæ. c.* 12. *Basil. de Invidia. Pindarus Od.* 1. *ser.* 5. and we finde it true. 'Tis a common disease, and almost natural to us, as [i] Tacitus holds, to envy another man's prosperity. And 'tis in most men an incurable disease. "[k] I have read," saith Marcus Aurelius, "Greek, Hebrew, Chaldee Authors, I have consulted with many wise men, for a remedy for envy, I could finde none, but to renounce all happiness, and to be a wretch, and miserable for ever." 'Tis the beginning of hell in this life, and a passion not to be excused. "[l] Every other sin hath some pleasure annexed to it, or will admit of an excuse; envy alone wants both. Other sinnes last but for a while, the gut may be satisfied, anger remits, hatred hath an end, envy never ceaseth." Cardan *lib.* 2. *de sap.* Divine and humane examples are very familiar, you may runne and read them, as that of Saul and David, Cain and Abel, *angebat illum non proprium peccatum, sed fratris prosperitas*, saith Theodoret, it was his brother's good fortune galled him. Rachel envied her sister, being barren, Gen. 30. Joseph's bretheren him, Gen. 37. David had a touch of this vice, as he confesseth [m] Ps. 37. [n] Jeremy and [o] Habbakuk, they repined at others good, but in the end they corrected themselves. Ps. 75. "fret not thyself," &c. Domitian spited Agricola for his worth, "[p] that a private man should be so much glorified." [q] Cecinna was envyed of his fellow Citizens, because he was more richly adorned. But of all others, [r] women are most weak, *ob pulchritudinẽ invidæ sunt fœminæ (Musæus) aut amat, aut odit, nihil est tertium (Granatensis.)* They love, or hate, no medium amongst them. *Implacabiles plerumque læsæ mulieres*, Agrippina like, "[s] A woman if she see her neighbor more neat, or elegant, richer in tires, jewels, or apparel, is enraged, and like a Lioness sets upon her husband, railes at her, scoffes at her, and cannot abide her;" so the Roman Ladies in Tacitus did at Solonina Cecinna's wife, "[t] because she had a better horse, and better furniture, as if she had hurt them with it; they were much offended: In like sort our gentlewomen

[i] Insitum mortalibus a natura recentem aliorem fælicitatem ægris oculis intueri, hist. l. 2. Tacit. [k] Legi Chaldæos, Græcos, Hebræos, consului sapientes pro remedio invidiæ, hoc enim inveni, renunciare felicitati, & perpetuò miser esse. [l] Omne peccatum aut excusationem secum habet, aut voluptatem, sola invidia utraque caret, reliqua vitia finem habent, ira defervescit, gula satiatur, odium finem habet, invidia nunquam quiescit. [m] Urebat me æmulatio propter stultos. [n] Hier. 12. 1. [o] Hab. 1. [p] Invidit privati nomen supra principis attolli. [q] Tacit. Hist. l.b. 2. part. 6. [r] Per.turæ dolore & invidia, si quem viderint ornatiorem se in publicum prodiisse. Plutina dial. amorum. [s] Ant. Guianerius lib. 2. cap. 8. vim. M. Aurelii fœmina vicinam elegantius se vestitam videns, leænæ instar in virum insurgit, &c. [t] Quod insigni equo & ostro veheretur, quanquam nullius cum injuria, ornatum illum tanquam læsæ gravabantur.

do

do at their usual meetings, one repines or scoffes at another's bravery and happiness. Myrsine, an Atticke wench, was murthered of her fellows, "[u] because she did excel the rest in beauty," Constantine Agricult. l. 11. c. 7. Every Village will yeeld such examples.

SUBSECT. VIII.

Æmulation, Hatred, Faction, Desire of revenge, Causes.

OUT of this root of Envy, [x] spring those feral branches of faction, hatred, livor, emulation, which cause the like grievances, and are, *serræ animæ*, the sawes of the soul, * *consternationis pleni affectus*, affections full of desperate amazement; or as Cyprian describes emulation, it is "[y] a moth of the soule, a consumption, to make another man's happiness his misery, to torture, crucifie and execute himself, to eate his owne heart. Meat and drink can do such men no good, they do alwayes grieve, sigh and groan, day and night without intermission, their brest is torne asunder:" and a little after, "[z] Whomsoever he is whom thou dost emulate and envy, he may avoyd thee, but thou canst neither avoid him nor thyself; wheresoever thou art, he is with thee, thine enemy is ever in thy brest, thy destruction is within thee, thou art a captive, bound hand and foot, as long as thou art malicious, and envious, and canst not be comforted. It was the devil's overthrow;" and whensoever thou art throughly affected with this passion, it will be thine. Yet no perturbation so frequent, no passion so common.

[a] Καὶ κεραμεὺς κεραμεῖ κοτέει καὶ τέκτονι τέκτων,
Καὶ πτωχὸς πτωχῷ φθονέει καὶ ἀοιδὸς ἀοιδῷ.

A Potter emulates a Potter,
One Smith envies another:
A begger emulates a begger,
A singing man his brother,

[u] Quod pulchritudine omnes excelleret, puellæ indignatæ occiderunt. [x] Latè patet invidiæ fœcundæ pernities, & livor radix omnium malorum, fons cladium, inde odium surgit emulatio Cyprian ser. 2. de Livore. * Valerius l. 3. cap. 9. [y] Qualis est animi tinea, quæ tabes pectoris zelare in altero vel aliorum fælicitatem suam facere miserii, & velut quosdam pectori suo admovere carnifices, cogitationibus & sensibus suis adhibere tortores, qui se intestinis cruciatibus lacerent. Non cibus talibus lætus, non potus potest esse jucundus; suspiratur semper et gemitur, & doletur dies & noctes, pectus sine intermissione laceratur. [z] Quisquis est ille quem æmularis, cui invides is te subterfugere potest, at tu non te ubicunque fugeris, adversarius tuus tecum est, hostis tuus semper in pectore tuo est, pernities intus inclusa, ligatus es, victus, zelo dominante captivus: nec solatia tibi ulla subveniunt: hinc diabolus inter initia statim mundi, & periit primus, & perdidit, Cyprian ser. 2. de zelo & livore. [a] Hesiod. op. dies.

Every

Every society, corporation, and private family is full of it, it takes hold almost of all sorts of men, from the Prince to the Ploughman, even amongst Gossips it is to be seen, scarce three in a company but there is siding, faction, emulation between two of them, some *simultas*, jarre, private grudge, heart-burning in the midst of them. Scarce two gentlemen dwell together in the Country, (if they be not near kin or linked in marriage) but there is emulation betwixt them and their servants, some quarrel or some grudge, betwixt their wives or children, friends and followers, some contention about wealth, gentry, precedency, &c. by meanes of which, like the Frog in [b] Æsop, "that would swell till she was as big as an Oxe, burst herself at last;" they will stretch beyond their fortunes, callings, and strive so long that they consume their substance in Law-suits, or otherwise in hospitality, feasting, fine clothes, to get a few bumbast titles, for *ambitiosâ paupertate laboramus omnes*, to outbrave one another, they will tire their bodies, macerate their soules, and through contentions or mutual invitations begger themselves. Scarce two great Scholars in an age, but with bitter invectives they fall foule one on the other, and their adherents; Scotists, Thomists, Reals, Nominals, Plato and Aristotle, Galenists and Paracelsians, &c. it holds in all professions.

Honest [c] emulation in studies, in all callings is not to be disliked, 'tis *ingeniorum cos*, as one cals it, the whetstone of wit, the nurse of wit and valor, and those noble Romans out of this spirit did brave exploits. There is a modest ambition, as Themistocles was roused up with the glory of Miltiades; Achilles trophies moved Alexander,

> "* Ambire semper stulta confidentia est,
> Ambire nunquam deses arrogantia est,"

'Tis a sluggish humor not to emulate or to sue at all, to withdraw himself, neglect, refrain from such places, honors, offices, through sloth, niggardliness, fear, bashfulness, or otherwise, to which by his birth, place, fortunes, education he is called, apt, fit, and well able to undergo; but when it is immoderate, it is a plague and a miserable pain. What a deale of money did Henry the 8. and Francis the first King of France, spend at that [d] famous interview? and how many vain Courtiers, seeking each to outbrave other, spent themselves, their lively-hood and fortunes, and dyed beggars? [e] Adrian the Emperor was so galled with it, that he killed all his equals; so did Nero. This

[b] Rana cupida æquandi bovem, se distendebat, &c. [c] Æmulatio alit ingenia: Paterculus poster. Vol. * Grotius, Epig. lib. 1. [d] Anno 1519. betwixt Ardes and Quine. [e] Spartian.

passion

passion made [f] Dionysius the Tyrant banish Plato and Philoxenus the Poet, because they did excell, and eclipse his glory, as he thought; The Romans exile Coriolanus, confine Camillus, murder Scipio; The Greeks by Ostracisme to expel Aristides, Nicias, Alcibiades, imprison Theseus, make away Phocion, *&c.* When Richard the first, and Philip of France, were fellow souldiers together, at the siege of Acon in the Holy land, and Richard had approved himself to be the more valiant man, in so much that all men's eys were upon him, it so gaulled Philip, *Francum urebat Regis victoria*, saith mine [g] Author, *tam ægrè ferebat Richardi gloriam, ut carpere dicta, calumniari facta;* that he cavilled at all his proceedings, and fell at length to open defiance; he could contain no longer, but hasting home, invaded his territories, and professed open war. "Hatred stirs up contention," Prov. 10. 12. and they break out at last into immortal enmity, into virulency, and more than Vatinian hate and rage; [h] they persecute each other, their friends, followers, and all their posterity with bitter taunts, hostile wars, scurril invectives, libels, calumnies, fire, sword, and the like, and will not be reconciled. Witness that Guelf and Gibelline faction in Italy; that of the Adurni and Fregosi in Genoa; that of Cneius Papirius, and Quintus Fabius in Rome; Cæsar and Pompey; Orleans and Burgundy in France; York and Lancaster in England: Yea, this passion so rageth [i] many times, that it subverts not men onely, and families, but even populous Cities, * Carthage and Corinth can witness as much, nay flourishing Kingdoms are brought into a wilderness by it. This hatred, malice, faction, and desire of revenge, invented first all those racks and wheels, strapadoes, brazen bulls, feral engines, prisons, inquisitions, severe laws to macerate and torment one another. How happy might we be, and end our time with blessed days, and sweet content, if we could contain our selves, and, as we ought to do, put up injuries, learn humility, meekness, patience, forget and forgive, as in [k] God's word we are injoyned, compose such final controversies amongst our selves, moderate our passions in this kinde, "and think better of others," as [l] Paul would have us, "then of our selves: Be of like affection one towards another, and not avenge our selves, but have peace with all men." But being that we are

[f] Plutarch. [g] Johannes Heraldus, l. 2. c. 12. de bello sac. [h] Nulla dies tantum poterit lenire furorem. Æterna bella pace sublata gerunt. Jurat odiũ, nec ante invisum esse desinit, quam esse desiit. Paterculus, vol. 1. [i] Ita sævit hæc stygia ministra ut urbes subvertat aliquando, deleat populos, provincias aliquii florentes redigat in solitudines, mortales vero miseros in profunda miseriarum valle miserabiliter immergat. * Carthago æmula Romani imperii funditus interiit. Salust. Catil. [k] Paul 3. Col. [l] Rom. 12.

so peevish and perverse, insolent and proud, so factious and seditious, so malicious and envious; we do *invicem angariare*, maul and vex one another, torture, disquiet, and precipitate our selves into that gulf of woes and cares, aggravate our misery, and melancholy, heap upon us hell and eternal damnation.

SUBSECT. IX.

Anger, a Cause.

ANGER, a perturbation, which carries the spirits outwards, preparing the body to melancholy, and madness it self: *Ira furor brevis est;* and as [m] Piccolomineus accounts it, one of the three most violent passions. [n] Areteus sets it down for an especial cause (so doth Seneca, ep. 18. l. 1.) of this malady. [o] Magninus gives the reason, *Ex frequenti ira supra modum calefiunt;* it over-heats their bodies, and if it be too frequent, it breaks out into manifest madness, saith St Ambrose. 'Tis a known saying, *Furor fit læsa sæpius patientia*, the most patient spirit that is, if he be often provoked, will be incensed to madness; it will make a devil of a saint: And therefore Basil (belike) in his Homily *de Irâ*, cals it *tenebras rationis, morbum animæ, & dæmonem pessimum;* the darkning of our understanding, and a bad Angel. [p] Lucian *in Abdicato, Tom.* 1. will have this passion to work this effect, especially in old men and women, "Anger and calumny (saith he) trouble them at first, and after a while break out into madness: many things cause fury in women, especially if they love or hate overmuch, or envy, be much grieved or angry; these things by little and little lead them on to this malady." From a disposition they proceed to an habit, for there is no difference betwixt a mad man, and an angry man, in the time of his fit: Anger, as Lactantius describes it, *L. de Ira Dei, ad Donatum, c.* 5. is [q] *sæva animi tempestas, &c.* a cruel tempest of the minde; "making his eyes sparkle fire, and stare, teeth gnash in his head, his tongue stutter, his face pale, or red, and what more filthy imitation can be of a mad man?"

[m] Grad. 1. c. 54. [n] Ira & in mœror & ingens animi consternatio melancholicos facit. Areteus. Ira Immodica gignit insaniam. [o] Reg. sanit. parte 2. c. 8. in apertã insaniam mox duciter iratus. [p] Gilberto Cognato interprete. Multis, & præsertim senibus ira impotens insaniam fecit, et importuna calumnia, hæc initio perturbat animum, paulatim vergit ad insaniam. Porro mulierum corpora multa infestant, et in hunc morbum adducunt, præcipue si que oderint aut invideant, &c. hæc paulatim in insaniam tandem evadunt. [q] Sæva animi tempestas tantos excitans fluctus ut statim ardescant oculi os tremat, lingua titubet, dentes concrepant, &c.

"Ora

"[r] Ora tument ira, fervescunt sanguine venæ,
Lumina Gorgonio sæviùs angue micant."

They are void of reason, inexorable, blinde, like beasts and monsters for the time, say and do they know not what, curse, swear, rail, fight, and what not? How can a mad man do more? as he said in the Comedy, [s] *Iracundia non sum apud me*, I am not mine own man. If these fits be immoderate, continue long, or be frequent, without doubt they provoke madness. Montanus *consil.* 21. had a melancholy Jew to his patient, he ascribes this for a principal cause: *Irascebatur levibus de causis*, He was easily moved to anger. Ajax had no other beginning of his madness; and Charls the sixt, that Lunatick French King, fell into this misery, out of the extremity of his passion, desire of revenge and malice, [t] incensed against the Duke of Britain, he could neither eat, drink, nor sleep for some days together, and in the end, about the Calends of July, 1392. he became mad upon his horse-back, drawing his sword, striking such as came neer him promiscuously, and so continued all the days of his life, *Æmil. lib.* 10. *Gal. hist. Ægesippus de excid. urbis Hieros.* l. 1. c. 37. hath such a story of Herod, That out of an angry fit, became made, [u] leaping out of his bed, he killed Josippus, and played many such Bedlam pranks, the whole Court could not rule him for a long time after: Sometimes he was sorry and repented, much grieved for that he had done, *Postquam deferbuit ira*, by and by outrageous again. In hot cholerick bodies, nothing so soon causeth madness, as this passion of Anger, besides many other diseases, as Pelesius observes, *Cap.* 21. *l.* 1. *de hum. affect. causis; Sanguinem imminuit, fel auget:* And as [x] Valesius controverts, *Med. controv. lib.* 5. *contro.* 8. many times kills them quite out. If this were the worst of this passion, it were more tolerable, "[y] But it ruines and subverts whole Towns, [z] Cities, Families, and Kingdoms;" *Nulla pestis humano generi pluris stetit*, saith Seneca, *de Ira*, *lib.* 1. No plague hath done mankinde so much harm. Look into our Histories, and you shall almost meet with no other subject, but what a company [a] of hare-brains have done in their rage. We may do well therefore to put this in our procession amongst the rest: "From all blindness of heart, from pride, vain-glory, and hypocrisie, from envy, hatred and malice, anger, and all such pestiferous perturbations, Good Lord deliver us."

[r] Ovid. [s] Terence. [t] Infensus Britanniæ Duci, & in ultionem versus, nec cibum cepit, nec quietem, ad Calendas Julias 1392. comites occidit. [u] Indignatione nimia furens, animique impotens, exiliit de lecto, furentem non capiebat aula, &c. [x] An ira possit hominem interimere. [y] Abernethy. [z] As Troy, sævæ memorem Junonis ob iram. [a] Stultorum regum & populorum continet æstus.

SUBSEC. X.

Discontents, Cares, Miseries, &c. causes.

DISCONTENTS, cares, crosses, miseries, or whatsoever it is, that shall cause any molestation of spirits, grief, anguish, and perplexity, may well be reduced to this head, (preposterously placed here in some men's judgments they may seem) yet in that Aristotle in his [b] Rhetorick defines these cares, as he doth Envy, Emulation, &c. still by grief, I think I may well rank them in this Irascible row; being that they are as the rest, both causes and Symptoms of this disease, producing the like inconveniences, and are most part accompanied with anguish and pain. The common Etymology will evince it, *Cura quasi cor uro*, *Dementes curæ*, *insomnes curæ*, *damnosæ curæ*, *tristes*, *mordaces*, *carnifices*, &c. biting, eating, gnawing, cruel, bitter, sick, sad, unquiet, pale, tetriek, miserable, intolerable cares, as the Poets [c] eall them, worldly cares, and are as many in number as the Sea sands. [d] Galen, Fernelius, Felix Plater, Valescus de Taranta, &c. reekon afflietions, miseries, even all these contentions, and vexations of the minde, as prineipal eauses, in that they take away sleep, hinder concoction, dry up the body, and consume the substance of it. They are not so many in number, but their causes be as divers, and not one of a thousand free from them, or that can vindicate himself, whom that *Ate dea*,

> " * Per hominum capita molliter ambulans,
> Plantas pedum teneras habens:"
>
> " Over mens' heads walking aloft,
> With tender feet treading so soft,"

Homer's Goddess Ate hath not involved into this discontented [e] rank, or plagued with some misery or other. Hyginus, *fab.* 220. to this purpose hath a pleasant tale. Dame Cura by chance went over a brook, and taking up some of the durty slime, made an image of it; Jupiter eftsoons coming by, put life to it, but Cura and Jupiter could not agree what name to give him, or who should own him; the matter was referred to

[b] Lib. 2. Invidia est dolor & ambitio est dolor, &c. [c] Insomnes, Claudianus. Tristes, Virg. Mordaces, Luc. Edaces, Hor. mœstæ, amaræ, Ovid. damnosæ, inquietæ, Mart. Vrentes, Rodentes. Mant. &c. [d] Galen. l. 3. c. 7. de locis affectis, homines sunt maxime melancholici, quando vigiliis multis, & sollicitudinibus, & laboribus, & curis fuerint circumventi. * Lucian. Podag. [e] Omnia imperfecta, confusa, & perturbatione plena, Cardan.

Saturn

Saturn as Judg, he gave this arbitrement, His name shall be *Homo ab humo, Cura eum possideat quamdiu vivat*, Care shall have him whilst he lives, Jupiter his soul, and Tellus his body when he dies. But to leave tales. A general cause, a continuate cause, an inseparable accident to all men, is discontent, care, misery; were there no other particular affliction (which who is free from?) to molest a man in this life, the very cogitation of that common misery, were enough to macerate, and make him weary of his life; to think that he can never be secure, but still in danger, sorrow, grief, and persecution. For to begin at the hour of his birth, as [f] Pliny doth elegantly describe it, "He is born naked, and falls [g] a whining at the very first, he is swadled and bound up like a prisoner, cannot help himself, and so he continues to his lives end." *Cujusque feræ pabulum*, saith * Seneca, impatient of heat and cold, impatient of labor, impatient of idleness, exposed to Fortune's contumelies. To a naked Marriner Lucretius compares him, cast on shore by shipwrack, cold and comfortless in an unknown Land: † No estate, age, sex, can secure himself from this common misery. "A man that is born of a woman, is of short continuance, and full of trouble," Job 14, 1, 22. "and while his flesh is upon him, he shall be sorrowful, and while his soul is in him, it shall mourn. All his days are sorrow, and his travels griefs, his heart also taketh not rest in the night," Ecclus. 2. 23. And 2. 11. "All that is in it, is sorrow and vexation of spirit. [h] Ingress, progress, regress, egress, much alike: Blindness seizeth on us in the beginning, labor in the middle, grief in the end; error in all. What day ariseth to us, without some grief, care, or anguish? Or what so secure and pleasing a morning have we seen, that hath not been overcast before the evening?" One is miserable, another ridiculous, a third odious. One complains of this grievance, another of that. *Aliquando nervi, aliquando pedes vexant*, (Seneca) *nunc distillatio, nunc epatis morbus; nunc deest, nunc superest sanguis:* Now the Head akes, then the Feet, now the Lungs, then the Liver, &c. *Huic sensus exuberat, sed est pudori degener sanguis, &c.* He is rich, but base born; he is noble, but poor; a third hath means, but he wants health peradventure, or wit to manage his estate: Children vex one, Wife a second, &c. *Nemo facilè cum conditione suâ con-*

[f] Lib. 7. nat. hist. cap. 1. hominem nudum, & ad vagitum edit natura. Flens ab initio, devinctus jacet, &c. [g] Δακρυ χέων γενέμιν, καὶ δακρυτας ἐπιθύκοκω, τῶ γενος ἀνθρωπων πολυδάκρυτον, ἀσθενὲς δικρὸν. Lachrymans natus sum, & lachrymans morior, &c. * Ad Marinum. † Boethius. [h] Initium cæcitas, progressum labor, exitum dolor, error omnia: quem tranquillum quæso, quem non laboriosum aut anxium diem egimus? Petrarch.

cordat, no man is pleased with his fortune, a pound of sorrow is familiarly mixt with a dram of content, little or no joy, little comfort, but [i] every where danger, contention, anxiety, in all places: Go where thou wilt, and thou shalt finde discontents, cares, woes, complaints, sickness, diseases, incumbrances, exclamations: "If thou look into the Market, there (saith *Chrysostom) is brawling and contention; if to the Court, there knavery and flattery, &c. if to a private man's house, there's cark and care, heaviness, &c." As he said of old,

"[k] Nil homine in terrâ spirat miserum magis almâ?

No creature so miserable as man, so generally molested, "[l] in miseries of body, in miseries of minde, miseries of heart, in miseries asleep, in miseries awake, in miseries wheresoever he turns," as Bernard found, *Nunquid tentatio est vita humana super terram?* A meer temptation is our life, (Austin. *confess. lib.* 10. *cap.* 28.) *catena perpetuorum malorum, & quis potest molestias & difficultates pati?* Who can endure the miseries of it? "† In prosperity we are insolent and intolerable, dejected in adversity, in all fortunes foolish and miserable. [m] In adversity I wish for prosperity, and in prosperity I am afraid of adversity; What mediocrity may be found? where is no temptation? what condition of life is free? [n] Wisdom hath labor annexed to it, glory envy; riches and cares, children and incumbrances, pleasure and diseases, rest and beggery go together: As if a man were therefore born, (as the Platonists hold) to be punished in this life, for some precedent sins." Or that, as [o] Pliny complains, "Nature may be rather accounted a step-mother, then a mother unto us, all things considered: No creature's life so brittle, so full of fear, so mad, so furious; onely man is plagued with envy, discontent, griefs, covetousness, ambition, superstition." Our whole life is an Irish Sea, wherein there is naught to be expected, but tempestuous storms, and troublesom waves, and those infinite,

[i] Ubique periculum, ubique dolor, ubique naufragium, in hoc ambitu quocunq; me vertam. Lypsius. *Hom. 10. Si inforum iveris, ibi rixæ, et pugnæ; si in curiã, ibi fraus, adulatio; si in domum privatam, &c. [k] Homer. [l] Multis repletur homo miseriis, corporis miseriis, animi miseriis, dum dormit, dum vigilat, quocunq; se vertit. Lususq; rerum, temporumq; nascimur. † In blandiente fortuna intolerandi, in calamitatibus lugubres, semper stulti et miseri, Cardan. [m] Prospera in adversis desidero, et adversa prosperis timeo, quis inter hæc medius locus, ubi non fit humanæ vitæ tentatio? [n] Cardan. consol. Sapientiæ Labor annexus, gloriæ invidia, divitiis curæ, soboli solicitudo, voluptati morbi, quieti paupertas, ut quasi fruendorum scelerum causa nasci hominem possis cum Platonistis agnoscere. [o] Lib. 7. cap. 1. Non satis æstimare, an melior parens natura homini, an tristior noverca fuerit: Nulli fragilior vita, pavor, confusio, rabies major, uni animantium ambitio data, luctus, avaritia, uni superstitio.

"[p] Tantam

" [p] Tantum malorum pelagus aspicio,
Ut non sit inde enatandi copia."

no Halcyonian times, wherein a man can hold himself secure, or agree with his present estate: but as Boethius infers, " [q] There is something in every one of us, which before tryal we seek, and having tryed abhor: [r] We earnestly wish, and eagerly covet, and are eftsoons weary of it." Thus betwixt hope and fear, suspitions, angers,

" [s] Inter spemque metumque, timores inter & iras,"

betwixt falling in, falling out, &c. we bangle away our best days, befool out our times, we lead a contentious, discontent, tumultuous, melancholy, miserable life; insomuch, that if we could foretel what was to come, and it put to our choice, we should rather refuse, then accept of this painful life. In a word, the World it self is a maze, a labyrinth of errors, a desert, a wilderness, a den of theeves, cheaters, &c. full of filthy puddles, horrid rocks, precipitiums, an ocean of adversity, an heavy yoke, wherein infirmities and calamities overtake, and follow one another, as the Sea waves; and if we scape Scylla, we fall foul on Charybdis, and so in perpetual fear, labor, anguish, we run from one plague, one mischief, one burden to another, *duram servientes servitutem*, and you may as soon separate weight from lead, heat from fire, moystness from water, brightness from the Sun, as misery, discontent, care, calamity, danger from a man. Our Towns and Cities are but so many dwellings of humane misery. " In which grief and sorrow ([t] as he right well observes out of Solon) innumerable troubles, labors of mortal men, and all maner of vices, are included, as in so many pens." Our villages are like mole-hills, and men as so many Emots, busie, busie still, going to and fro, in and out, and crossing one another's projects, as the lines of several Sea-cards cut each other in a Globe or Map. " Now light and merry, but ([u] as one follows it) by-and-by sorrowful and heavy; now hoping, then distrusting; now patient, to morrow crying out; now pale, then red; running, sitting, sweating, trembling, halting," &c. Some few amongst the rest, or perhaps one of a thousand, may be Pullus Jovis, in

[p] Euripides. [q] De consol. l. 2. Nemo facilè cum conditione sua concordat, inest singulis quod imperiti petant, experti horreant. [r] Esse in honore juvat, mox displicet. [s] Hor. [t] Borrheus in 6. Job. Urbes et oppida nihil aliud sunt quam humanarum ærumnarum domicilia, quibus luctus et mœror, et mortalium varii infinitique labores, et omnis generis vitia, quasi septis includuntur. [u] Nat Chytreus de lit. Europæ. Lætus nunc, mox tristis; nunc sperans, paulo post diffidens; patiens hodie, cras ejulans; nunc pallens, rubens, currens, sedens, claudicans, tremens, &c.

the World's esteem, *Gallinæ filius albæ*, an happy and fortunate man, *ad invidiam felix*, because rich, fair, well allied, in honor and office; yet peradventure ask himself, and he will say, That of all others [x] he is most miserable and unhappy. A fair shooe, *Hic soccus novus, elegans*, as he [y] said, *sed nescis ubi urat*, but thou knowest not where it pincheth. It is not another man's opinion can make me happy; but as [z] Seneca well hath it, "He is a miserable wretch that doth not account himself happy, though he be Soveraign Lord of a world; he is not happy, if he think himself not to be so: for what availeth it what thine estate is, or seem to others, if thou thy self dislike it?" A common humor it is of all men to think well of other mens fortunes, and dislike their own: [a] *Cui placet alterius, sua nimirum est odio sors:* but [b] *qui fit Mecænas, &c.* how comes it to pass, what's the cause of it? Many men are of such a perverse nature, they are well pleased with nothing, (saith [c] Theodoret) "neither with riches, nor poverty, they complain when they are well, and when they are sick, grumble at all fortunes, prosperity and adversity; they are troubled in a cheap yeer, in a barren, plenty or not plenty, nothing pleaseth them, war nor peace, with children, nor without." This for the most part is the humor of us all, to be discontent, miserable, and most unhappy, as we think at least; and shew me him that is not so, or that ever was otherwise? Quintus Metellus his felicity is infinitely admired amongst the Romans, insomuch, that as [d] Paterculus mentioneth of him, you can scarce finde of any Nation, order, age, sex, one for happiness to be compared unto him: he had in a word, *Bona animi, corporis & fortunæ*, goods of minde, body, and fortune, so had P. Mutianus [e] Crassus. Lampsaca that Lacedemonian Lady, was such another in [f] Plinie's conceit, A King's wife, a King's mother, a King's daughter: And all the world esteemed as much of Polycrates of Samos. The Greeks brag of their Socrates, Phocyon, Aristides; the Psophidians in particular of their Aglaus, *Omni vitâ felix, ab omni periculo immunis* (which by the way Pausanias held impossible); the Romans of their [g] Cato,

[x] Sua cuiq; calamitas præcipua. [y] Cn. Græcinus. [z] Epist. 9. l. 7. Miser est qui se beatissimum non judicat, licet imperet mundo non est beatus, qui se non putat: quid enim refert qualis status tuus sit, si tibi videtur malus. [a] Hor. ep. l. 1. 4. [b] Hor. Ser. 1. Sat. 1. [c] Lib. de curat. græc. affect. cap. 6. de provident. Multis nihil placet atque adeo et divitias damnant, et paupertatem, de morbis expostulant, bene valentes graviter ferunt, atque ut semel dicam, nihil eos delectat, &c. [d] Vix ullius gentis, ætatis, ordinis, hominem invenies cujus felicitatem fortunæ Metelli comparcs, Vol. 1. [e] P. Crassus Mutianus, quinque habuisse dicitur rerum bonarum maxima, quod ex. et ditissimus, quod esset nobilissimus, eloquentissimus, Jurisconsultissimus, Pontifex maximus. [f] Lib. 7. Regis filia, Regis uxor, Regis mater. [g] Qui nihil unquam mali aut dixit, aut fecit, aut sensit, qui bene semper fecit, quod aliter facre non potuit.

Curius,

Curius, Fabricius, for their composed fortunes, and retired estates, government of passions, and contempt of the world: yet none of all these was happy, or free from discontent, neither Metellus, Crassus, nor Polycrates, for he died a violent death, and so did Cato: And how much evil doth Lactantius and Theodoret speak of Socrates, a weak man, and so of the rest. There is no content in this life, but as [h] he said, "All is vanity and vexation of spirit;" lame and imperfect. Hadst thou Sampson's hair, Milo's strength, Scanderbeg's arme, Solomon's wisdome, Absolon's beauty, Crœsus's wealth, *Pasetis obulum*, Cæsar's valor, Alexander's spirit, Tullie's or Demosthenes eloquence, Gyges ring, Perseus' Pegasus, and Gorgon's head, Nestor's years to come, all this would not make thee absolute; give thee content, and true happiness in this life, or so continue it. Even in the midst of all our mirth, jollity and laughter, is sorrow and grief: or if there be true happiness amongst us, 'tis but for a time,

"[i] Desinat in piscem mulier formosa supernè:"

a fair morning turns to a lowring afternoon. Brutus and Cassius, once renowned, both eminently happy, yet you shall scarce finde two (saith Paterculus) *quos fortuna maturiùs destituit*, whom fortune sooner forsook. Hannibal, a conqueror all his life, met with his match, and was subdued at last,

"Occurrit forti, qui magè fortis erit."

One is brought in triumph, as Cæsar into Rome, Alcibiades into Athens, *coronis aureis donatus*, crowned, honored, admired; by-and-by his statues demolished, he hissed out, massacred, &c. [k] Magnus Gonsalva, that famous Spaniard, was of the Prince and people at first honored, approved; forthwith confined and banished. *Admirandas actiones; graves plerunque sequuntur invidiæ, & acres calumniæ:* 'tis Polybius his observation, grievous enmities, and bitter calumnies, commonly follow renowned actions. One is born rich, dies a beggar: sound to day, sick to morrow: now in most flourishing estate, fortunate and happy, by-and-by deprived of his goods by forragin enemies, robbed by theeves, spoiled, captivated, impoverished, as they of "[l] Rabbah put under iron sawes, and under iron harrowes, and under axes of iron, and cast into the tile kiln,"

"[m] Quid me felicem toties jactâsti amici,
Qui cecidit, stabili non erat ille gradu."

[h] Solomon Eccles. 1. 14. [i] Hor. Art. Poet. [k] Jovius, vita ejus. [l] 2 Sam. 12. 31. [m] Boethius l.b. 1. Met. Met. 1.

He

He that erst marched like Xerxes with innumerable armies, as rich as Crœsus, now shifts for himself in a poor cock-boat, is bound in iron chains, with Bajazet the Turk, and a footstool with Aurelian, for a tyrannizing Conqueror to trample on. So many casualties there are, that as Seneca said of a City consumed with fire, *Una dies interest inter maximam civitatem & nullam*, one day betwixt a great city, and none: so many grievances from outward accidents, and from ourselves, our own indiscretion, inordinate appetite, one day betwixt a man and no man. And which is worse, as if discontents and miseries would not come fast enough upon us; *homo homini dæmon*, we maul, persecute, and study how to sting, gaul, and vex one another with mutual hatred, abuses, injuries; preying upon, and devouring as so many [n] ravenous birds; and as juglers, panders, bawds, cousening one another; or raging as [o] wolves, tigers, and devils, we take a delight to torment one another; men are evil, wicked, malicious, trecherous, and [p] naught, not loving one another, or loving themselves, not hospitable, charitable, nor sociable as they ought to be, but counterfeit, dissemblers, ambodexters, all for their own ends, hard-hearted, merciless, pitiless, and to benefit themselves, they care not what mischief they procure to others. [q] Praxinoe and Gorgo in the Poet, when they had got in to see those costly sights, they then cryed *benè est*, and would thrust out all the rest: when they are rich themselves, in honor, preferred, full, and have even that they would, they debar others of those pleasures which youth requires, and they formerly have enjoyed. He sits at table in a soft chair at ease, but he doth remember in the mean time, that a tired waiter stands behind him, "an hungry fellow ministers to him full, he is athirst that gives him drink (saith [r] Epictetus) and is silent whiles he speaks his pleasure; pensive, sad, when he laughs." *Pleno se proluit auro;* He feasts, revels, and profusely spends, hath variety of robes, sweet musick, ease, and all the pleasure the world can afford, whilst many an hunger-starved poor creature pines in the street, wants clothes to cover him, labours hard all day long, runs, rides for a trifle, fights peradventure from Sun to Sun, sick and ill, weary, full of pain and grief, is in great distress and sorrow of heart. He loathes and scornes

[n] Omnes hic aut captantur, aut captant: aut cadavera quæ lacerantur, aut corvi qui lacerant Petron. [o] Homo omne monstrum est, ille nam susperat feras, luposque & ursos pectore obscuro tegit. Hens. [r] Quod Paterculus de populo Romano, durante bello Punico per annos 115. aut bellum inter eos, aut belli, præparatio, aut infida pax, idem ego de mundi accolis. [q] Theocritus Idyll. 15. [r] Qui sedet in mensa, non meminit sibi otioso ministrare negotioses, edenti esurientes, bibenti sitientes, &c.

his

his inferior, hates or emulates his equal, envies his superior, insults over all such as are under him, as if he were of another Species, a demi-god, not subject to any fall, or humane infirmities. Generally they love not, are not beloved again: they tire out others bodies with continual labour, they themselves living at ease, caring for none else, *sibi nati;* and are so far many times from putting to their helping hand, that they seek all meanes to depress, even most worthy and well deserving, better than themselves, those whom they are by the lawes of nature bound to relieve and help, as much as in them lies, they will let them cater-waul, starve, beg, and hang, before they will any wayes (though it be in their power) assist or ease: [s] so unnatural are they for the most part, so unregardful: so hard-hearted, so churlish, proud, insolent, so dogged, of so bad a disposition. And being so brutish, so devilishly bent one towards another, how is it possible, but that we should be discontent of all sides, full of cares, woes, and miseries?

If this be not a sufficient proof of their discontent and misery, examine every condition and calling apart. Kings, Princes, Monarchs, and Magistrates seem to be most happy, but look into their estate, you shall [t] find them to be most encumbered with cares, in perpetual fear, agony, suspition, jealousie: that as [u] he said of a Crown, if they knew but the discontents that accompany it, they would not stoop to take it up. *Quem mihi regem dabis* (saith Chrysostome) *non curis plenum?* What King canst thou shew me, not full of cares? "[x] Look not on his crown, but consider his afflictions: attend not his number of servants, but multitude of crosses." *Nihil aliud potestas culminis, quam tempestas mentis,* as Gregory seconds him; Soveraignty is a tempest of the Soul: Sylla like they have brave titles, but terrible fits: *splendorem titulo, cruciatum animo:* which made * Demosthenes vow, *si vel ad tribunal, vel ad interitum duceretur:* if to be a Judge, or to be condemned, were put to his choice, he would be condemned. Rich men are in the same predicament: what their pains are, *stulti nesciunt, ipsi sentiunt:* they feel, fooles perceive not, as I shall prove elsewhere, and their wealth is brittle, like childrens' rattles: they come and go, there is no certainty in them; those whom they elevate, they do as suddenly depress, and leave in a vale of misery. The middle sort of

[s] Quando in ad dolescentia sua ipsi vixerint, lautius & liberius voluptates suas explerint, illi quatis impenunt duriores contrectiæ leges. [t] Lugubris Atc luctuq; foro Regum tumidas obsidet arces. Rara est inquieta fælicitas. [u] Plus aloes quam mellis habet. Non humi jacentem tolleres. Valer. l. 7. c. 5. [x] Non diadema aspicias, sed virum ab illo cogitatione referam, non catervas satellitum, sed curarum multitudinem. * Ap. Plutarch relat. li

men

men are as so many asses to bear burdens; or if they be free, and live at ease, they spend themselves, and consume their bodies and fortunes with luxury and riot, contention, emulation, &c. The poor I reserve for another [y] place, and their discontents.

For particular professions, I hold as of the rest, there's no content or security in any; On what course will you pitch, how resolve? To be a Divine 'tis contemptible in the world's esteem: To be a Lawyer 'tis to be a wrangler: To be a Physitian, [z] *pudet lotij*, 'tis loathed: A Philosopher, a mad man: an Alchymist, a beggar: a Poet, *esurit*, an hungry Jack: A Musitian, a player: A School-master, a drudge: An Husbandman, an Emmet: A Merchant, his gains are uncertaine: A Mechanitian, base: A Chyrurgian, fulsome, A Trades-man, a [a] lyar: A Taylor, a Thief: A Serving-man, a slave: A Souldier, a butcher: A Smith, or a Metalman, the pot's never from's nose: A Courtier, a parasite: as he could finde no tree in the wood to hang himself, I can shew no state of life to give content. The like you may say of all ages: children live in a perpetual slavery, still under that tyrannical government of Masters: young men, and of riper years, subject to labor, and a thousand cares of the world, to treachery, falshood, and cosenage,

> " —— [b] Incedit per ignes,
> Suppositos cineri doloso,"

[c] old are ful of aches in their bones, cramps and convulsions, *silicernia*, dull of hearing, weak sighted, hoary, wrinkled, harsh, so much altered as that they cannot know their own face in a glass, a burden to themselves and others, after 70. years, " all is sorrow" (as David hath it) they do not live but linger. If they be sound, they fear diseases; if sick, weary of their lives: *Non est vivere, sed valere vita.* One complaines of want, a second of servitude, [d] another of a secret or incurable disease: of some deformity of body, of some loss, danger, death of friends, shipwrack, persecution, imprisonment, disgrace, repulse, [e] contumely, calumny, abuse, injury, contempt, ingratitude, unkindness, scoffes, flouts, unfortunate mariage, single life, too many children, no children, false servants, unhappy children, bar-

[y] Sect. 2. memb. 4. subsect. 6. [z] Stercus & urina, medicorũ fercula prima.
[a] Nihil lucrantur, nisi admodum mentiendo. Tull. Offic. [b] Hor. l. 2. od. 1.
[c] Rarus felix idemque senex. Seneca in Her. æteo. [d] Omitto ægros, exules, mendicos, quos nemo audet fœlices dicere. Card. lib. 8. c. 46. de rer. var.
[e] Spretæque injuria formæ.

renness,

renness, banishment, oppression, frustrate hopes and ill success, &c.

> " [f] Talia de genere hoc adeo sunt multa, loquacem ut
> Delassare valent Fabium.——"

Talking Fabius will be tyred before he can tell half of them; they are the subject of whole Volumes, and shall (some of them) be more opportunely dilated elsewhere. In the meane time thus much I may say of them, that generally they crucifie the soul of man, [g] attenuate our bodies, dry them, wither them, rivel them up like old apples, make them as so many Anatomies, ([h]*ossa atque pellis est totus, ita curis macet*) they cause *tempus fædum & squalidum*, cumbersome dayes, *ingrataque tempora*, slow, dull, and heavy times; make us howle, roar, and tear our haires, as Sorrow did in [i] Cebes table, and groan for the very anguish of our souls. Our hearts faile us, as David's did, Psal. 40. 12. " for innumerable troubles that compassed him; and we are ready to confess with Hezekiah, Isay 58. 17. " behold, for felicity I had bitter grief:" to weep with Heraclitus, to curse the day of our birth with Jeremy, 20. 14. and our stars with Job: to hold that axiome of Silenus, " [k] better never to have been born, and the best next of all, to dye quickly:" or if we must live, to abandon the world, as Timon did, creep into caves and holes, as our Anchorites; cast all into the Sea, as Crates Thebanus: or as Theombrotus Ambrociato's 400 auditors, precipitate our selves to be rid of these miseries.

SUBSEC. XI.

Concupiscible Appetite, as Desires, Ambition, Causes.

THESE Concupiscible and Irascible Appetites are as the two twists of a rope, mutually mixt one with the other, and both twining about the Heart: both good, as Austin holds *l.14. c.9. de civ. Dei*, " [l] if they be moderate: both pernitious if they be exorbitant. This Concupiscible appetite, howsoever it may seem to carry with it a shew of pleasure and delight, and our concupiscences most part affect us with content and a pleasing object, yet if they be in extreames, they rack and wring us on the other side. A true saying it is, " Desire hath no rest:" is infinite in it self, endless: and as [m] one cals it, a

[f] Hor. [g] Attenuant vigiles corpus miserabile curæ. [h] Plautus. [i] Hæc quæ crines evellit, ærumna. [k] Optimum non nasci, aut cito mori. [l] Bonæ si rectâ ratione sequuntur, malæ si exorbitant. [m] Tho. Buovic. Prob. 18.

perpetual

perpetual rack, [n] or horse-mill, according to Austin, still going round as in a ring. They are not so continual, as divers, *feciliùs atomos denumerare possem*, saith [o] Bernard, *quàm motus cordis; nunc hæc, nunc illa cogito*, you may as well reckon up the motes in the Sun, as them. "[p] It extends itself to every thing," as Guianerius will have it, "that is superfluously sought after:" or to any [q] fervent desire, as Fernelius interprets it; be it in what kinde soever, it tortures if immoderate, and is (according to [r] Plater and others) an especial cause of Melancholy. *Multuosis concupiscentiis dilaniantur cogitationes meæ*, [s] Austin confessed, that he was torne a pieces with his manifold desires: and so doth [t] Bernard complain, "that he could not rest for them a minute of an houre: this I would have, and that, and then I desire to be such and such. 'Tis a hard matter therefore to confine them, being they are so various and many, unpossible to apprehend all. I will only insist upon some few of the chief, and most noxious in their kind, as that exorbitant Appetite and desire of Honor, which we commonly call Ambition: Love of money, which is Covetousness, and that greedy desire of gain: self-love, pride, and inordinate desire of Vain-glory or applause, Love of study in excess: Love of women, (which will require a just volume of it self) of the other I will briefly speak, and in their order.

Ambition, a proud covetousness, or a dry thirst of Honor, a great torture of the minde, composed of envy, pride, and covetousness, a gallant madness, one [u] defines it a pleasant poison, Ambrose, "a canker of the soul, an hidden plague: [x] Bernard, "a secret poyson, the father of livor, and mother of hypocrisie, the moth of holiness, and cause of madness, crucifying and disquieting all that it takes hold of." [y] Seneca cals it, *rem solicitam, timidam, vanam, ventosam*, a windy thing, a vain, solicitous, and fearful thing. For commonly they that, like Sysiphus, role this restless stone of Ambition, are in a perpetuall agony, still [z] perplexed, *semper taciti, tristesque recedunt*, (Lucretius) doubtful, timorous, suspitious, loath to offend in word or deed, still cogging and collogueing, embracing, capping, cringing, applauding, flattering, fleering, visiting, waiting at men's doors, with all affability, counterfeit honesty

[n] Molam asinariam. [o] Tract. de Inter. c. 92. [p] Circa quãlibet rem mundi hæc passio fieri potest, quæ superfluè diligatur. Tract. 15 c. 17. [q] Fervantius desiderium. [r] Imprimis verò Appetitus, &c. 3. de alien. ment. [s] Conf. l. c. 29. [t] Per diversa loca vagor, nullo temporis momento quiesco, talis & talis esse cupio, illud atque illud habere desidero. [u] Ambros. l. 3. super Lucam. ærugo animæ. [x] Nihil animũ cruciat, nihil molestiùs inquietat, secretum virus, pestis occulta, &c. epist. 126. [y] Ep. 88. [z] Nihil infelicius his, quantus iis timor, quanta dubitatio, quantus conatus, quanta sollicitudo, nulla illis à molestiis vacua hora.

and

and humility[a]. If that will not serve, if once this humor (as [b] Cyprian describes it) possess his thirsty soul, *ambitionis salsugo ubi bibulam animam possidet*, by hooke and by crook he will obtain it, "and from his hole he will climbe to all honors and offices, if it be possible for him to get up, flattering one, bribing another, he will leave no meanes unassay'd to win all." [c] It is a wonder to see how slavishly these kinde of men subject themselves, when they are about a sute, to every inferior person; what pains they will take, run, ride, cast, plot, countermine, protest and swear, vow, promise, what labors undergo, earely up, down late; how obsequious and affable they are, how popular and courteous, how they grin and fliere upon every man they meet; with what feasting and inviting, how they spend themselves and their fortunes, in seeking that many times, which they had much better be without; as [d] Cyneas the Orator told Pyrrhus: with what waking nights, painful houres, anxious thoughts, and bitterness of minde, *inter spemque metumque*, distracted and tired, they consume the interim of their time. There can be no greater plague for the present. If they do obtain their sute, which with such cost and solicitude they have sought, they are not so freed, their anxiety is anew to begin, for they are never satisfied, *nihil aliud nisi imperium spirant*, their thoughts, actions, endeavors are all for Soveraignty and Honor, like [e] Lues Sforsia that huffing Duke of Milan, "a man of singular wisdom, but profound ambition, borne to his own, and to the destruction of Italy," though it be to their own ruin, and friends undoing, they will contend, they may not cease, but as a dog in a wheele, a bird in a cage, or a squirrel in a chain, so [f] Budæus compares them; [g] they climbe and climbe stil, with much labor, but never make an end, never at the top. A Knight would be a Baronet, and then a Lord, and then a Vicount, and then an Earl, &c. a Doctor, a Dean, and then a Bishop: from Tribune to Prætor: from Bailiffe, to Major: first this office, and then that; as Pyrrhus in [h] Plutarch, they will first have Greece, then Africk, and then Asia, and swell with Æsop's frog so long, till in the end they

[a] Semper attonitus, semper pavidus quid dicat, faciatve: ne displiceat humilitatem simulat, honestatem mentitur. [b] Cypr. Prolog. ad ser. To. 2. cunctos honorat, universis inclinat, subsequitur, obsequitur, frequentat curias, visitat, optimates amplexatur, applaudit, adulatur: per fas et nefas è latebris, in omnem gradū ubi aditus patet se ingerit, discurrit. [c] Turbæ cogit ambitio regem inservire, ut Homerus Agamemnonem querentem inducit. [d] Plutarchus. Quin convivemur, & in otio nos oblectemur, quoniam in promptu id nobis sit, &c. [e] Jovius hist. l. 1. vir singulari prudentia, sed profunda ambitione, ad exitium Italiæ natus. [f] Ut hedera arbori adhæret, sic ambitio, &c. [g] Lib. 3. de contemptu rerum fortuitarum. Magno conatu & impetu moventur, super eodem centro rotati, non proficiunt, nec ad finem perveniunt. [h] Vita Pyrrhi.

burst,

burst, or come down with Sejanus, *ad Gemonias scalas*, and break their own necks: or as Evangelus the piper in Lucian, that blew his pipe so long, till he fell down dead. If he chance to miss, and have a canvas, he is in a hell on the other side; so dejected, that he is ready to hang himself, turn Heretick, Turk, or Traitor in an instant. Enraged against his enemies, he railes, swears, fights, slanders, detracts, envies, murders: and for his own part, *si appetitum explere non potest, furore corripitur;* if he cannot satisfie his desire (as [i] Bodine writes) he runs mad. So that both wayes, hit or miss, he is distracted so long as his Ambition lasts, he can look for no other but anxiety and care, discontent and grief in the mean time, [k] madness it self, or violent death in the end. The event of this is common to be seen in populous Cities, or in Princes Courts, for a Courtier's life (as Budæus describes it) "is a [l] Gallimaufry of ambition, lust, fraud, imposture, dissimulation, detraction, envy, pride; [m] the Court, a common conventicle of flatterers, time-servers; politicians, &c." or as [n] Anthony Perez will, "the suburbs of hell it self." If you will see such discontented persons, there you shall likely finde them. [o] And which he observed of the markets of old Rome,

> "Qui perjurum convenire vult hominem, mitto in Comitium;
> Qui mendacem & gloriosum, apud Cluasinæ sacrum;
> Dites, damnosos maritos, sub basilicâ quærito, &c.

Perjur'd knaves, Knights of the Post, liers, crackers, bad husbands, &c. keep their severall stations; they do still, and alwayes did in every common-wealth.

SUBSEC. XII.

Φιλαργυρία, Covetousnesse, a Cause.

PLUTARCH, in his [z] book whether the diseases of the body be more grievous then those of the soul, is of opinion, "if you will examine all the causes of our miseries in this life, you shall finde them most part to have had their be-

[i] Ambitio in insaniam facile delabitur, si excedat. Patritius l. 4. tit. 20. de regis instit. [k] Lib. 5. de rep. cap. 1. [l] Imprimis vero appetitus, seu concupiscentia nimia rei alicujus, honestæ vel inhonestæ, phantasiam lædunt; unde multi ambitiosi, philauti, irati, avari, insani, &c. Felix Plater l. 3. de mentis alien [m] Aulica vita colluvies ambitionis, cupiditatis, simulationis, imposturæ, fraudis, invidiæ, superbiæ Titannicæ diversorium aula, & commune conventiculum assentandi artificum, &c. Budæus de asse. lib. 5. [n] In his Aphor. [o] Plautus Curcul. Act. 4. Sce. 1. [z] Tom. 2. Si examines, omnes miseriæ causas vel a furioso contendendi studio, vel ab injusta cupiditate, originé traxisse scies. Idem fere Chrysostomus com. in c. 6. ad Roman. ser 11.

ginning

ginning from stubborne anger, that furious desire of contention, or some injust or immoderate affection, as Covetousness, &c." From whence "are warres and contentions amongst you?" * St. James askes: I will adde usury, fraud, rapine, Simony, oppression, lying, swearing, bearing false witness, &c. are they not from this fountain of covetousness, that greediness in getting, tenacity in keeping, sordidity in spending; that they are so wicked, "[a] injust against God, their neighbour, themselves;" all comes hence. "The desire of money is the root of all evil, and they that lust after it, pierce themselves through with many sorrowes, 1 Tim. 6. 10. Hippocrates therefore in his Epistle to Crateva, an Herbalist, gives him this good counsel, that if it were possible, "[b] amongst other hearbs, he should cut up that Weed of Covetousness by the roots, that there be no remainder left, and then know this for a certainty, that together with their bodies, thou mayst quickly cure all the diseases of their minds." For it is indeed the patterne, Image, Epitome of all Melancholy, the fountain of many miseries, much discontented care and woe; this "inordinate, or immoderate desire of gain, to get or keep money," as [c] Bonaventure defines it: or, as Austin describes it, a madness of the soul, Gregory a torture; Chrysostome, an insatiable drunkenness; Cyprian, blindness, *speciosum supplicium*, a plague subverting Kingdomes, families, an † incurable disease; Budæus, an ill habit, "[d] yeelding to no remedies:" neither Æsculapius nor Plutus can cure them: a continual plague, saith Solomon, and vexation of spirit, another Hell. I know there be some of opinion, that covetous men are happy, and worldly, wise, that there is more pleasure in getting of wealth then in spending, and no delight in the world like unto it. 'Twas ‡Bias' problem of old, "With what art thou not weary? with getting mony. What is most delectable? to gain." What is it, trow you, that makes a poor man labour all his life time, carry such great burdens, fare so hardly, macerate himself, and endure so much misery, undergo such base offices with so great patience, to rise up early, and lye down late, if there were not an extraordinary delight in getting and keeping of mony? What makes a Merchant that hath no need, *satis superque domi*, to range all over

* Cap. 4. 1. [a] Ut sit iniquus in deum, in proximum, in seipsum. [b] Si ero, Crateva, inter cæteras herbarum radices, avaritiæ radicẽ secare posses mara, ut nullæ reliquiæ essent, probe scito, &c. [c] Cap. 6. Dietæ salutis: varitia est amor immoderatus pecuniæ vel acquirendæ, vel retinendæ. † Ferũ rofecto diriq; ulcus animi, remediis non cedens medendo exasperatur. [d] Malis est morbus maleq; afficit avaritia siquidem censeo, &c. ævaritia difficuliis iratur quam insania: quoniã hac omnes fere medici laborant. Hip. ep. Abderit. ‡ Extremos currit mercator ad Indos. Hor.

the world, through all those intemperate * Zones of heat and cold; voluntarily to venture his life, and be content with such miserable famine, nasty usage, in a stinking ship; if there were not a pleasure and hope to get mony, which doth season the rest, and mitigate his indefatigable pains? What makes them go into the bowels of the earth, an hundred fathome deep, endangering their dearest lives, enduring damps and filthy smels, when they have enough already, if they could be content, and no such cause to labour, but an extraordinary delight they take in riches? This may seeme plausible at first shew, a popular and strong argument; but let him that so thinks, consider better of it, and he shall soon perceive, that it is far otherwise then he supposeth; it may be haply pleasing at the first, as most part all melancholy is. For such men likely have some *lucida intervalla*, pleasant symptomes intermixt; but you must note that of † Chrysostome, "'Tis one thing to be rich, another to be covetous:" generally they are all fooles, dizards, mad-men, [e] miserable wretches, living besides themselves, *sine arte fruendi*, in perpetual slavery, fear, suspition, sorrow, and discontent, *plus aloes quam mellis habent;* and are indeed, "rather possessed by their money, then possessors; as [f] Cyprian hath it, *mancipati pecuniis*, bound prentise to their goods, as ‡ Pliny; or as Chrysostome, *servi divitiarum*, slaves and drudges to their substance; and we may conclude of them all, as [g] Valerius doth of Ptolomæus King of Cyprus, "He was in title a King of that Iland, but in his minde, a miserable drudge of money:

"——— § potiore metallis
libertate carens———

wanting his liberty, which is better then gold. Damasippus the Stoick, in Horace, proves that all mortall men dote by fits, some one way, some another, but that covetous men [h] are madder then the rest; and he that shall truely look into their estates, and examine their symptomes, shall finde no better of them, but that they are all [i] fooles, as Nabal was, *Re & nomine* (1. *Reg.* 15.) For what greater folly can there be, or ‖ madness, then to macerate himself when he need not? and

* Qua re non es lassus? lucrũ faciendo: quid maxime delectabile? lucrari. † Hom. 2. aliud avarus aliud dives. [e] Divitiæ ut spinæ animũ hominis timoribus, sollicitudinibus, angoribus mirifice pungunt, vexant, cruciant. Greg. in hom. [f] Epist. ad Donat. cap. 2. ‡ Lib. 9. ep. 30. [g] Lib. 9. cap. 4. insulæ rex titulo, sed animo pecuniæ miserabile mancipium. § Hor. 10. lib. 1. [h] Danda est hellebori multo pars maxima avaris. [i] Luke. 12. 20. Stulte, hac nocte eripiam animam tuam. ‖ Opes quidem mortalibus sunt dementia Theog.

when,

when, as Cyprian notes, " [k] he may be freed from his burden and eased of his pains, will go on still, his wealth increasing, when he hath enough, to get more, to live besides himself," to starve his Genius, keep back from his wife [m] and children, neither letting them nor other friends use or enjoy that which is theirs by right, and which they much need perhaps; like a hog, or dog in the manger, he doth only keep it, because it shall do no body else good, hurting himself and others; and for a little momentary pelf, damne his own soul? They are commonly sad and tetrick by nature, as Achab's spirit was because he could not get Naboth's Vineyard, (1. *Reg.* 22.) and if he lay out his money at any time, though it be to necessary uses, to his own Childrens' good, he brawles and scolds, his heart is heavy, much disquieted he is, and loath to part from it: *Miser abstinet & timet uti*, Hor. He is of a wearish, dry, pale constitution, and cannot sleep for cares and worldly business, his riches, saith Solomon, will not let him sleep, and unnecessary business which he heapeth on himself; or if he do sleep, 'tis a very unquiet, interrupt, unpleasing sleep: with his bags in his armes,

" ——— congestis undique saccis
Indormit inhians, ———

And though he be at a banquet, or at some merry feast, " he sighs for grief of heart (as [n] Cyprian hath it) and cannot sleep though it be upon a down bed; his wearish body takes no rest, [o] troubled in his abundance, and sorrowful in plenty, unhappy for the present, and more unhappy in the life to come." Basil. He is a perpetual drudge, [p] restless in his thoughts, and never satisfied, a slave, a wretch, a dust-worme, *semper quod idolo suo immolet, sedulus observat*, Cypr. *prolog. ad sermon*, stil seeking what sacrifice he may offer to his golden god, *Per fas & nefas*, he cares not how, his trouble is endless, [q] *crescunt divitiæ, tamen curtæ nescio quid semper abest rei:* his wealth increaseth, and the more he hath, the more [r] he wants: like Pharaoh's lean Kine, which devoured the fat, and were not satisfied. [s] Austin therefore defines covetousness, *quarumlibet*

[k] Ed. 2. lib. 2. Exonerare cum se possit & relevare ponderibus pergit magis fortunis augentibus pertinaciter incubare. [m] Non amicis, non liberis, non ipsi sibi quidquam impertit. possidet ad hoc tantum, ne possidere alteri liceat, &c. Hieron. ad Paulin. tam deest quod habet quam quod non habet. [n] Epist. 2. lib. 2. Suspirat in convivio, bibat licet gemmis & toro molliore marcidum corpus condiderit, vigilat in pluma. [o] Angustatur ex abundantia, contristatur ex opulentia, infælix præsentibus bonis, infælitior in futuris. [p] Illorum cogitatio nunquam cessat qui pecunias supplere diligunt. Guianer. tract. 15. c. 17. [q] Hor. 3. Od. 24. Quo plus sunt potæ, plus situntur aquæ. [r] Hor. l. 2. Sat. 6. O si angulus ille proximus accedat, qui nunc deformat agellum. [s] Lib. 3. de lib. arbit. Immoritur studiis, & amore senescit habendi.

rerum inhonestam & insatiabilem cupiditatem, an unhonest and unsatiable desire of gain; and in one of his Epistles compares it to Hell; "[t] which devoures all, and yet never hath enough, a bottomeless pit," an endless misery; *in quem scopulum avaritiæ cadaverosi senes iitplurimùm impingunt*, and that which is their greatest corrosive, they are in continual suspition, fear, and distrust. He thinkes his own wife and children are so many theeves, and go about to cozen him, his servants are all false:

"Rem suam periisse, seque eradicarier,
Et divûm atque hominum clamat continuò fidem,
De suo tigillo si qua exit foras."

If his doores creek, then out he cryes anon,
His goods are gone, and he is quite undone.

Timidus Plutus, an old proverb, As fearful as Plutus: so doth Aristophanes and Lucian bring him in fearful still, pale, anxious, suspitious, and trusting no man, "[u] They are afraid of tempests for their corne; they are afraid of their friends least they should ask something of them, beg or borrow; they are afraid of their enemies least they hurt them, theeves least they rob them; they are afraid of war and afraid of peace, afraid of rich and afraid of poor; afraid of all." Last of all, they are afraid of want, that they shall die beggars, which makes they lay up still, and dare not use that they have: what if a dear year come, or dearth, or some loss? and were it not that they are loth to [x] lay out money on a rope, they would be hanged forthwith, and sometimes die to save charges, and make away themselves, if their corne and cattle miscarry, though they have abundance left, as [y] Agellius notes. [z] Valerius makes mention of one that in a famine sould a Mouse for 200 pence, and famished himself: Such are their cares, [a] griefes and perpetual fears. These symptomes are elegantly expressed by Theophrastus in his Character of a covetous man; "[b] lying in bed, he asked his wife whether she shut the trunkes, and chests fast, the capcase be sealed, and whether the Hall door be bolted;

[t] Avarus vir inferno est similis, &c. modum non habet, hoc egentior quo plura habet. [u] Erasm. Adag. chil. 3. cent. 7. pro. 72. Nulli fidentes omnium formidant opes, ideo pavidum malum vocat Euripides: metuunt tempestates ob frumentum, amicos ne rogent, inimicos ne lædant, fures ne rapiant, bellum timent, pacem timent, summos, medios, infimos. [x] Hall Char. [y] Agellius lib. 3. cap. 1. interdum eo sceleris perveniunt ob lucrum, ut vitam propriam commutent. [z] Lib. 7. cap. 6. [a] Omnes perpetuo morbo agitantur, surpicatur omnes timidus, sibique ob aurum insidiari putat, nunquam quiescens, Plin. Proœm. lib. 14. [b] Cap. 18. in lecto jacens interrogat uxorem an arcam probe clausit, an capsula, &c. E lecto surgens nudus & absque calceis, accensa lucerna omnia obiens & lustrans, & vix somno indulgens.

and

and though she say all is well, he riseth out of his bed in his shirt, bare foot and barelegged, to see whether it be so, with a dark Lanthorne searching every corner, scarce sleeping a wink all night. Lucian in that pleasant and witty dialogue called Gallus, brings in Mycillus the Cobler disputing with his Cocke, sometimes Pythagoras; where after much speech Pro and Con, to prove the happiness of a meane estate, and discontents of a rich man, Pythagoras's Cock in the end, to illustrate by examples that which he had said, brings him to Gnyphon the Usurer's house at mid-night, and after that to Eucrates; whom they found both awake, casting up their accounts, and telling of their money, [c] lean dry, pale and anxious, still suspecting least some body should make a hole through the wall, and so get in; or if a Rat or Mouse did but stir, starting upon a sudden, and running to the door to see whether all were fast. Plautus, in his Aulularia, makes old Euclio [d] commanding Staphyla his wife to shut the doors fast, and the fire to be put out, least any body should make that an errant to come to his house; when he washed his hands, [e] he was loath to fling away the foul water, complaining that he was undone, because the smoak got out of his roofe. And as he went from home, seeing a Crow scrat upon the muck-hill, returned in all hast, taking it for *malum omen*, an ill signe, his money was digged up; with many such. He that will but observe their actions, shall find these and many such passages not fained for sport, but really performed, verified indeed by such covetous and miserable wretches, and that it is,

" ——— * manifesta phrenesis
Ut locuples moriaris egenti vivere fato,"

A meer madness, to live like a wretch, and die rich.

SUBSEC. XIII.

Love of Gaming, &c. and pleasures immoderate; Causes.

IT is a wonder to see, how many poor, distressed, miserable wretches, one shall meet almost in every path and street, begging for an almes, that have been well descended, and sometimes in flourishing estate, now ragged, tattered, and ready to

[c] Curis extenuatus, vigilans & secũ supputans. [d] Cave quequã alienum ædes intromiseris. Ignem extingui volo, ne causæ quidquã sit quod te quisquam quæritet. Si bona fortuna veniat ne intromiseris; Occlude sis fores amobus pessulis. Discrutior animi quia domo abeundum est mihi: Nimis hercule vitus abeo, nec quid agam scio. [e] Ploras aquã profundere, &c. perit dĩi umus de tigillo exit foras. * Juv. Sat. 14.

be starved, lingring out a painful life, in discontent and grief of body and minde, and all through immoderate lust, gaming, pleasure and riot. 'Tis the common end of all sensual Epicures and brutish prodigals, that are stupified and carried away headlong with their several pleasures and lusts. Cebes in his table, S. Ambrose in his second book of Abel and Cain, and amongst the rest Lucian in his tract *de Mercede conductis*, hath excellent well deciphered such men's proceedings in his picture of Opulentia, whom he faines to dwell on the top of a high mount, much sought after by many suiters; at their first coming they are generally entertained by Pleasure and Dalliance, and have all the content that possibly may be given, so long as their money lasts; but when their means fail, they are contemptibly thrust out at a back door, headlong, and there left to Shame, Reproach, Despair. And he at first that had so many attendants, parasites, and followers, young and lusty, richly arrayd, and all the dainty fare that might be had, with all kinde of welcome and good respect, is now upon a sudden stript of all, [f] pale, naked, old, diseased and forsaken, cursing his stars, and ready to strangle himself; having no other company but Repentance, Sorrow, Grief, Derision, Beggery, and Contempt, which are his daily attendants to his lives end. As the [g] prodigall son had exquisite musick, merry company, dainty fare at first; but a sorrowful reckoning in the end; so have all such vain delights and their followers. [h] *Tristes voluptatum exitus, & quisquis voluptatum suarum reminisci volet, intelliget*, as bitter as gall and wormewood is their last; grief of mind, madness it self. The ordinary rocks upon which such men do impinge and precipitate themselves, are Cardes, Dice, Hawkes, and Hounds, *Insanum venandi studium*, one cals it, *insanæ substructiones:* their mad structures, disports, playes, &c. when they are unseasonably used, imprudently handled, and beyond their fortunes. Some men are consumed by mad phantastical buildings, by making Galleries, Cloisters, Tarraces, Walkes, Orchards, Gardens, Pooles, Rillets, Bowers, and such like places of pleasure; *Inutiles domos*, [i] Xenophon cals them, which howsoever they be delightsome things in themselves, and acceptable to all beholders, an ornament, and befitting some great men; yet unprofitable to others, and the sole overthrow of their estates. Forestus in his observations hath an example of such a one that became melancholy upon the like occasion, having consumed his substance in an unpro-

[f] Ventricosus, nudus, pallidus, læva pudorem occultans, dextra seipsum strangulans, occurrit autem exeunti pœnitentia his miserum conficiens, &c. [g] Luke 15. [h] Boethius. [i] In Oeconom. Quid si nunc ostendam eos qui magna vi argenti domus inutiles ædificant, inquit Socrates.

fitabl-

fitable building, which would afterward yield him no advantage. Others, I say, are [k] overthrown by those mad sports of Hawking and hunting; honest recreations, and fit for some great men, but not for every base inferior person; whilst they will maintain their Faulkoners, dogs, and hunting Nags, their wealth, saith [l] Salmutze, "runs away with hounds, and their fortunes flie away with Hawkes:" They persecute beasts so long, till in the end they themselves degenerate into beasts, as [m] Agrippa taxeth them, [n] Actæon like, for as he was eaten to death by his own dogs, so do they devoure themselves and their patrimonies, in such idle and unnecessary disports, neglecting in the mean time their more necessary business, and to follow their vocations. Over-mad too sometimes are our great men in delighting, and doting too much on it. "[o] When they drive poor husbandmen from their tillage, as [p] Sarisburiensis objects, *polycrat. l.* 1. *c.* 4. "fling down countrey Farmes, and whole Townes, to make Parkes, and Forests, starving men to feed beasts, and [q] punishing in the mean time such a man that shall molest their game, more severely then him that is otherwise a common hacker, or a notorious thief." But great men are some ways to be excused, the meaner sort have no evasion why they should not be counted mad. Poggius the Florentine tels a merry story to this purpose, condemning the folly and impertinent business of such kinde of persons. A physitian of Millan, saith he, that cured mad men, had a pit of water in his house, in which he kept his patients, some up to the knees, some to the girdle, some to the chin, *pro modo insaniæ*, as they were more or less affected. One of them by chance, that was well recovered, stood in the door, and seeing a gallant ride by with a Hawk on his fist, well mounted, with his Spaniels after him, would needs know to what use all this preparation served; he made answer, to kill certain fowle; the patient demanded again, what his fowle might be worth which he killed in a year; he replyed, 5 or 10 crownes; and when he urged him farther what his Dogs, Horse, and Hawkes stood

[k] Sarisburiensis Polycrat. l. 1. c. 4. venatores omnes adhuc institutionem redolent centaurorum. Raro invenitur quisquam eorum modestus & gravis, raro continens, & ut credo sobrius unquam. [l] Pancirol. Tit. 23. avolant opes cum accipitre. [m] Insignis venatorum stultitia, & supervacania cura eorum, qui dum nimium venationi insistunt, ipsi abjecta omni humanitate in feras degenerant, ut Acteon, &c. [n] Sabin. in Ovid Metamor. [o] Agrippa de vanit. scient. Insanum venandi studium, dum à novalibus arcentur agricolæ subtrahunt præ ha rusticis, agricolonis præcluduntur sylvæ & prata pastoribus ut augeantur pascua ferís. ——Majestatis reus agricola si gustarit. [p] A novalibus suis arcentur agricolæ, dum feræ habeant vagandi libertatem: istis, ut pascua augeantur, præ ha sub rahun ur, &c. Sarisburiensis [q] Feris quã hominibus æquiores. Camb l. de Guil. Conq. qui 36 Ecclesias matrices depopulatus est ad forestam novam. Mat. Paris.

him in, he told him 400 Crowns; with that the patient had be gone, as he loved his life and welfare, for if our master come and finde thee here, he will put thee in the pit amongst mad men up to the chin: Taxing the madness and folly of such vain men that spend themselves in those idle sports, neglecting their business and necessary affaires. *Leo decimus*, that hunting Pope, is much discommended by [r] Jovius in his life, for his immoderate desire of hauking and hunting, in so much that (as he saith) he would sometimes live about Ostia weeks and months together, leave suiters [s] unrespected, Buls and pardons unsigned, to his own prejudice, and many private men's losse. "[t] And if he had been by chance crossed in his sport, or his game not so good, he was so impatient, that he would revile and miscall many times men of great worth with most bitter taunts, look so sowre, be so angry and waspish, so grieved and molested, that it is incredible to relate it." But if he had good sport, and been well pleased on the other side, *incredibili munificentia*, with unspeakable bounty and munificence he would reward all his fellow hunters, and deny nothing to any suiter when he was in that mood. To say truth, 'tis the common humour of all gamesters, as Galatæus observes, if they win, no men living are so jovial and merry, but [u] if they lose, though it be but a trifle, two or three games at Tables, or a dealing at Cards for two pence a game, they are so cholerick and tetty that no man may speak with them, and break many times into violent passions, oaths, imprecations, and unbeseeming speeches, little differing from mad men for the time. Generally of all Gamesters and gaming, if it be excessive, thus much we may conclude, that whether they win or lose for the present, their winnings are not *Munera fortunæ, sed insidiæ*, as that wise Seneca determines, not fortune's gifts, but baits, the common Catastrophe is [x] beggary, [y] *Ut pestis vitam, sic adimit alea pecuniam*, as the plague takes away life, doth gaming goods, for [z] *omnes nudi, inopes & egeni*;

> "[a] Alea Scylla vorax, species certissima furti,
> Non contenta bonis animum quoque perfida mergit.
> Fœda, furax, infamis, iners, furiosa, ruina."

[r] Tom. 2. de vitis illustrium, l. 4. de vit. Leon. 10. [s] Venationibus adeo perdite studebat & aucupiis. [t] Aut infeliciter venatus tam impatiens inde, ut summos sæpe viros acerbissimis contumeliis oneraret, & incredibile est quali vultus animique habitu dolorem iracundiamque præferret, &c. [u] Unicuique autem hoc a natura insitum est, ut doleat sicubi erraverit aut deceptus sit. [x] Juven. Sat. 8. Nec enim loculis comitantibus itur, Ad casum tabulæ, posita sed luditur arca Lemnius instit. ca. 44. mendaciorum quidem, & perjuriorum & paupertatis mater est alea, nullam habens patrimonii reverentiam, quum illud effuderit, sensim in furta delabitur & rapinas. Saris. polycrat. l. 1. c. 5. [y] Damhoderus. [z] Dan. Souter. [a] Petrar. dial. 27.

For

For a little pleasure they take, and some small gaines and gettings now and then, their wives and children are wringed in the mean time, and they themselves with losse of body and soul rue it in the end. I will say nothing of those prodigious prodigals, *perdendæ pecuniæ genitos*, as he [b] taxed Anthony, *Qui patrimoniũ sine ulla fori calumnia amittunt*, saith, [c] Cyprian, and [d] mad Sybaritical spendthrifts, *Quique una comedunt patrimonia cœna*; that eat up all at a breakfast, at a supper, or amongst Baudes, Parasites, and Players, consume themselves in an instant, as if they had flung it into [e] Tybur, with great wagers, vain and idle expences, &c. not themselves onely, but even all their friends, as a man desperately swimming drowns him that comes to help him, by suretiship and borrowing they will willingly undo al their associates and allies. [f] *Irati pecuniis*, as he saith, angry with their money: "[g] What with a wanton eye, a liquorish tongue, and a gamesome hand, when they have undiscreetly impoverished themselves, morgaged their wits together with their lands, and entombed their ancestors faire possessions in their bowels, they may lead the rest of their days in prison, as many times they do, they repent at leasure; and when all is gone begin to be thrifty: but *Sera est in fundo parsimonia*, tis then too late to look about; their [h] end is misery, sorrow, shame, and discontent. And well they deserve to be infamous and discontent, [i] *Catamidiari in Amphitheatro*, as by Adrian the Emperor's edict they were of old, *decoctores bonorum suorum*, so he cals them, prodigal fools, to be publikely shamed, and hissed out of all societies, rather than to be pittied or relieved[k]. The Tuscanes and Boëtians brought their bankrupts into the market place in a bear with an empty purse carryed before them, all the boyes following, where they sat all day *circumstante plebe*, to be infamous and ridiculous. At [l] Padua in Italy they have a stone called the stone of Turpitude, near the Senate house, where spendthrifts, and such as disclaime non-payment of depts, do sit with their hinder parts bare, that by that note of disgrace others may be terrified from all such vain expence, or borrowing more then they can tell how to pay. The [m] Civilians of old set guardians over such brain-sick prodigals, as they did over madmen, to moderate their expences, that they should not so loosely consume their fortunes, to the utter undoing of their Families.

[b] Salust. [c] Tom. 3. Ser. de Alea. [d] Plutus in Aristop. cals all such gamesters mad men. Si in insanum hominem contigero. Sponfaneum ad se trahunt furorem, & os, & nares & oculos rivos faciunt furoris & diversoria, Chrys. hom. 71. [e] Pascasius Justus l. 1. de alea. [f] Seneca. [g] Hall. [h] In Sat. 11. Sed deficiente crumena: & crescente gula, qu s te manet exitus— rebus in ventrem mersis. [i] Spartian. Adriano. [k] Alex. ab. Alex. l b. 6. c. 10. Idem Gerbelius, lib. 5. Græ. disc. [l] Fines Moris. [m] Justinian. in Digestis

I may

I may not here omit those two main plagues, and common dotages of humane kinde, Wine and Women, which have infatuated and besotted Myriades of people: They go commonly together.

" [n] Qui Vino indulget, quemque alea decoquit, ille
In Venerem putris———"

To whom is sorrow, saith Salomon, Pro. 23. 39. to whom is wo, but to such a one as loves drink? it causeth torture, *(vino tortus & irâ)* and bitterness of minde, Sirac. 31. 21. *Vinum furoris*, Jeremy cals it 15. *cap.* wine of madness, as well he may, for *insanire facit sanos*, it makes sound men sick and sad, and wise men [o] mad, To say and do they know not what. *Accidit hodiè terribilis casus* (saith [p] S. Austin) hear a miserable accident; Cyrillus' son this day in his drink, *Matrem prægnantem nequitèr oppressit, sororem violare voluit, patrem occidit ferè, & duas alias sorores ad mortem vulneravit*, would have violated his sister, killed his father, &c. A true saying it was of him, *Vino dari lætitiam & dolorem*, drink causeth mirth, and drink causeth sorrow, drink causeth " poverty and want (Prov. 21.) shame and disgrace. *Multi ignobiles evasere ob vini potum, &* [p] (Austin) *amissis honoribus profugi aberrârunt:* Many men have made shipwrack of their fortunes, and go like rogues and beggars, having turned all their substance into *aurum potabile*, that otherwise might have lived in good worship and happy estate, and for a few hours pleasure, for their Hilary term's but short, or [q] free madness, as Seneca eals it, purchase unto themselves eternal tediousness and trouble.

That other madness is on women, *Apostatare facit cor*, saith the wise man, [r] *Atque homini cerebrum minuit.* Pleasant at first she is, like Dioscorides Rhododaphne, that fair plant to the eye, but poyson to the taste, the rest as bitter as wormwood in the end (Prov. 5. 4.) and sharpe as a two-edged sword. (7. 21.) " Her house is the way to hel, and goes down to the Chambers of death. What more sorrowful can be said? they are miserable in this life, mad, beasts, led like " [s] Oxen to the slaughter:" and that which is worse, whoremasters and drunkards shall be judged, *amittunt gratiam*, saith Austin, *perdunt gloriam, incurrunt damnationem æternam.* They lose grace and glory,

" ——— [t] brevis illa voluptas
Abrogat æternum cæli decus——"

They gain Hell and eternal damnation.

[n] Persius Sat. 5. [o] Poculum quasi sinus in quo sæpe naufragium faciunt, jactura tum pecuniæ tum mentis Erasm. in Prov. calicum remiges. chil. 4. cent. 7. Pro. 41. [p] Ser. 33. ad frat. in Eremo. [q] Liberæ unius horæ insaniam æterno temporis tædio pensant. [r] Menander. [s] Pro. 5. [t] Merlin. cocc.

SUBSEC.

SUBSEC. XIV.

Philautia, or Self-love, Vain glory, Praise, Honor, Immoderate applause, Pride, over-much Joy, &c. causes.

SELF-LOVE, Pride, and Vain-glory, [u] *cæcus amor sui*, which Chrysostome cals one of the devil's three great nets; "[x] Bernard, an arrow which pierceth the soul through, and slayes it; a slie insensible enemy, not perceived," are maine causes. Where neither anger, lust, covetousness, fear, sorrow, &c. nor any other perturbation can lay hold; this will slily and insensibly pervert us, *Quem non gula vicit, Philautia, superavit*, (saith Cyprian) whom surfetting could not overtake, Self-love hath overcome. "[y] He hath scorned all money, bribes, gifts, upright otherwise and sincere, hath inserted himself to no fond Imagination, and sustained all those tyrannical concupiscences of the body, hath lost all his honor, captivated by vain-glory." Chrysostom. *sup. Io. Tu sola animum mentemque peruris, gloria.* A great assault and cause of our present malady, although we do most part neglect, take no notice of it, yet this is a violent batterer of our souls, causeth melancholy and dotage. This pleasing humor; this soft and whispering popular aire, *Amabilis insania;* this delectable Frensie, most irrefragable passion, *Mentis gratissimus error*, this acceptable disease, which so sweetly sets upon us, ravisheth our senses, lulls our souls asleep, puffes up our hearts as so many bladders, and that without all feeling, [z] in so much as "those that are misaffected with it, never so much as once perceive it, or think of any cure. We commonly love him best in this [a] malady, that doth us most harm, and are very willing to be hurt; *adulationibus nostris libentur favemus* (saith [b] Jerom) we love him, we love him for it: [c] *O Bonciari suàve, suave fuit à te tali hæc tribui;* 'Twas sweet to hear it. And as [d] Pliny doth ingenuously confesse to his dear friend Augurinus, "all thy writings are most acceptable, but those especially that speak of us." Again, a little after to Maximus, "[e] I cannot express how pleasing it is to me to hear myself commended." Though we smile to ourselves, at least ironically, when Para-

[u] Hor. [x] Sagitta quæ animam penetrat, leviter penetrat, sed non leve infligit vulnus sup. cant. [y] Qui omnem pecuniarum contemptum habent, et nulli imaginationis totius mundi se immiscuerint, et tyrannicas corporis concupiscentias sustinuerint, hi multoties capti à vana gloria omnia perdiderunt. [z] Hac correpti non cogitant de medela. [a] Dii talem à terris avertite pestem. [b] Ep. ad Eustochium, de custod. virgin. [c] Lyps. Ep. ad Bonciarium. [d] Ep. lib. 9. Omnia tua scripta pulcherrima existimo, maxime tamen illa quæ de nobis. [e] Exprimere non possum quam sit jucundum, &c.

sites

sites bedawb us with false Encomiums, as many Princes cannot chuse but do, *Quum tale quid nihil intra se repererint*, when they know they come as far short, as a Mouse to an Elephant, of any such vertues; yet it doth us good. Though we seem many times to be angry, " [f] and blush at our own praises, yet our soules inwardly rejoice, it puffes us up; tis *fallax suavitas, blandus dæmon*, " makes us swell beyond our bounds, and forget our selves." Her two daughters are lightness of minde, immoderate joy and pride, not excluding those other concomitant vices, which [g] Iodocus Lorichius reckons up; Bragging, Hypocrisie, Peevishness, and curiosity.

Now the common cause of this mischief, ariseth from our selves or others, [h] we are active and passive. It proceeds inwardly from our selves, as we are active causes, from an overweening conceit we have of our good parts, own worth, (which indeed is no worth) our bounty, favor, grace, valor, strength, wealth, patience, meekness, hospitality, beauty, temperance, gentry, knowledg, wit, science, art, learning, our * excellent gifts and fortunes, for which Narcissus like, we admire, flatter, and applaud our selves, and think all the world esteems so of us; and as deformed women easily beleeve those that tell them they be fair, we are too credulous of our own good parts and praises, too well perswaded of our selves. We brag and venditate our [i] own works, and scorn all others in respect of us; *Inflati scientia*, (saith Paul) our wisdom, [k] our learning, all our geese are swans, and we as basely esteem and vilifie other mens, as we do over-highly prize and value our own. We will not suffer them to be *in secundis*, no not *in tertiis*; what, *Mecum confertur Ulisses?* they are *Mures, Muscæ, culices præ se*, nitts and flies compared to his inexorable and supercilious, eminent and arrogant worship: Though indeed they be far before him. Onely wise, onely rich, onely fortunate, valorous, and fair, puffed up with this Timpany of self-conceit; as that proud [l] Pharisee, they are not (as they suppose) " like other men," of a purer and more precious mettal†: *Soli rei gerendi sunt efficaces*, which that wise Periander held of such: [m] *meditantur omne qui prius negotium, &c. Novi quendam* (saith ‡ Erasmus) I knew one so arrogant that he

[f] Hierom. & licet nos indignos dicimus & calidus rubor ora perfundat, attamen ad laudem suam intrinsecus animæ lætantur. [g] Thesaur. Theo. [h] Nec enim mihi cornea fibra est. Per. * E manibus illis, Nascentur violæ. Pers. 1. Sat. [i] Omnia enim nostra, supra modum placent. [k] Fab. 1. 10. c. 3. Ridentur mala componunt carmina, verum gaudent scribentes, & se venerantur, & ultra. Si taceas laudant, quicquid scripsere beati. Hor. ep. 2. l. 2. [l] Luke 18. 10. † De meliore luto finxit præcordia Titan. [m] Auson. sap. ‡ Chil. 3. cent. 10. pro. 97. Qui se crederet neminem ulla in re præstantiorem.

thought

thought himself inferior to no man living, like [n] Calisthenes the Philosopher, that neither held Alexander's acts, or any other subject worthy of his Pen, such was his insolency ; or Seleucus King of Syria, who thought none fit to contend with him but the Romans, [o] *Eos solos dignos ratus quibuscum de imperio certaret.* That which Tully writ to Atticus long since, is still in force, " [p] There was never yet true Poet nor Orator, that thought any other better then himself. And such for the most part are your Princes, Potentates, great Philosophers, Historiographers, Authors of Sects or Heresies, and all our great Scholars, as [q] Hierom defines; " a natural Philosopher is a glorious creature, and a very slave of rumor, fame, and popular opinion," and though they write *de contemptu gloriæ*, yet as he observes, they will put their names to their books. *Vobis & famæ me semper dedi*, saith Trebellius Pollio, I have wholly consecrated my self to you and fame. " 'Tis all my desire, night and day, 'tis all my study to raise my name." Proud [r] Pliny seconds him ; *Quanquam O ! &c.* and that vainglorious [s] Orator, is not ashamed to confess in an Epistle of his to Marcus Lecceius *Ardeo incredibili cupiditate, &c.* " I burn with an incredible desire, to have my [t] name registered in thy book. Out of this fountain proceed all those cracks and brags, ——[x] *speramus carmina fingi Posse linenda cedro, & leni servanda cupresso*——[y] *Non usitata nec tenui ferar penna. ——nec in terra morabor longius. Nil parvum aut humili modo, nil mortale loquor. Dicar qua violens obstrepit Ausidus.——Exegi monumentum ære perennius. Iamque opus exegi, quod nec Jovis ira, nec ignis, &c. cum venit ille dies, &c. parte tamen meliore mei super alta perennis astra ferar, nomenque erit indelebile nostrum.* (This of Ovid I have paraphrased in English.)

> And when I am dead and gone,
> My corps laid under a stone,
> My fame shall yet survive,
> And I shall be alive,
> In these my works for ever,
> My glory shall persever, &c.

[n] Tanto fastu scripsit, ut Alexandri gesta inferiora scriptis suis existimaret, Io. Vossius lib. 1. cap. 9. de hist. [o] Plutarch. vit. Catonis. [p] Nemo unquam Poëta aut Orator, qui quenquam se meliorem arbitraretur. [q] Consol. ad Paminachium mundi Philosophus, gloriæ animal. & popularis auræ & rumorum venale mancipium. [r] Epist. 5. Capitoni suo Diebus ac noctibus, hoc solum cogito si qua me possum levare humo. Id voto meo sufficit, &c. [s] Tullius. [t] Ut nomen meum scriptis tuis illustretur. Inquies animus studio æternitatis, noctes & dies angebatur. Hensius forat. ineb. de Scal. [x] Hor. art. Poët. [y] Od. V. t. l. 3. Jamque opus exegi. Vade liber fœlix Palingen. lib. 12.

And

And that of Ennius,

> " Nemo me lachrymis decoret, neque funera fletu
> Faxit, cur? volito docta per ora virum."

With many such proud strains, and foolish flashes too common with Writers. Not so much as Democharis on the † Topicks, but he will be immortal. *Typotius de famâ*, shall be famous, and well he deserves, because he writ of fame; and every trivial Poet must be renowned,

> " ——Plausuque petit clarescere vulgi."

This puffing humor it is, that hath produced so many great tomes, built such famous monuments, strong Castles, and Mausolean Tombs, to have their acts eternized,

> " Digito monstrari, & dicier hic est;"

to see their names inscribed, as Phryne on the walls of Thebes, Phryne *fecit*; This causeth so many bloody battles,

> " Et noctes cogit vigilare serenas;"

Long journies,

> " Magnum iter intendo, sed dat mihi gloria vires,"

gaining honor, a little applause, Pride, self-love, Vain glory. This is it which makes them take such pains, and break out into those ridiculous strains, this high conceit of themselves, to [z] scorn all others; *ridiculo fastu & intolerando contemptu*; as [a] Palæmon the Grammarian contemned Varro, *secum & natas & morituras literas jactans*, and brings them to that height of insolency, that they cannot indure to be contradicted, " [b] or hear of any thing but their own commendation," which Hierom notes of such kinde of men. And as [c] Austin well seconds him, " 'tis their sole study day and night to be commended and applauded." When as indeed, in all wise men's judgments, *quibus cor sapit*, they are [d] mad, empty vessels, funges, beside themselves, derided, *& ut Camelus in proverbio quærens cornua, etiam quas habebat aures amisit*, their works are toyes, as an Almanack out of date, [e] *authoris pereunt garrulitate sui*, they seek fame and immortality, but reap dishonor and infamy, they are a common obloquie, *insensati*, and come far short of that which they suppose or expect. [f] *O puer ut sis vitalis*

† In lib. 8. [z] De ponte dejicere. [a] Sueton. lib. degram. [b] Nihil libenter audiunt, nisi laudes suas. [c] Epis. 56. Nihil aliud dies noctesque cogitant nisi ut in studiis suis laudentur ab hominibus. [d] Quæ major dementia aut dici, aut excogitari potest, quã sic ob gloriam cruciari? Insaniam istam domine longe fac à me. Austin. cons. lib. 10. cap. 37. [e] Mart. l. 5. 51. [f] Hor. Sat. 1. l. 2.

metuo

metuo. Of so many myriades of Poets, Rhetoricians, Philosophers, sophisters, as * Eusebius well observes, which have written in former ages, scarce one of a thousand's works remaines, *nomina & libri simul cum corporibus interierunt*, their books and bodies are perished together. It is not as they vainly think, they shall surely be admired and immortal, as one told Philip of Macedon insulting after a victory, that his shadow was no longer than before, we may say to them,

> " Nos demiramur, sed non cum deside vulgo,
> Sed velut Harpyas, Gorgonas, and Furias."
>
> We marvail too, not as the vulgar we,
> But as we Gorgons, Harpy, or Furies see.

Or if we do applaud, honor and admire; *quota pars*, how small a part, in respect of the whole world, never so much as hears our names, how few take notice of us, how slender a a Tract, as scant as Alcibiades's land in a Map! And yet every man must and will be immortal, as he hopes, and extend his fame to our Antipodes, when as half, no not a quarter of his own Province or City, neither knows nor hears of him: but say they did, what's a City to a Kingdom, a Kingdom to Europe, Europe to the world, the world it self that must have an end, if compared to the least visible Star in the Firmament, eighteen times bigger then it? and then if those Stars be infinite, and every Star there be a Sun, as some will, and as this Sun of ours hath his Planets about him, all inhabited; what proportion bear we to them, and where's our glory? *Orbem terrarum victor Romanus habebat*, as he crackt in Petronius, all the world was under Augustus: and so in Constantine's time, Eusebius brags he governed all the world, *universum mundum præclarè admodum administravit*, ——*& omnes orbis gentes Imperatori subjecti:* so of Alexander it is given out, the 4. Monarchies, &c. when as neither Greeks nor Romans ever had the fifteenth part of the now known world, nor half of that which was then described. What Braggadocians are they and we then? *quam brevis hic de nobis sermo*, as [g]he said, [h]*pudebit aucti nominis*, how short a time, how little a while doth this fame of ours continue? Every private Province, every small territory and City, when we have all done, will yeeld as generous spirits, as brave examples in all respects, as famous as ourselves, Cadwallader in Wales, Rollo in Normandy, Robbin-hood and Little John, are as much renowned in Sherwood, as Cæsar in Rome, Alexander

* Lib. cont. Philos. cap. 1. [g] Tul. som. Scip. [h] Boethius.

in

in Greece, or his Hephestion, [i] *Omnis ætas omnisque populus in exemplum & admirationem veniet*, Every town, city, book, is full of brave Souldiers, Senators, Scholars; and though [k] Bracydas was a worthy Captain, a good man, and as they thought, not to be matched in Lacedæmon, yet as his mother truly said, *plures habet Sparta Bracyda meliores*, Sparta had many better men than ever he was; and howsoever thou admirest thy self, thy friend, many an obscure fellow the world never took notice of, had he been in place or action, would have done much better than he or he, or thou thyself.

Another kinde of mad men there is opposite to these, that are insensibly mad, and know not of it, such as contemn all praise and glory, think themselves most free, when as indeed they are most mad: *calcant sed alio fastu:* a company of Cynicks, such as are Monkes, Hermites, Anachorites, that contemn the world, contemn themselves, contemn all titles, honors, offices: and yet in that contempt are more proud than any man living whatsoever. They are proud in humility; proud in that they are not proud, *sæpe homo de vanæ gloriæ contemptu, vaniùs gloriatur*, as Austin hath it, *confess. lib.* 10. *cap.* 38. like Diogenes, *intus gloriantur*, they brag inwardly, and feed themselves fat with a self-conceit of sanctity, which is no better than hypocrisie. They go in sheep's russet, many great men that might maintaine themselves in cloth of gold, and seem to be dejected, humble by their outward carriage, when as inwardly they are swoln full of pride, arrogancy, and self-conceit. And therefore Seneca adviseth his friend Lucilius, "* in his attire and gesture, outward actions, especially to avoid all such things as are more notable in themselves: as a rugged attire; hirsute head, horrid beard, contempt of money, coarse lodging, and whatsoever leads to fame that opposite way."

All this madness yet proceeds from ourselves, the main engin which batters us, is from others, we are meerly passive in this business: from a company of Parasites and flatterers, that with immoderate praise, and bumbast Epithetes, glosing titles, false elogiums, so bedawbe and applaud, guild over many a silly and undeserving man, that they clap him quite out of his wits. *Res imprimis violenta est*, as Hierome notes, this common applause is a most violent thing, *laudum placenta*, a drum, fife, and trumpet cannot so animate; that fattens men, erects and dejects them in an instant.

[i] Putean. Cisalp. hist. lib. 1. [k] Plutarch. Lycurgo. * Epist. 13. Illud te admoneo, ne eorum more facias, qui non proficere, sed conspici cupiunt, quæ in habitu tuo, aut genere vitæ notabilia sunt, Asperum cultum & vitiosum caput, negligentiorem barbam, indictum argento odium, cubile humi positum, & quicquid ad laudem perversa via sequitur, evita.

" [l] Palma

"[l] Palma negata macrum, donata reducit opimum."

It makes them fat and lean, as frost doth Conies. "[m] And who is that mortal man that can so contain himself, that if he be immoderately commended, and applauded, will not be moved?" Let him be what he will, those Parasites will overturne him: if he be a King, he is one of the nine Worthies, more than a man, a God forthwith, ——* *edictum Domini Deique nostri:* and they will sacrifice unto him,

——" † divinos si tu patiaris honores,
Ultrò ipsi dabimus meritasque sacrabimus aras."

If he be a souldier, then Themistocles, Epaminondas, Hector, Achilles, *duo fulmina belli, triumviri terrarum, &c.* and the valour of both Scipio's is too little for him, he is *invictissimus, serenissimus, multis trophæis ornatissimus, naturæ dominus,* although he be *lepus galeatus,* indeed a very coward, a milk-sop, ‡ and as he said of Xerxes, *postremus in pugnâ, primus in fugâ,* and such a one as never durst look his enemy in the face. If he be a big man, then is he a Sampson, another Hercules: if he pronounce a speech, another Tully or Demosthenes: as of Herod in the Acts, "the voice of God and not of man:" If he can make a verse, Homer, Virgil, &c. And then my silly weak Patient takes all these eulogiums to himself; if he be a Scholar so commended for his much reading, excellent style, method, &c. he will eviscerate himself like a spider, study to death,

"Laudatas ostendit avis Junonia pennas,"

Peacock-like he will display all his feathers. If he be a souldier, and so applauded, his valour extoll'd, though it be *impar congressus;* as that of Troilus, and Achilles, *Infelix puer,* he will combat with a Giant, run first upon a breach, as another [n] Philippus, he will ride into the thickest of his enemies. Commend his house keeping, and he will beggar himself: commend his temperance, he will starve himself.

—— "laudataque virtus
Crescit, & immensum gloria calcar habet."

he is mad, mad, mad, no whoe with him;

——" impatiens consortis erit,"

[l] Per. [m] Quis vero tam bene modulo suo metiri se novit, ut eum assiduæ et immodicæ laudationes non moveant? Hen. Steph. * Mart. † Stroza. ‡ Justin. [n] Livius. Gloria tantum elatus, non ira, in medios hostes irruere, quod completis muris conspici se pugnantem, a muro spectantibus, egregium ducebat.

he will over the °Alpes to be talked of, or to maintain his credit. Commend an ambitious man, some proud Prince or Potentate, *Si plus æquo laudetur* (saith ᵖ Erasmus) *cristas erigit, exuit hominem, Deum se putat*, he sets up his crest, and will be no longer a man but a God.

> ——" * nihil est quod credere de se
> Non audet quum laudatur diis æqua potestas."

How did this work with Alexander, that would needs be Jupiter's son, and go like Hercules in a Lion's skin? Domitian a God, (†*Dominus Deus noster sic fieri jubet*) like the ‡Persian Kings, whose Image was adored by all that came into the City of Babylon. Commodus the Emperor was so gulled by his flattering parasites, that he must be called Hercules. ᵍAntonius the Roman would be crowned with Ivy, carried in a Chariot, and adored for Bacchus. Cotys, King of Thrace, was married to ʳ Minerva, and sent three severall messengers one after another, to see if she were come to his bed-chamber. Such a one was ˢJupiter Menecrates, Maximinus Jovianus, Dioclesianus Herculeus, Sapor the Persian King, brother of the Sun and Moon, and our modern Turks, that will be Gods on earth, Kings of Kings, God's shadow, Commanders of all that may be commanded, our Kings of China and Tartaria in this present age. Such a one was Xerxes, that would whip the sea, fetter Neptune, *stultâ jactantiâ*, and send a challenge to Mount Athos: and such are many sottish Princes, brought into a fool's Paradise by their parasites, 'tis a common humor, incident to all men, when they are in great places, or come to the solstice of honor, have done, or deserv'd well, to applaud and flatter themselves. *Stultitiam suam produnt, &c.* (saith §Platerus) your very tradesmen if they be excellent, will crack and brag, and shew their folly in excess. They have good parts, and they know it, you need not tell them of it; out of a conceit of their worth, they go smiling to themselves, a perpetual meditation of their trophies and plaudites, they run at last quite mad, and lose their witsᵗ. Petrarch,

° I demens, & sævas curre per Alpes. Aude Aliquid, &c. ut pueris placeas, & declamatio fias. Juv. Sat. 10. ᵖ In moriæ Encom. * Juvenal. Sat. 4. † Sueton. c. 12. in Domitiano. ‡ Brisonius. ᵍ Antonius ab assentatoribus evectus Librum se patrem appellari jussit, & pro deo se venditavit redimitus hedera, & corona velatus aurea, & thyrsum tenens, cothurnisque succinctus curru velut Liber pater vectus est Alexandriæ. Pater. vol. post. ʳ Minervæ nuptias ambit, tanto furore percitus, ut satellites mitteret ad videndum num dea in thalamis venisset, &c. ˢ Ælian. li. 12. § De mentis alienat. cap. 3. ᵗ Sequiturque superbia formam. Livius li. 11. Oraculum est, vivida sæpe ingenia, luxuriare hac & evanescere multosque sensum penitus amisisse. Homines intuentur, ac si ipsi non essent homines.

lib.

lib. 1. *de contemptu mundi*, confessed as much of himself, and Cardan in his 5 book of wisdom, gives an instance in a Smith of Millan, a fellow Citizen of his, [u] one Galeus de Rubeis, that being commended for refinding of an instrument of Archimedes, for joy ran mad. Plutarch in the life of Artaxerxes, hath such a like story of one Chamus a souldier, that wounded King Cyrus in battle, and "grew thereupon so [x] arrogant, that in a short space after he lost his wits." So many men, if any new honor, office, preferment, booty, treasure, possession, or patrimony, *ex insperato* fall unto them, for immoderate joy, and continual meditation of it, cannot sleep [y] or tell what they say or do, they are so ravished on a sudden; and with vain conceits transported, there is no rule with them. Epaminondas therefore, the next day after his Leuctrian victory, "[z] came abroad all squalid and submisse," and gave no other reason to his friends of so doing, than that he perceived himself the day before, by reason of his good fortune, to be too insolent, overmuch joyed. That wise and vertuous Lady, [a] Queen Katherin, Dowager of England, in private talke, upon like occasion, said, "that [b] she would not willingly endure the extremity of either fortune; but if it were so, that of necessity she must undergo the one, she would be in adversity, because comfort was never wanting in it, but still counsel and government were defective in the other:" They could not moderate themselves.

SUBSECT. XV.

Love of Learning, or overmuch study. With a Digression of the misery of Scholars, and why the Muses are Melancholy.

LEONARTUS Fuchsius *Instit. lib.* 3. *sect.* 1. *cap.* 1. Felix Plater, *lib.* 3. *de mentis alienat.* Herc. de Saxonia *Tract. post. de melanch. cap.* 3. speak of a [c] peculiar Fury, which comes by overmuch study. Fernelius, *lib.* 1. *cap.* 18. puts Study, contemplation, and continual meditation, as an

[u] Galeus de rubeis, civis noster faber ferrarius, ob inventionem instrumenti Cocleæ olim Archimedis dicti, præ lætitia insanivit. [x] Insania postmodum correptus, ob nimiam inde arrogantiam. [y] Bene ferre magnam disce fortunam. Hor. Fortunam reverenter habe, quicunque repentè Dives ab exili progrediere loco. Ausonius. [z] Processit squalidus & submissus, ut hesterni Dici gaudium intemperans hodie castigaret. [a] Uxor Hen. 8. [b] Neutrius se fortunæ extremum libenter experturam dixit: sed si necessitas alterius subinde imponeretur, optare se difficilem & adversam: quod in hac nulli unquam defuit: sola illum, in altera multis consilium, &c. Lod. Vives. [c] Peculiar's furor, qui ex literis fit. [d] Nihil magis auget, ac assidua studia, & profundæ cogitationes.

especial cause of madness: and in his 86 *consul.* cites the same words. Jo. Arculanus *in lib.* 9. *Rhasis ad Almansorem cap.* 16. amongst other causes reckons up *studium vehemens:* so doth Levinus Lemnius, *lib. de occul. nat. mirac. lib.* 1. *cap.* 16. "[e] Many men (saith he) come to this malady by continual * Study, and night-waking, and of all other men, Scholars are most subject to it:" and such Rhasis adds, "[f] that have commonly the finest wits." Cont. *lib.* 1. *tract.* 9. Marsilius Ficinus *de sanit. tuenda. lib.* 1. *cap.* 7. puts Melancholy amongst one of those five principal plagues of Students, 'tis a common Maul unto them all, and almost in some measure an inseparable companion. Varro belike for that cause calls *Tristes Philosophos & severos*, severe, sad, dry, tetrick, are common Epithites to Scholars: And [g] Patritius therefore, in the institution of Princes, would not have them to be great Students. For (as Machiavel holds) Study weakens their bodies, dulls the spirits, abates their strength and courage; and good Scholars are never good Souldiers, which a certain Goth well perceived, for when his Country-men came into Greece, and would have burned all their books, he cried out against it, by no means they should do it, "[h] leave them that plague, which in time will consume all their vigor, and martiall spirits." The [i] Turks abdicated Cornutus the next heir from the Empire, because he was so much given to his book: and 'tis the common Tenent of the world, that Learning duls and diminisheth the spirits, and so *per consequens* produceth melancholy.

Two main reasons may be given of it, why Students should be more subject to this malady than others. The one is, they live a sedentary, solitary life, *sibi & musis*, free from bodily exercise, and those ordinary disports which other men use: and many times if discontent and idleness concur with it, which is too frequent, they are precipitated into this gulph on a sudden: but the common cause is overmuch study; too much learning (as [k] Festus told Paul) hath made thee mad; 'tis that other extreme which effects it. So did Trincavelius, *lib.* 1. *consil.* 12. & 13. finde by his experience, in two of his Patients, a young Baron, and another that contracted this malady by too vehement study. So Forestus *observat. l.* 10. *observ.*

[e] Non desunt, qui ex jugi studio, & intempestiva lucubratione, huc devenerunt, hi præ cæteris enim plerunque melancholia sollent infestari. * Study is a continuall and earnest meditation, applied to some thing with great desire. Tully. [f] Et illi qui sunt subtilis ingenii, & multæ præmeditationis, de facili incidunt in melancholiam. [g] Ob studiorum solicitudinem lib. 5. Tit. 5. [h] Gaspar Ens Thesaur Polit. Apoteles. 31. Græcis hanc pestem relinquite, quæ dubium non est, quin brevi eminem iis vigorem ereptura Martiosque spiritus exhaustura sit; Ut ad arma tractanda plane inhabiles futuri sint. [i] Knoles Turk. Hist. [k] Act. 26. 14.

13.

13. in a young Divine in Lovain, that was mad, and said "[l] he had a Bible in his head:" Marsilius Ficinus *de sanit. tuend. lib.* 1. *cap.* 1. 3. 4. & *lib.* 2. *cap.* 16. gives many reasons, "[m] why Students dote more often then others:" The first is their negligence: "[n] other men look to their Tools, a Painter will wash his Pensils, a Smith will look to his Hammer, Anvil, Forge: an Husbandman will mend his Plough-Irons, and grinde his hatchet if it be dull; a Faulkner or Huntsman will have an especial care of his Hawks, Hounds, Horses, Dogs, &c.: A Musitian will string, and unstring his Lute, &c. onely Scholars neglect that Instrument, their brain and spirits (I mean) which they daily use, and by which they range over all the world, which by much study is consumed." *Vide* (saith Lucian) *ne funiculum nimis intendendo, aliquandò abrumpas:* See thou twist not the rope so hard, till at length it [o] break. Facinus in his fourth Chap. gives some other reasons; Saturn and Mercury, the Patrons of Learning, are both dry Planets: and Origanus assigns the same cause, why Mercurialists are so poor, and most part beggers; for that their President Mercury had no better fortune himself. The Destinies of old put poverty upon him as a punishment; since when, Poetry and Beggery, are Gemelli, twin-born Brats, inseparable companions:

> "[p] And to this day is every Scholar poor,
> Gross gold from them runs headlong to the Boor:"

Mercury can help them to knowledg, but not to money. The second is contemplation, "[q] which dries the brain and extinguisheth natural heat; for whilst the spirits are intent to meditation above in the head, the stomack and liver are left destitute, and thence come black blood and crudities by defect of concoction, and for want of exercise the superfluous vapours cannot exhale," &c. The same reasons are repeated by Gomesius, *lib.* 4. *cap.* 1. *de sale* [r] *Nymannus orat. de Imag.* Jo. Voschius *lib.* 2. *cap.* 5. *de peste:* and something more they

[l] Nimiis studiis melancholicus evasit, dicens se Biblium in capite habere. [m] Cur melancholia assidua, crebrisque delramentis vexentur eorum animi ut desipere cogantur. [n] Solers quilibet artifex instrumenta sua diligentissime curat, penicellos pictor; malleos incudesq; faber ferrarius; miles equos, arma venator, aucceps aves, & canes, Cytharam Cytharædus, &c. soli musarum mystæ tam negligentes sunt, ut instrumentum illud quo mundum universum metiri solent, capitum scilicet, penitus negligere videantur. [o] Arcus & arma tibi non sunt imitanda Dianæ. Si nunquam cesses tendere molli s erit. Ovid. [p] Ephemer. [q] Contemplatio cerebrum exsiccat & extinguit calorem naturalem, unde cerebrum frigidum & siccum evadit quod est melancholicum. Accedit ad hoc, quod natura in contemplatione, cerebro prorsus cordiq; intenta, stomachum heparq; destituit, unde ex alimentis male coctis, sanguis crassus & niger efficitur, dum nimio otio membrorum superflui vapores non exhalant. [r] Cerebrum exsiccatur, corpora sensim gracilescunt.

add, that hard Students are commonly troubled with Gouts, Catarrhes, Rhumes, Cacexia, Bradiopepsia, bad Eyes, Stone, and Collick, [s] Crudities, Oppilations, Vertigo, Windes, Consumptions, and all such diseases as come by overmuch sitting; they are most part lean, dry, ill coloured, spend their fortunes, lose their wits, and many times their lives, and all through immoderate pains, and extraordinary studies. If you will not believe the truth of this, look upon great Tostatus and Thomas Aquinas's Works, and tell me whether those men took pains? peruse Austin, Hierom, &c. and many thousands besides.

> "Qui cupit optatam cursu contingere metam,
> Multa tulit, fecitque puer, sudavit & alsit."
>
> He that desires this wished goal to gain,
> Must sweat and freeze before he can attain,

and labor hard for it. So did Seneca, by his own confession, *ep.* 8. "[t] Not a day that I spend idle, part of the night I keep mine eyes open, tired with waking, and now slumbring to their continual task." Hear Tully *prò Archia Poeta:* "whilst others loytered, and took their pleasures, he was continually at his book," so they do that will be Scholars, and that to the hazard (I say) of their healths, fortunes, wits, and lives. How much did Aristotle and Ptolemy spend? *unius regni precium* they say, more then a King's ransom; how many crowns per annum, to perfect arts, the one about his History of Creatures, the other on his Almagest? How much time did Thebet Benchorat employ, to finde out the motion of the eight sphear? forty years and more, some write: how many poor Scholars have lost their wits, or become Dizards, neglecting all worldly affairs and their own health, wealth, *esse* and *bene esse*, to gain knowledg? for which, after all their pains in their world's esteem they are accounted ridiculous and silly Fools, Idiots, Asses, and (as oft they are) rejected, contemned, derided, doting, and mad. Look for examples in Hildisheim *spicel.* 2. *de mania & delirio:* read Trincavellius *l.* 3 *consil.* 36. & *c.* 17. Montanus *consil.* 233. [u] Garceus *de Judic. genit. cap.* 33. Mercurialis *consil.* 86. *cap* 25. Prosper [x] Calenius in his Book *de atrâ bile:* Go to Bedlam and ask. Or if they keep

[s] Studiosi sunt Cacectici & nunquam bene colorati, propter debilitatem digestivæ facultatis, multiplicantur in iis superfluitates. Jo. Voschius parte 2. cap. 5. de peste. [t] Nullus mihi per otium dies exit, partem noctis studiis dedico, non vero somno, sed oculos vigilia fatigatos cadentesque, in operam detineo. [u] Johannes Hanuschius Bohemus. nat. 1516. eruditus vir, nimiis studiis in Phrenesin incidit. Montanus instances in a Frenchman of Tolosa. [x] Cardinalis Cæcius; ob laborem, vigiliam, & diuturna studia factus Melancholicus.

their

their wits, yet they are esteemed scrubs and fools by reason of their carriage: "after seven years study"

———" statuâ taciturnius exit,
Plerumque & risum populi quatit."———

Because they cannot ride an horse, which every Clown can do; salute and court a Gentlewoman, carve at Table, chringe, and make congies, which every common Swasher can do, [y] *hos populus ridet, &c.* they are laughed to scorn, and accompted silly fools by our Gallants. Yea many times, such is their misery, they deserve it: [a] a meer Scholar, a meer Ass.

" [b] Obstipo capite, & figentes lumine terram,
Murmura cùm secum, & rabiosa silentia rodunt,
Atque experrecto trutinantur verba labello,
Ægroti veteris meditantes somnia, gigni
De nihilo nihilum; in nihilum nil posse reverti."

———who do lean awry
[c] Their heads piercing the earth with a fixt eye:
When by themselves they gnaw their murmuring,
And furious silence, as 'twere ballancing
Each word upon their out-stretcht lip, and when
They meditate the dreams of old sick men,
As, " Out of nothing, nothing can be brought;
And that which is, can ne're be turn'd to nought."

Thus they go commonly meditating unto themselves, thus they sit, such is their action and gesture. Fulgosus *l.* 8. *c.* 7. makes mention how Th. Aquinas supping with King Lewis of France, upon a sudden knocked his fist upon the table, and cryed, *conclusum est contra Manichæos*, his wits were a woolgathering, as they say, and his head busied about other matters, when he perceived his error, he was much [d] abashed. Such a story there is of Archimedes in Vitruvius, that having found out the means to know how much gold was mingled with the silver in King Hieron's crown, ran naked forth of the bath and cryed ἕυρηκα I have found: " [e] and was commonly so intent to his studies, that he never perceived what was done about him: when the City was taken, and the souldiers now ready to rifle his house, he took no notice of it." S. Bernard rode all day long by the Lemnian lake, and asked at last where he was, Marullus *lib.* 2. *cap.* 4. It was Democritus carriage

[y] Pers. Sat. 3. They cannot fiddle; but as Themistocles said, he could make a small town become a great City. [a] Pers. Sat. [b] Ingenium sibi quod vanas desumpsit Athenas & septem studiis annos dedit, insenuitque. Libris & curis sta ua taciturnius exit, Plerunque & risu populum quatit, Hor. ep. 1. lib. 2. [c] Translated by M. B. Holiday. [d] Thomas rubore confusus dixit se de argumento cogitasse. [e] Plutarch. vitâ Marcelli, Nec sensit urbem captam, nec milites in domum irruentes, adeo intentus studiis, &c.

alone that made the Abderites suppose him to have been mad, and send for Hippocrates to cure him: if he had been in any solemn company, he would upon all occasions fall a laughing. Theophrastus saith as much of Heraclitus, for that he continually wept, and Laertius of Menedemus Lampsacus, because he ran like a mad man, [f] saying, "he came from hell as a Spie, to tell the devils what mortal men did." Your greatest Students are commonly no better, silly, soft fellows in their outward behaviour, absurd, ridiculous to others, and no whit experienced in worldly business; they can measure the heavens, range over the world, teach others wisdom, and yet in bargains and contracts they are circumvented by every base Tradesman. Are not these men fools? and how should they be otherwise, "but as so many Sots in Schools, when (as [g] he well observed) they neither hear nor see such things as are commonly practised abroad?" how should they get experience, by what means? "[h] I knew in my time many Scholars," saith Æneas Sylvius (in an Epistle of his to Gasper Scitick Chancelor to the Emperor) "excellent well learned, but so rude, so silly, that they had no common civility, nor knew how to manage their domestick or publike affairs." "Paglarensis was amazed, and said his Farmer had surely cozened him, when he heard him tell that his Sow had eleven Pigs, and his Ass had but one Foal." To say the best of this Profession, I can give no other testimony of them in general, than that of Pliny of Isæus; "[i] He is yet a Scholler, than which kinde of men there is nothing so simple, so sincere, none better, they are most part harmless, honest, upright, innocent, plain dealing men."

Now because they are commonly subject to such hazards, and inconveniences, as dotage, madness, simplicity, &c. Jo. Voschius would have good Schollers to be highly rewarded, and had in some extraordinary respect above other men, "to have greater [k] privileges than the rest, that adventure themselves and abbreviate their lives for the publike good." But our Patrons of Learning are so far now adays from respecting the Muses, and giving that honor to Scholars, or reward which they deserve, and are allowed by those indulgent privileges of

[f] Sub Furiæ larvâ circumivit urbem, dictitans se exploratorem ab inferis venisse, delaturum dæmonibus mortalium peccata. [g] Petronius. Ego arbitror in scholis stultissimos fieri, quia nihil eorum quæ in usu habemus aut audiunt aut vident. [h] Novi meis diebus, plerosque studiis literarum deditos, qui disciplinis admodum abundabant, sed si nihil civilitatis habent, nec rem publ. nec domesticam regere norant. Stupuit Paglarensis & furti vilicum accusavit, qui suem fœtam undecim porcellos, asinam unum duntaxat pullum enixam retulerat. [i] Lib. 1. Epist. 3. Adhuc scholasticus tantum est; quo genere hominum, nihil aut est simplicius, aut sincerius aut melius. [k] Jure privilegiandi, qui ob commune bonum abbreviant sibi vitam.

many

many noble Princes, that after all their pains taken in the Universities, cost and charge, expences, irksom hours, laborious tasks, wearisome days, dangers, hazards, (barred interim from all pleasures which other men have, mewed up like Hawks all their lives) if they chance to wade through them, they shall in the end be rejected, contemned, and which is their greatest misery, driven to their shifts, exposed to want, poverty, and beggery. Their familiar attendants are,

> " * Pallentes morbi, luctus, curæque laborque
> Et metus, & malesuada fames, & turpis egestas,
> Terribiles visu formæ"————

> Grief, labor, care, pale sickness, miseries,
> Fear, filthy poverty, hunger that cries,
> Terrible Monsters to be seen with eyes."

If there were nothing else to trouble them, the conceit of this alone were enough to make them all melancholy. Most other Trades and Professions, after some seven years Prentisship, are enabled by their Craft to live of themselves. A Merchant adventures his goods at sea, and though his hazard be great, yet if one Ship return of four, he likely makes a saving Voyage. An Husbandman's gains are almost certain; *quibus ipse Jupiter nocere non potest* ('tis †Cato's Hyperbole, a great husband himself); onely Schollers methinks are most uncertain, unrespected, subject to all casualties, and hazards. For first, not one of a many proves to be a Scholler, all are not capable and docile, [1]*ex omni ligno non fit Mercurius:* we can make Majors and Officers every year, but not Scholars: Kings can invest Knights and Barons, as Sigesmond the Emperor confessed; Universities can give degrees; and *Tu quod es, è populo quilibet esse potest;* but he nor they, nor all the world can give Learning, make Philosophers, Artists, Orators, Poets; we can soon say, as Seneca well notes, *O virum bonum, ó divitem*, point at a rich man, a good, an happy man, a proper man, *sumptuosè vestitum, Calamistratum, bene olentem. magno temporis impendio constat hæc laudatio, ó virum literarum*, but 'tis not so easily performed to finde out a learned man. Learning is not so quickly got, though they may be willing to take pains, to that end sufficiently informed, and liberally maintained by their Patrons and Parents, yet few can compass it. Or if they be docile, yet all men's wills are not answerable to their wits, thay can apprehend, but will not take pains; they are either seduced by bad companions, *vel in*

* Virg. 6. Æn. † Plutarch. vita ejus. Certum agricolationis lucrum, &c. Quotannis fiunt consules & proconsules. Rex & Poeta quotannis non nascitur.

puellam

puellam impingunt, vel in poculum, and so spend their time to their friends grief and their own undoings. Or put case they be studious, industrious, of ripe wits, and perhaps good capacities, then how many diseases of body and minde must they encounter? No labor in the world like unto study. It may be, their temperature will not endure it, but striving to be excellent to know all, they lose health, wealth, wit, life and all. Let him yet happily escape all these hazards, *æreis intestinis*, with a body of Brass, and is now consummate and ripe, he hath profited in his studies, and proceeded with all applause: after many expences, he is fit for preferment, where shall he have it? he is as far to seek it as he was (after twenty years standing) at the first day of his coming to the University. For what course shall he take, being now capable and ready? The most parable and easie, and about which many are imployed, is to teach a School, turn Lecturer or Curat, and for that he shall have Faulkner's wages, ten pound per annum, and his diet, or some small stipend, so long as he can please his Patron or the Parish; if they approve him not (for usually they do but a year or two) as inconstant, as * they that cryed "Hosanna" one day, and "Crucifie him" the other; Servingman like, he must go look a new Master: if they do, what is his reward?

> "[1] Hoc quoque te manet ut pueros elementa docentem
> Occupet extremis in vicis alba senectus."

Like an Ass, he wears out his time for provender, and can shew a stum rod, *togam tritam & laceram*, saith † Hædus, an old torn gown, an ensign of his infelicity, he hath his labor for his pain, a *modicum* to keep him till he be decrepit, and that is all. *Grammaticus non est fælix*, &c. If he be a trencher Chaplain in a Gentleman's house, as it befel [m] Euphormio, after some seven years service, he may perchance have a Living to the halves, or some small Rectory with the moher of the maids at length, a poor kindswoman, or a crackt Chambermaid, to have and to hold during the time of his life. But if he offend his good Patron, or displease his Lady Mistres in the mean time,

> "[n] Ducetur Plantâ velut ictus ab Hercule Cacus,
> Poneturque foras, si quid tentaverit unquam
> Hiscere"————

as Hercules did by Cacus, he shall be dragged forth of doors by the heels, away with him. If he bend his forces to some

* Mat. 21. [1] Hor. ep. 20. l. 1. † Lib. 1. de contem. amor. [m] Satyricon. [n] Juv. Sat. 5.

other

other studies, with an intent to be *à secretis* to some Noble man, or in such a place with an Embassador, he shall finde that these persons rise like Prentises one under another, and in so many Tradesmens shops, when the master is dead, the Foreman of the shop commonly steps in his place. Now for Poets, Rhetoritians, Historians, Philosophers, [o] Mathematitians, Sophisters, &c. they are like Grashoppers, sing they must in Summer, and pine in the Winter, for there is no preferment for them. Even so they were at first, if you will beleeve that pleasant Tale of Socrates, which he told fair Phædrus under a Plane-tree, at the banks of the river Iseus; about noon when it was hot, and the Grashoppers made a noise, he took that sweet occasion to tell him a Tale, how Grashoppers were once Scholars, Musitians, Poets, &c. before the Muses were born, and lived without meat and drink, and for that cause were turned by Jupiter into Grashoppers. And may be turned again, *In Tythoni Cicadas, aut Lyciorum ranas*, for any reward I see they are like to have: or else in the mean time, I would they could live, as they did, without any viaticum, like so many [p] Manucodiatæ those Indian Birds of Paradise, as we commonly call them, those I mean that live with the Air, and dew of Heaven, and need no other food: for being as they are, their "[*] Rhetorick onley serves them to curse their bad fortunes," and many of them for want of means are driven to hard shifts; from Grashoppers they turn Humble-Bees and Wasps, plain Parasites, and make the Muses, Mules, to satisfie their hunger starved panches, and get a meal's meat. To say truth, 'tis the common fortune of most Scholars, to be servile and poor, to complain pittifully, and lay open their wants to their respectless Patrons, as [†] Cardan doth, as [‡] Xilander, and many others: And which is too common in those Dedicatory Epistles, for hope of gain, to lye, flatter, and with hyperbolical elogiums and commendations, to magnifie and extol an illiterate unworthy Idiot, for his excellent vertues, whom they should rather, as [q] Machiavel observes, vilifie, and rail at down right for his most notorious villanies and vices. So they prostitute themselves as Fidlers, or mercenary Tradesmen, to serve great mens turns for a small reward. They are like [§] Indians, they have store of gold, but know not the worth of it: for I am of Synesius' opinion, "[r] King Hieron got more by Simo-

[o] Ars colit astra. [p] Aldrovandus de Avibus l. 12. Gesner, &c. [*] Literas habent quois sibi & fortunæ suæ maledicant. Sat. Menip. [†] Lib. de libris Propriis fol. 24. [‡] Præfat translat. Plutarch. [q] Polit. disput. laudibus extollunt, eos ac si virtutibus pollerent quos ob infinita scelera potius vituperare oporteret. [§] Or as horses know not their strength, they consider not their own worth. [r] Plura ex Simonidis familiaritate Hieron consequutus est, quam ex Hieronis Simonides.

nides

nides' acquaintance, then Simonides did by his:" they have their best education, good institution, sole qualification from us, and when they have done well, their honor and immortality from us; we are the living tombs, registers, and as so many trumpetors of their fames: what was Achilles without Homer? Alexander without Arian and Curtius? who had known the Cæsars, but for Suetonius and Dion?

> " * Vixerunt fortes ante Agamemnona
> Multi: sed omnes illachrymabiles
> Urgentur, ignotique longâ
> Nocte, carent quia vate sacro."

they are more beholden to Scholars, then Scholars to them; but they under-value themselves, and so by those great men are kept down. Let them have that Encyclopædian, all the learning in the world; they must keep it to themselves, " †live in base esteem, and starve, except they will submit," as Budæus well hath it, " so many good parts, so many ensigns of Arts, vertues, be slavishly obnoxious to some illiterate Potentate, and live under his insolent Worship, or Honor, like Parasites," *Qui tanquam mures alienum panem comedunt.* For to say truth, *artes hæ non sunt Lucrativæ*, as Guido Bonat that great Astrologer could fore-see, they be not gainful Arts these, *sed esurientes & famelicæ*, but poor and hungry.

> " ‡ Dat Galenus opes, dat Justinianus honores,
> Sed genus & species cogitur ire pedes:"
>
> The rich Physitian, honor'd Lawyers ride,
> Whil'st the poor Scholar foots it by their side.

Poverty is the Muses Patrimony, and as that Poetical divinity teacheth us, when Jupiter's daughters were each of them married to the Gods, the Muses alone were left solitary, Helicon forsaken of all Suters, and I believe it was, because they had no portion.

> " Calliope longum cælebs cur vixit in ævum?
> Nempe nihil dotis, quod numeraret, erat."
>
> Why did Calliope live so long a maid?
> Because she had no dowry to be paid.

Ever since all their followers are poor, forsaken and left unto themselves. In so much, that as [5] Petronius argues, you shall

* Hor. lib. 4. od. 9. † Inter inertes & Plebeios fere jacet, ultimum locum habens, nisi totartis virtutisque insignia, turpiter, obnoxiè, supparisitando fascibus subjecerit protervæ insolentisque potentiæ, Lib. 1. de contempt. rerum fortuitarum. ‡ Buchanan. eleg. lib. [5] In Satyricon. intrat senex, sed cultu non ita speciosus, ut facile appareret eum hac nota literatum esse, quos divites odisse solent. Ego inquit Poeta sum: Quare ergo tam male vestitus es? Propter hoc ipsum; amor ingenii neminem unquam divitem fecit.

likely

likely know them by their clothes. "There came," saith he, "by chance into my company, a fellow not very spruce to look on, that I could perceive by that note alone he was a Scholar, whom commonly rich men hate: I asked him what he was, he answered; a Poet; I demanded again why he was so ragged, he told me this kinde of learning never made any man rich."

> "[t] Qui Pelago credit, magno se fœnore tollit,
> Qui pugnas & rostra petit, præcingitur auro:
> Vilis adulator picto jacet ebrius ostro,
> Sola pruinosis horret facundia pannis."

> A Marchant's gain is great that goes to Sea,
> A Souldier embossed all in gold:
> A Flatterer lyes fox'd in brave array,
> A Scholar onely ragged to behold.

All which our ordinary Students, right well perceiving in the Universities, how unprofitable these Poeticall, Mathematical, and Philosophicall Studies are, how little respected, how few Patrons; apply themselves in all haste to those three commodious Professions of Law, Physick, and Divinity, sharing themselves between them, [u] rejecting these Arts in the mean time, History, Philosophy, Philology, or lightly passing them over, as pleasant toyes fitting onely table talk, and to furnish them with discourse. They are not so behoveful: he that can tell his money hath Arithmetick enough: He is a true Geometrician, can measure out a good fortune to himself; A perfect Astrologer, that can cast the rise and fall of others, and marke their Errant motions to his own use. The best Opticks are, to reflect the beams of some great men's favour and grace to shine upon him. He is a good Engineer that alone can make an instrument to get preferment. This was the common Tenent and practice of Poland, as Cromerus observed not long since, in the first Book of his History; their Universities were generally base, not a Philosopher, a Mathematician, an Antiquary, &c. to be found of any note amongst them, because they had no set reward or stipend, but every man betook himself to Divinity, *hoc solum in votis habens, optimum sacerdotium*, a good Parsonage was their aim. This was the practice of some of our neer neighbours, as * Lipsius inveighs, "they thrust their children to the study of Law and Divinity, before they be informed aright, or capable of such studies." *Scilicet omnibus*

[t] Petronius Arbiter. [u] Oppressus paupertate animus nihil eximium, aut sublime cogitare potest, amœnitates literarum, aut elegantiam, quoniam nihil præsidii in his ad vitæ commodum videt, primo negligere, mox odisse incipit. Heus. * Epistol. quæst. lib. 4. Ep. 21.

artibu

artibus antistat spes lucri, & formosior est cumulus auri, quam quicquid Græci Latinique delirantes scripserunt. Ex hoc numero deinde veniunt ad gubernacula reipub. intersunt & præsunt consiliis regum, o pater, o patria? so he complained, and so may others. For even so we finde, to serve a great man, to get an Office in some Bishop's Court (to practise in some good Town) or compass a Benefice, is the mark we shoot at, as being so advantagious, the high way to preferment.

Although many times, for ought I can see, these men fail as often as the rest in their projects, and are as usually frustrate of their hopes. For let him be a Doctor of the Law, an excellent Civilian of good worth, where shall he practise and expatiate? Their fields are so scant, the Civil Law with us so contracted with Prohibitions, so few Causes, by reason of those all-devouring municipal Laws, *quibus nihil illiteratius*, saith [x] Erasmus, an illiterate and a barbarous study, (for though they be never so well learned in it, I can hardly vouchsafe them the name of Scholers, except they be otherwise qualified) and so few Courts are left to that profession, such slender offices, and those commonly to be compassed at such dear rates, that I know not how an ingenious man should thrive amongst them. Now for Physitians, there are in every Village so many Mountebanks, Empericks, Quacksalvers, Paracelsians, as they call themselves, *Caucifici & sanicidæ*, so [*] Clenard tearms them, Wisards, Alcumists, poor Vicars, cast Apothecaries, Physitians men, Barbers, and Good wives, professing great skil, that I make great doubt how they shall be maintained, or who shall be their Patients. Besides, there are so many of both sorts, and some of them such Harpyes, so covetous, so clamorous, so impudent; and as [y] he said, litigious Idiots,

> " Quibus loquacis affatim arrogantiæ est,
> Peritiæ parùm aut nihil,
> Nec ulla mica literarii salis,
> Crumenimulga natio:
> Loquuteleia turba, litium strophæ,
> Maligna litigantium cohors, togati vultures,
> Lavernæ alumni, Agyrtæ, &c."

> Which have no skill but prating arrogance,
> No learning, such a purse-milking nation:
> Gown'd vultures, theeves, and a litigious rout
> Of coseners, that haunt this occupation,

that they cannot well tell how to live one by another, but as he jested in the Comedy of Clocks, they were so many, [z] *major pars populi aridâ reptant fame*, they are almost starved a

[x] Ciceron. dial. [*] Epist. lib. 2. [y] Ja. Dousa Epodon. lib. 2. car. 2.
[z] Plautus.

great

great part of them, and ready to devoure their fellowes, * *Et noxiâ calliditate se corripere*, such a multitude of pettifoggers and Empericks; such imposters, that an honest man knows not in what sort to compose and behave himself in their society, to carry himself with credit in so vile a rout, *scientiæ nomen, tot sumptibus partum & vigiliis, profiteri dispudeat, postquam, &c.*

Last of all to come to our Divines, the most noble profession and worthy of double honor, but of all others the most distressed and miserable. If you will not believe me, hear a brief of it, as it was not many years since publikely preached at Paul's cross, [a] by a grave Minister then, and now a reverend Bishop of this land, "We that are bred up in learning, and destinated by our Parents to this end, we suffer our childhood in the Grammer school, which Austin calls *magnam tyrannidem, & grave malum*, and compares it to the torments of martyrdome; when we come to the University, if we live of the Colledge allowance, as Phalaris objected to the Leontines, παν τῶν ἐνδεῖς πλὴν λιμοῦ καὶ φόβου, needy of all things but hunger and fear, or if we be maintained but partly by our Parents cost, do expend in unnecessary maintainance, books and degrees, before we come to any perfection, five hundreth pounds, or a thousand marks. If by this price of the expence of time, our bodies and spirits, our substance and patrimonies, we cannot purchase those small rewards, which are ours by law, and the right of inheritance, a poor Personage, or a Vicarige of 50l. per annum, but we must pay to the Patron for the lease of a life (a spent and out-worne life) either in annual pension, or above the rate of a copy-hold, and that with the hazard and loss of our souls, by simony and perjury, and the forfeiture of all our spiritual preferments, in *esse* and *posse*, both present and to come. What father after a while will be so improvident, to bring up his son to his great charge, to this necessary beggery? What Christian will be so irreligious, to bring up his son in that course of life, which by all probability and necessity, *cogit ad turpia*, enforcing to sin, will entangle him in simony and perjury," when as the Poet saith, *Invitatus ad hæc aliquis de ponte negabit:* "a begger's brat taken from the bridge where he sits a begging, if he knew the inconvenience, had cause to refuse it." This being thus, have not we fished fair all this while, that are initiate Divines, to finde no better fruits of our labors, [b] *hoc est cur palles, cur quis non prandeat hoc est?* do we macerate our selves for this? Is it for this we rise

* Barc. Argenis lib. 3.

[a] Joh. Howson 4 Novembris 1597. the Sermon was printed by Arnold Hartfield.

[b] Pers. Sat. 3.

so early all the year long? "* Leaping (as he saith) out of our beds, when we hear the bell ring, as if we had heard a thunderclap." If this be all the respect, reward and honor we shall have, [c] *frange leves calamos, & scinde Thalia libellos:* let us give over our bookes, and betake our selves to some other course of life? to what end should we study? [d] *Quid me litterulas stulti docuere parentes*, what did our parents meane to make us schollers, to be as far to seek of preferment after twenty years study, as we were at first: why do we take such pains? *Quid tantum insanis juvat impallescere chartis?* If there be no more hope of reward, no better encouragement, I say again, *Frange leves calamos, & scinde Thalia libellos;* lets turne souldiers, sell our books, and buy Swords, Guns, and Pikes, or stop bottles with them, turne our Philosopher's gownes, as Cleanthes once did, into millers coats, leave all and rather betake ourselves to any other course of life, than to continue longer in this misery. † *Præstat dentiscalpia radere, quàm literariis monumentis magnatum favorem emendicare.*

Yea, but me thinkes I hear some man except at these words, that though this be true which I have said of the estate of Schollers, and especially of Divines, that it is miserable and distressed at this time, that the Church suffers shipwrack of her goods, and that they have just cause to complain; there is a fault, but whence proceeds it? If the cause were justly examined, it would be retorted upon ourselves, if we were cited at that Tribunal of truth, we should be found guilty, and not able to excuse it. That there is a fault among us, I confess, and were there not a buyer, there would not be a seller: but to him that will consider better of it, it will more than manifestly appear, that the fountain of these miseries proceeds from these griping Patrons. In accusing them, I do not altogether excuse us; both are faulty, they and we: yet in my judgment, theirs is the greater fault, more apparent causes and much to be condemned. For my part, if it be not with me as I would, or as it should, I do ascribe the cause, as [e] Cardan did in the like case; *meo infortunio potiùs quam illorum sceleri*, to ‡ mine own infelicity, rather than their naughtiness: Although I have been baffled in my time by some of them, and have as just cause to complain as another: or rather indeed to mine

*E lecto exsilientes, ad subitum tintinnabuli plausum quasi fulmine territi. 1. [c] Mart. [d] Mart. † Sat. Menip. [e] Lib 3. de cons. ‡ I had no money, I wanted impudence, I could not scamble, temporize, dissemble: non prandaret olus, &c. vis dicam, ad palpandum & adulandum penitus insulsus, recudi non possum, jam senior ut sim talis, & fingi nolo, utcunque male cedat in rem meam & obscurus inde delitescam.

own

own negligence; for I was ever like that Alexander in * Plutarch, Crassus his tutor in Philosophy, who, though he lived many years familiarly with rich Crassus, was even as poor when from, (which many wondred at) as when he came first to him; he never asked, the other never gave him any thing; when he traveiled with Crassus he borrowed an hat of him, at his returne restored it again. I have had some such noble friends acquaintance and Schollers, but most part, (common courtesies and ordinary respects excepted) they and I parted as we met, they gave me as much as I requested, and that was — And as *Alexander ab Alexandro Genial. dier. l.* 6. *c.* 16. made answer to Hieronimus Massainus, that wondred, *quum plures ignavos & ignobiles ad dignitates & sacerdotia promotos quotidiè videret*, when other men rose, still he was in the same state, *eodem tenore & fortunâ cui mercedem laborum studiorumque deberi putaret*, whom he thought to deserve as well as the rest. He made answer, that he was content with his present estate, was not ambitious, and although *objurgabundus suam segnitiem accusaret, cum obscuræ sortis homines ad sacerdotia & pontificatus evectos &c.* he chid him for his backwardness, yet he was still the same: and for my part (though I be not worthy perhaps to carry Alexander's books) yet by some overweening and wellwishing friends, the like speeches have been used to me; but I replied still with Alexander, that I had enough, and more peradventure then I deserved; and with Libanius Sophista, that rather chose (when honours and offices by the Emperor were offered unto him) to be *talis Sophista, quam talis Magistratus.* I had as live be still Democritus junior, and *privus privatus, si mihi jam daretur optio, quam talis fortasse Doctor, talis Dominus.——Sed quorsum hæc?* For the rest 'tis on both sides *facinus detestandum*, to buy and sell livings, to detain from the Church, that which God's and men's Laws have bestowed on it, but in them most, and that from the covetousness and ignorance of such as are interested in this business; I name covetousness in the first place, as the root of all these mischiefes, which, Achan like, compels them to commit sacriledge, and to make Simoniacal compacts, (and what not) to their own ends, [f] that kindles God's wrath, brings a plague, vengeance, and an heavy visitation upon themselves and others. Some out of that insatiable desire of filthy lucre, to be enriched, care not how they come by it *per fas & nefas*, hooke or crook, so they have it. And others when they have with riot and prodigality imbezelled their estates, to recover themselves, make a prey of

* Vit. Crassi. nec facile judicare potest utrum pauperior cum primo ad Crassum, &c. [f] Deum habent iratum, sibique mortem æternã acquirunt, aliis miserabilem ruinam. Serrarius in Josuam, 7. Euripides.

the Church, robbing it, as [g] Julian the Apostate did, spoile Parsons of their revenews (in keeping halfe back,[h] as a great man amongst us observes:) "and that maintenance on which they should live:" by meanes whereof, Barbarism is increased, and a great decay of Christian Professors: for who wil apply himselfe to these divine studies, his son, or friend, when after great pains taken, they shall have nothing whereupon to live? But with what event do they these things?

* Opesque totis viribus venamini,
At inde messis accidit miserrima.

They toyle and moyle, but what reap they? They are commonly unfortunate families that use it, accursed in their progenie, and, as common experience evinceth, accursed themselves in all their proceedings. "With what face (as [i] he quotes out of Aust.) can they expect a blessing or inheritance from Christ in Heaven, that defraud Christ of his inheritance here on earth?" I would all our Symoniacal Patrons, and such as detain Tithes, would read those judicious Tracts of Sr Henry Spelman, and Sr James Sempill Knights; those late elaborate and learned Treatises of Dr Tilflye, and Mr. Momtague, which they have written of that subject. But though they should read, it would be to small purpose, *clames licet & mare cælo Confundas;* thunder, lighten, preach hell and damnation, tell them 'tis a sin, they will not believe it; denounce and terrifie, they have [k] cauterized consciences, they do not attend, as the inchanted Adder, they stop their ears. Call them base, irreligious, prophane, barbarous, Pagans, Atheists, Epicures, (as some of them surely are) with the Bawd in Plautus, *Euge, optimè,* they cry and applaud themselves with that Miser, [l] *simulac nummos contemplor in arcâ:* say what you will, *quocunque modo rem:* as a dog barks at the Moon, to no purpose are your sayings: Take your Heaven, let them have money. A base prophane Epicurean, Hypocritical rout; for my part, let them pretend what zeal they will, counterfeit Religion, blear the world's eyes, bumbast themselves, and stuffe out their greatness with Church spoiles, shine like so many Peacocks; so cold is my charity, so defective in this behalf, that I shall never think better of them, then that they are rotten at core, their bones are full of Epicurean hypocrisie, and Atheistical marrow, they are worse then Heathens. For as Dionysius Halicarnasseus observes *Antiq. Rom. lib.* 7. [m] *Primum locum,*

[g] Nicephorus lib. 10. cap. 5. [h] Lord Cook in his Reports, second part, fol. 44. * Euripides. [i] Sir Henry Spelman, de non temerandis Ecclesiis. [k] 1 Tim. 4?. [l] Hor. [m] Primum locũ apud omnes gentes habet patritius deorũ cultus, & geniorum, nam hunc diutissime custodiunt, tam Græci quam Barbari, &c.

&c.

&c. " Greekes and Barbarians observe all religious rites, and dare not break them for fear of offending their Gods; but our Simoniacal contracters, our senseless Achans, our stupified Patrons, fear neither God nor divel, they have evasions for it, it is no sin, or not due *jure divino*, or if a sin, no great sin, &c. And though they be daily punished for it, and they do manifestly perceive, that as he said, Frost and Fraud come to foul ends; yet as [n] Chrysostome followes it *Nulla ex pœnâ sit correctio, & quasi adversis malitia hominum provocetur, crescit quotidiè quod puniatur:* they are rather worse than better,—*iram atque animos à crimine sumunt*, and the more they are corrected, the more they offend: but let them take their course, [o] *Rode caper vites*, go on stil as they begin, 'tis no sin, let them rejoyce secure, God's vengeance will overtake them in the end, and these ill gotten goods, as an Eagle's feathers, [p] will consume the rest of their substance: It is [q] *aurum Tholosanum*, and will produce no better effects. " [r] Let them lay it up safe, and make their conveyances never so close, lock and shut door," saith Chrysostome, " yet fraud and Covetousness, two most violent theeves, are still included, and a little gain evill gotten will subvert the rest of their goods." The Eagle in Æsop, seeing a piece of flesh, now ready to be sacrificed, swept it away with her clawes, and carried it to her nest; but there was a burning coal stuck to it by chance, which unawares consumed her, young ones, nest and altogether. Let our Symoniacal Church-chopping Patrons, and sacrilegious Harpyes, look for no better success.

A second cause is ignorance, and from thence contempt, *successit odium in literas ab ignorantiâ vulgi*; which [s] Junius well perceived: this hatred and contempt of learning proceeds out of [t] Ignorance; as they are themselves barbarous, idiots, dull, illiterate, and proud, so they esteem of others.

" Sint Mecænates, non deerunt Flacce Marones:"

Let there be bountiful Patrons, and there will be painful Schollers in all Sciences. But when they contemn Learning, and think themselves sufficiently qualified, if they can write and read, scamble at a piece of Evidence, or have so much Latine as that Emperor had, [u] *qui nescit dissimulare, nescit vivere*, they are unfit to do their country service, to performe or un-

[n] Tom. 1s de steril. triũ annorũ sub Elia sermone. [o] Ovid. Fast. [p] De male quæsitis vix gaudet tertius hæres. [q] Strabo lib. 4. Geog. [r] Nihil facilius opes evertet, quam avaritia & fraude parta. Et si enim serâ addas tali arcæ & exteriore janua & vecte eam communias, intus tamen fraudem & avaritiam, &c. In 5. Corinth. [s] Acad. cap. 7. [t] Ars neminem habet inimicũ præter ignorantem. [u] He that cannot dissemble cannot live.

dertake any action or imployment, which may tend to the good of a Common-wealth, except it be to fight, or to do country Justice, with common sense, which every Yeoman can likewise do. And so they bring up their children, rude as they are themselves, unqualified, untaught, uncivil most part. * *Quis é nostrâ juventute legitimè instituitur literis? Quis oratores aut Philosophos tangit? quis historiam legit, illam rerum agendarum quasi animam? præcipitant parentes vota sua, &c.* 'twas Lipsius' complaint to his illiterate country-men, it may be ours. Now shall these men judge of a Scholler's worth, that have no worth, that know not what belongs to a student's labors, that cannot distinguish between a true scholler and a drone? or him that by reason of a voluble tongue, a strong voice, a pleasing tone, and some trivantly Polyanthean helps, steales and gleans a few notes from other men's Harvests, and so makes a fairer shew, than he that is truly learned indeed: that thinks it no more to preach, than to speak, " [x] or to run away with an empty Cart; as a grave man said: and thereupon vilifie us, and our paines; scorne us, and all learning. [y] Because they are rich, and have other meanes to live, they think it concernes them not to know, or to trouble themselves with it; a fitter taske for younger brothers, or poor men's sons, to be pen and Inkhorne men, pedantical slaves, and no whit beseeming the calling of a Gentleman, as Frenchmen and Germans commonly do, neglect therefore all humane learning, what have they to do with it? Let Marriners learn Astronomy; Merchants Factors study Arithmetick; Surveiers get them Geometry; Spectacle-makers Opticks; Landleapers Geography; Town-Clarks Rhetorick, what should he do with a spade, that hath no ground to dig; or they with Learning, that have no use of it? thus they reason, and are not ashamed to let Mariners, Prentises, and the basest servants be better qualified than themselves. In former times, Kings, Princes, and Emperors were the only Schollers, excellent in all faculties.

Julius Cæsar mended the year, and writ his own Commentaries,

" ———† media inter prælia semper,
Stellarum cœlique plagis, superisque vacavit."

[z] Antonius, Adrian, Nero, Seve. Jul. &c. [a] Michael the Emperor, and Isacius, were so much given to their studies, that

* Epist. quest. lib. 4. epist. 21. Lipsius. [x] Dr. King in his last lecture on Jonah, sometimes right reverend L. Bishop of London. [y] Quibus opes & otium, hi barbaro fastu literas contemnunt. † Lucan. lib. 8. [z] Spartian. Soliciti de rebus nimis. [a] Nicet. 1. Anal. Fumis lucubrationum sordebant.

no

no base fellow would take so much pains: Orion, Perseus, Alphonsus, Ptolomeus, famous Astronomers: Sabor, Mithridates, Lysimachus, admired Physitians: Plato's kings all: Evax that Arabian Prince, a most expert Jueller, and an exquisite Philosopher; the Kings of Ægypt were Priests of old, chosen and from thence,—*Idem rex hominum, Phœbique sacerdos:* but those heroical times are past; the Muses are now banished in this bastard age, *ad sordida tuguriola*, to meaner persons, and confined alone almost to Universities. In those daies, Schollers were highly beloved, [b] honoured, esteemed; as old Ennius by Scipio Africanus, Virgil by Augustus; Horace by Mecænas: Princes companions; dear to them, as Anacreon to Polycrates; Philoxenus to Dionysius, and highly rewarded. Alexander sent Xenocrates the Philosopher 50. talents, because he was poor, *visu rerum, aut eruditione præstantes viri, mensis olim regum adhibiti*, as Philostratus relates of Adrian and Lampridius of Alexander Severus: famous Clarkes came to these Princes Courts, *velut in Lycæum*, as to an University, and were admitted to their tables, *quasi divûm epulis accumbentes;* Archilaus that Macedonian King would not willingly sup without Euripides, (amongst the rest he drank to him at supper one night and gave him a cup of gold for his pains) *delectatus poetæ suavi sermone;* and it was fit it should be so; Because as * Plato in his Protagoras well saith, a good Philosopher as much excels other men, as a great King doth the Commons of his country; and again, [c] *quoniam illis nihil deest, & minimè egere solent, A disciplinas quas profitentur, soli à contemptu vindicare possunt*, they needed not to beg so basely, as they compel [d] Schollers in our times to complain of poverty, or crouch to a rich chuffe for a meale's meat, but could vindicate themselves, and those Arts which they professed. Now they would and cannot: for it is held by some of them, as an axiome, that to keep them poor, will make them study; they must be dieted, as horses to a race, not pampered, [e] *Alendos volunt, non saginandos, ne melioris mentis flammula extinguatur;* a fat bird will not sing, a fat dog cannot hunt, and so by this depression of theirs, [f] some want meanes, others will, all want [g] incouragement, as being forsaken almost; and generally contemned. 'Tis an old saying, *Sint Mecænates, non deerunt*

[b] Grammaticis olim & dialecticis Jurisque Professoribus, qui specimen eruditionis dedissent eadem dignitatis insignia decreverûnt Imperatores, quibus ornabat heroas. Erasm. ep. Jo. Fabio epis. Vien. * Probus vir & Philosophus magis præstat in or alios homines, quam rex inclitus inter plebeios. [c] Heinsius præfat. Poematum. [d] Servile nomẽ Scholaris jam. [e] Seneca. [f] Haud facile emergunt, &c. [g] Media quod noctis ab hora sedisti qua nemo faber, qua nemo sedebat, qui docet obliquo lunam deducere ferro: rara tamen merces. Juv. Sat. 7.

Flacce Marones, and 'tis a true saying still. Yet oftentimes I may not deny it the main fault is in our selves. Our Academicks too frequently offend in neglecting patrons, as * Erasmus well taxeth, or making ill choice of them; *negligimus oblatos aut amplectimur parum aptos*, or if we get a good one, *non studemus mutuis officiis favorem ejus alere*, we do not plye and follow him as we should. *Idem mihi accidit Adolescenti* (saith Erasmus) acknowledging his fault, & *gravissimè peccavi*, and so may † I say my self, I have offended in this, and so peradventure have many others. We did not *spondere magnatum favoribus, qui cæperunt nos amplecti*, apply ourselves with that readiness we should: idleness, love of liberty, *immodicus amor libertatis effecit ut diù cum perfidis amicis*, as he confesseth, & *pertinaci pauperate colluctarur*, bashfulness, melancholy, timourousness cause many of us to be too backward and remiss. So some offend in one extream, but too many on the other, we are most part too forward, too solicitous, too ambitious, too impudent; We commonly complain *deesse Mæcenates*, of want of encouragement, want of meanes, when as the true defect is in our own want of worth, our insufficiency: did Mæcenas take notice of Horace or Virgil till they had shewed themselves first? or had Bavius and Mevius any patrons? *Egregium specimen dent*, saith Erasmus, let them approve themselves worthy first, sufficiently qualified for learning and manners, before they presume or impudently intrude and put themselves on great men as too many do, with such base flattery, parasitical colloging, such hyperbolical elogies they do usually insinuat, that it is a shame to hear and see. *Immodicæ laudes conciliant invidiam, potius quam laudem*, and vain commendations derogate from truth, and we think in conclusion, *non melius de laudato, pejus de laudante*, ill of both, the commender and commended. So we offend, but the main fault is in their harshness, defect of patrons. How beloved of old, and how much respected was Plato to Dionysius? How déar to Alexander was Aristotle, Demeratus to Philip, Solon to Cræsus, Anexarcus and Trebatius to Augustus, Cassius to Vespatian, Plutarch to Trajan, Seneca to Nero, Simonides to Hieron? how honored?

> "[h] Sed hæc priûs fuere, nunc recondita
> Senent quiete,"

those daies are gone:

> "Et spes, & ratio studiorum in Cæsare tantum:"

* Chil. 4. Cent. 1. adag. 1. † Had I done as others did, put my self forward, I might have happily been as great a man as many of my equals.
[h] Catullus, Juven.

As

As he said of old, we may truly say now, he is our Amulet, our [i] Sun, our sole comfort and refuge, our Ptolomy, our common Mæcenas, *Jacobus munificus, Jacobus pacificus, mysta Musarum, Rex Platonicus: Grande decus, columenq; nostrum:* A famous Scholler himself, and the sole Patron, Pillar, and sustainer of learning: but his worth in this kind is so well known, that as Paterculus of Cato, *Jam ipsum laudare nefas sit:* and which * Pliny to Trajan. *Seria te carmina, honorque æternus annalium, non hæc brevis & pudenda prædicatio colet.* But he is now gone, the Sun of ours set, and yet no night followes,

"Sol occubuit, nox nulla sequuta est,"

We have such another in his room

"†———aureus alter,"

Avulsus, simili frondescit virga metallo, and long may he raign and flourish amongst us.

Let me not be malitious, and lie against my Genius, I may not denie, but that we have a sprinkling of our Gentry, here, and there one, excellently well learned, like those Fuggeri in Germany, Dubartus, Du Plessis, Sadael in France, Picus Mirandula, Schottus, Barotius in Italy;

"Apparent rari nantes in gurgite vasto."

But they are but few in respect of the multitude, the major part (and some again excepted, that are indifferent) are wholly bent for Hawkes and hounds, and carried away many times with intemperate lust, gaming and drinking. If they read a book at any time, *(si quod est interim otii â venatu, poculis, alea, scortis)* 'tis an English Chronicle, St Huon of Bordeaux, Amadis de Gaule, &c. a play-book, or some pamphlet of Newes, and that at such seasons only, when they cannot stir abroad, to drive away time, [k] their sole discourse is dogs, hawks, horses, and what News? If some one have been a traveller in Italy, or as far as the Emperor's Court, wintered in Orleance, and can court his Mistris in broken French, wear his clothes neatly in the newest fashion, sing some choice Outlandish tunes, discourse of Lords, Ladies, Townes, Palaces, and Cities, he is compleat and to be admired: [l] Otherwise he and they are much at one; no difference betwixt the Master and the Man, but worshipful titles: wink and choose betwixt

[i] Nemo est quẽ non Phœbus hic noster, solo intuitu lubentiorem reddat. * Panegyr. † Virgil. [k] Rarus enim ferme sensus communis in illa Fortuna. Juv. Sat. 8. [l] Quis enim generosum dixerit hunc qui Indignis genere, & præclaro nomine tantum, Insignis. Juve. Sat. 8.

him that sits down (clothes excepted) and him that holds the Trencher behind him: yet these men must be our Patrons, our governors too sometimes, statesmen, magistrates, noble, great, and wise by inheritance.

Mistake me not (I say again) *Vos ô Patritius sanguis*, you that are worthy Senators, Gentlemen, I honor your names and persons, and with all submisseness, prostrate my self to your censure and service. There are amonst you, I do ingeniously confess, many well deserving Patrons, and true patriots, of my knowledge, besides many hundreds which I never saw, no doubt, or heard of, pillars of our common-wealth, [m] whose worth, bounty, learning, forwardness, true zeal in Religion, and good esteem of all Schollers, ought to be consecrated to all posterity; but of your rank, there are a deboshed, corrupt, covetous, illiterate crew again, no better than stocks, *merum pecus* (testor Deum, non mihi videri dignos ingenui hominis appellatione) barbarous Thracians, *& quis ille thrax qui hoc neget?* a sordid, prophane, pernicious company, irreligious, impudent and stupid, I know not what Epithets to give them, enemies to learning, confounders of the Church, and the ruin of a common-wealth: Patrons they are by right of inheritance, and put in trust freely to dispose of such Livings to the Churches good; but (hard taske masters they prove) they take away their straw, and compel them to make their number of brick: they commonly respect their own ends, commodity is the steer of all their actions, and him they present in conclusion, as a man of greatest gifts, that will give most; no penny, [o] no Pater Noster, as the saying is. *Nisi preces auro fulcias, amplius irritas: ut Cerberus offa*, their attendants and officers must be bribed, feed, and made, as Cerberus is with a sop by him that goes to hell. It was an old saying, *Omnia Romæ venalia*, 'tis a rag of Popery, which will never be rooted out, there is no hope, no good to be done without mony. A Clark may offer himself, approve his [p] worth, learning, honesty, religion, zeale, they will commend him for it; but

"——— * probitas laudatur & alget."

If he be a man of extraordinary parts, they will flock afar off to hear him, as they did in Apuleius, to see Psyche: *multi mortales confluebant ad videndum sæculi decus, speculum gloriosum,*

[m] I have often met with my self, and conferred with divers worthy Gentlemen in the Country, no whit inferior, if not to be preferred for divers kind of learning to many of our Academicks. [o] Ipse licet Musis veniat comitatus Homere, Nil tamen attuleris, ibis Homere foras. [p] Et legat historicos authores, noverit omnes Tanquam ungues digitosque suos. Juv. Sat. 7. * Juvenal.

gloriosum, laudatur ab omnibus, spectatur ob omnibus, nec quisquam non rex, non regius, cupidus ejus nuptiarium petitor accedit; mirantur quidem divinam formam omnes, sed ut simulacrum fabrè politum mirantur; many mortal men came to see fair Pysche the glory of her age, they did admire her, commend, desire her for her divine beauty, and gaze upon her; but as on a picture; none would marry her, *quod indotata*, fair Psyche had no money. [q] So they do by learning;

> " —— [r] didicit jam dives avarus
> Tantum admirari, tantum laudare disertos,
> Ut pueri Junonis avem——"

> Your rich men have now learn'd of latter daies
> T'admire, commend, and come together
> To hear and see a worthy Scholler speak,
> As children do a Peacock's feather.

He shall have all the good words that may be given, [s] a proper man, and 'tis pitty he hath no preferment, all good wishes, but inexorable, indurat as he is, he will not prefer him, though it be in his power, because he is *indotatus*, he hath no mony. Or if he do give him entertainment, let him be never so well qualified, plead affinity, consanguinity, sufficiency, he shall serve seven years, as Jacob did for Rachel, before he shall have it. [t] If he will enter at first, he must yet in at that Simoniacal gate, come off soundly, and put in good security to performe all covenants, else he will not deale with, or admit him. But if some poor scholler, some parson chaff, will offer himself; some Trencher Chaplain, that will take it to the halfes, thirds, or accept of what he will give, he is welcome; be comformable, preach as he will have him, he likes him before a million of others; for the best is alwayes best cheap: and then as Hierom said to Cromatius, *patellâ dignum operculum*, such a Patron, such a Clark; the cure is well supplied, and all parties pleased. So that is still verified in our age, which [u] Chrysostome complained of in his time, *Qui opulentiores sunt, in ordinem parasitorũ cogunt eos, & ipsos tanquâ canes ad mensas suas enutriunt, eorumque impudentes Ventres iniquarum cænarum reliquiis differtiunt, iisdem pro arbitro abutentes:* Rich men keep these Lecturers, and fawning Parasites, like so many dogs at their tables, and filling their hungry guts with the offals of

[q] Tu vero licet Orpheus sis, saxa sono testudinis emolliens, nisi plumbea corũ corda, auri vel argenti malleo emollias, &c. Salisburiensis Policrat. lib. 5. c. 10. [r] Juven. Sat. 7. [s] Enge bene no need, Dousa epod. lib. 2.—dos ipsa scientia sibique congiarium est. [t] Quatuor ad portas Ecclesias ius ad omnes; sanguinis aut Simonis, præsulis atque Dei. Holcot. [u] Lib. contra Gentiles de Babila martyre.

their

their meat, they abuse them at their pleasure, and make them say what they propose. " × As children do by a bird or a butterflye in a string, pull in and let him out as they list, do they by their trencher Chaplaines, prescribe, command their wits, let in and out as to them it seems best. If the Patron be precise, so must his Chaplain be, if he be papistical, his Clark must be so too, or else be turned out. These are those Clarks which serve the turne, whom they commonly entertain, and present to Church livings, whilst in the mean time we that are University men, like so many hide-bound Calves in a Pasture, tarry out our time, wither away as a flower ungathered in a garden, and are never used: or as so many candles, illuminate our selves alone, obscuring one another's light, and are not discerned here at all, the least of which, translated to a dark room, or to some Country benefice, where it might shine apart, would give a fair light, and be seen over all. Whilst we lye waiting here as those sick men did at the poole of *Bethesda, till the Angel stirred the water, expecting a good houre, they step between, and beguile us of our preferment. I have not yet said, if after long expectation, much expence, travel, earnest suit of our selves and friends, we obtain a smal Benefice at last: our misery begins afresh, we are suddenly encountred with the flesh, world, and Divel, with a new onset; we change a quiet life for an ocean of troubles, we come to a ruinous house, which before it be habitable, must be necessarily to our great damage repaired; we are compelled to sue for dilapidations, or else sued our selves, and, scarce yet setled, we are called upon for our Predecessors arrerages; first fruits, tenths, subsidies, are instantly to be paid, benevolence, procurations, &c. and which is most to be feared, we light upon a crackt title, as it befel Clenard of Brabant, for his rectory and charge of his *Beginæ*; he was no sooner inducted, but instantly sued, *cepimusq;* (†saith he) *strenuè litigare, & implacabili bello confligere:* at length after ten years suit, as long as Troye's siege, when he had tired himself, and spent his mony, he was fain to leave all for quietness sake, and give it up to his adversary. Or else we are insulted over, and trampled on by domineering officers, fleeced by those greedy Harpyes to get more fees; we stand in fear of some precedent Lapse; we fall amongst refractory, seditious Sectaries, peevish Puritans, perverse Papists, a lascivious rout of Atheistical Epicures, that will not be

× Præscribunt, imperant, iu ordinem cogunt, ingeniũ nostrũ prout ipsis videbitur, astringũt & relaxant ut papilionẽ pueri aut bruchũ filo demittũt, aut attrahunt, nos à libidine sua pendere æquũ censentes. Heinsius. * Joh. 5.
† Epist. lib. 2. Jam suffectus in locum demortui, protinus exortus est adversarius, &c. post multos labores, sumptus, &c.

reformed,

reformed, or some litigious people, (those wild beasts of Ephesus, must be fought with) that will not pay their dues without much repining, or compelled by long suit; *Laici clericis ap-pido infesti*, an old axiome, all they think well gotten that is had from the Church, and by such uncivil, harsh dealings, they make their poor Minister weary of his place, if not his life; and put case they be quiet honest men, make the best of it, as often it falls out, from a polite and terse Academick, he must turne rustick, rude, melancholise alone, learne to forget, or else, as many do, become Maulsters, Grasiers, Chapmen, &c. (now banished from the Academy, all commerce of the Muses, and confined to a country village, as Ovid was from Rome to Pontus,) and daily converse with a company of Idiots and Clownes.

Nos interim quod attinet (nec enim immunes ab hac noxâ sumus) idem reatus manet, idem nobis, & si non multò gravius, crimen objici potest: nostrâ enim culpâ sit, nostrâ incuriâ, nostrâ avaritiâ, quòd tam frequentes, fædæque fiant in Ecclesiâ nundinationes, (templum est vænale, deusque) *tot sordes invehantur, tanta grassetur impietas, tanta nequitia, tam insanus miseriarum Euripus, & turbarum æstuarium, nostro inquam, omnium (Academicorum imprimis) vitio sit. Quod tot Resp. malis afficiatur, à nobis seminarium; ultrò malum hoc accersimus, & quâvis contumeliâ, quâvis interìm miseriâ digni, qui pro virili non occurrimus. Quid enim fieri posse speramus, quum tot indies sine delectu pauperes alumni, terræ filii, & cujescunque ordinis homunciones ad gradus certatim admittantur? qui si definitionem, distinctionemque unam aut alteram memoritèr edidicerint, & pro more tot annos in dialecticâ posuerint, non refert quo profectu, quales demum sint, Idiotæ, nugatores, otiatores, aleatores, compotores, indigni, libidinis voluptatumque administri,*

" Sponsi Penelopes, nebulones, Alcinoique,"

modò tot annos in Academiâ insumpserint, & se pro togatis venditârint; lucri causâ, & amicorum intercessu præsentantur: Addo etiam & magnificis nonnunquam elogiis morum & scientiæ; & jam valedicturi testimonialibus hisce litteris, amplissimè conscriptis in eorum gratiam honorantur, ab iis, qui fidei suæ & existimationis jactaram proculdubiò faciunt. Doctores enim & Professores *(quod ait ille)* id unum curant, ut ex professionibus frequentibus, & tumultuariis potius quam legitimis, commoda sua promove-

[v] Jun. Acad. cap. 6.

ant,

ant, & ex dispendio publico suum faciant incrementum. *Id solum in votis habent annui plerumq; magistratus, ut ab incipientium numero* [z] *pecunias emungant, nec multum interest qui sint, literatores an literati, modò pingues, nitidi, ad aspectum speciosi, & quòd verbo dicam, pecuniosi sint.* [a] *Philosophastri licentiantur in artibus, artem qui non habent,* * Eosque sapientes esse jubent, qui nulla prædiți sunt sapientia, Et nihil ad gradum præterquam velle adferunt. *Theologastri (solvant modo) satis superq; docti, per omnes honorum gradus evehuntur & ascendunt. Atque hinc fit quòd tam viles scurræ, tot passim Idiotæ, literarum crepusculo positi, larvæ pastorum, circumforanei, vagi, barbi, fungi, crassi, asini, merum pecus in sacrosanctos theologiæ aditus, illotis pedibus irrumpant, præter inverecundam frontem adferentes nihil, vulgares quasdam quisquilias, & scholarium quædam nugamenta, indigna quæ vel recipiantur in triviis. Hoc illud indignum genus hominum & famelicum, indigum, vagum, ventris mancipium, ad stivam potius relegandum, ad haras aptius quam ad aras, quod divinas hasce literas turpitèr prostituit; hi sunt qui pulpita complent, in ædes nobilium irrepunt, & quum reliquis vitæ destituantur subsidiis, ob corporis & animi egestatem, aliarum in Repub. partium minimè capaces sint; ad sacram hanc anchoram confugiunt, sacerdotium quovismodò captantes, non ex sinceritate, quod* [b] Paulus *ait,* sed cauponantes verbum Dei. *Ne quis interim viris bonis detractum quid putet, quos habet Ecclesia Anglicana quamplurimos, eggregiè doctos, illustres, intactæ famæ homines, & plures forsan quam quævis Europæ provincia; ne quis à florentissimis Academiis, quæ viros undiquäque doctissimos, omni virtutum genere suspiciendos, abunde producunt. Et multò plures utraque habitura, multo splendidior futura, si non hæ sordes splendidum lumen ejus obfuscarent, obstaret corruptio, & cauponantes quædam Harpyæ, prolitariique bonum hoc nobis non inviderent. Nemo enim tam cæcâ mente, qui non hoc ipsum videat: nemo tam stolido ingenio, qui non intelligat; tam pertinaci judicio, qui non agnoscat, ab his idiotis circumforaneis, sacram pollut Theologiam, ac cælestes Musas quasi prophanum quiddam prostitui.* Viles animæ & effrontes *(sic enim* Lutherus [c] *alicubi vocat)* lucelli causa, ut muscæ ad mulctra, ad nobilium & heroum mensas advolant, in spem sacerdotii, *cujuslibet honoris, officii, in quamvis aulam, urbem se ingerunt, ad quodvis se ministerium componunt.*

[z] Accipiamus pecuniam, demittamus asinũ ut apud Patavinos, Italos. [a] Hos non ita pridem perstrinxi, in Philosophastro Comœdia latina, in Ædc Christi Oxon, publicè habita, Anno 1617. Feb. 16. * Sat. Menip. [b] 2 Cor. 7. 17. [c] Comment. in Gal.

——"Ut

——"Ut nervis alienis mobile lignum——Ducitur"——

[d] offam sequentes, psittacorum more, in prædæ spem quidvis effutiunt: *obsecundantes Parasiti* ([e] Erasmus *ait*) quidvis docent, dicunt, scribunt, suadent, & contra conscientiam probant, non ut salutarem reddant gregem, sed ut magnificam sibi parent fortunam. [f] Opiniones quasvis & decreta contra verbum Dei astruunt, ne non offendant patronum, sed ut retineant favorem procerum, & populi plausum, sibique ipsis opes accumulent. *Eo etenim plerunq; animo ad Theologiam accedunt, non ut rem divinam, sed ut suam faciant; non ad Ecclesiæ bonum promovendum, sed expilandum; quærentes, quod* Paulus *ait*, Non quæ Jesu Christi, sed quæ sua, *non domini thesaurum, sed ut sibi, suisque thesaurizent. Nec tantum iis, qui vilioris fortunæ, & abjectæ sortis sunt, hoc in usu est: sed & medios, summos, elatos, ne dicam Episcopos, hoc malum invasit.*

"[g] Dicite pontifices, in sacris quid facit aurum?"

[h] summos sæpe viros transversos agit avaritia, *& qui reliquis morum probitate præluceret; hi facem præferunt ad Simoniam, & in corruptionis hunc scopulum impingentes, non tondent pecus, sed deglubunt, & quocunque se conferunt, expilant, exhauriunt, abradunt, magnum famæ suæ, si non animæ naufragium facentes: ut non ab infimis ad summos, sed à summis ad infimos malum promanásse videatur, & illud verum sit quod ille olim lusit,* Emerat ille prius, vendere jure potest. Simoniacus enim *(quod cum* Leone *dicam)* gratiam non accepit, si non accipit, non habet, & si non habet, nec gratus potest esse; *Tantum enim absunt istorum nonnulli, qui ad clavum sedent à promovendo reliquos, ut penitus impediant, probè sibi conscii, quibus artibus illic pervenerint.* * Nam qui ob literas emersisse illos credat, desipit: qui vero ingenii, eruditionis, experientiæ, probitatis, pietatis, & Musarum id esse pretium putat *(quod olim revera fuit, hodiè promittitur)* planissime insanit. *Utcunque vel undecunque malum hoc originem ducat, non ultra quæram, ex his primordiis cæpit vitiorum colluvies, omnis calamitas, omne miseriarum agmen in Ecclesiam invehitur. Hinc tam frequens simonia, hinc ortæ querelæ, fraudes, impostura, ab hoc fonte se derivárunt omnes nequitiæ. Ne quid obiter dicam de ambitione, Adulatione plusquam aulicâ, ne tristi domicænio laborent, de luxu, de fædo nonnunquam vitæ exemplo, quo nonnullos offendunt, de compotatione Sybaritica &c.*

[d] Heinsius. [e] Ecclesiast. [f] Luth. in Gal. [g] Pers. Sat. 2. [h] Salust. Sat. Menip.

Hinc

Hinc ille squalor Academicus, tristes hac tempestate Camenæ, *quum quivis homunculus artium ignarus, his artibus assurgat, hunc in modum promoveatur & ditescat, ambitiosis appellationibus insignis, & multis dignitatibus augustus vulgi oculos perstringat, benè se habeat, & grandia gradiens majestatem quandam ac amplitudinem præ se ferens, miranique sollicitudinem, barbâ reverendus, togâ nitidus, purpurâ coruscus, supellectilis splendore, & famulorum numero maximè conspicuus.* Quales statuæ *(quod ait* [i] *ille)* quæ sacris in ædibus columnis imponuntur, velut oneri cedentes videntur, ac si insudarent, quum revera sensu sint carentes, & nihil saxeam adjuvent firmitatem: *Atlantes videri volunt, quum sint statuæ lapideæ, umbratiles verà homunciones, fungi forsan & bardi, nihil à saxo differentes. Quum interim docti viri, & vitæ sanctioris ornamentis prædíti, qui æstum diei sustinent, his iniquâ sorte serviant, minimo forsan salario contenti, puris nominibus nuncuptai, humiles, obscuri, multoque digniores licet, egentes, inhonorati vitam privam privatam agant, tenuique sepulti sacerdotio, vel in collegiis suis in æternum incarcerati, ingloriè delitescant. Sed nolo diutius hanc movere sentinam, hinc illæ lachrymæ, lugubris musarum habitus,* * *hinc ipsa religio (quod cum* Secellio *dicam)* in ludibrium & contemptum adducitur, *abjectum sacerdotium (atque hæc ubi fiunt, ausim dicere, & putidum* [k] *putidi dicterium de clero usurpare)* Putidum vulgus, *inops, rude, sordidum, melancholicum, miserum, despicabile, contemnendum.*

MEMB. IV. SUBSECT. I.

Non-necessary, remote, outward, adventitious, or accidental causes: as first from the Nurse.

OF those remote, outward, ambient, Necessary causes, I have sufficiently discoursed in the precedent member, the Non-necessary follow; of which, saith [l] Fuchsius, no art can be made, by reason of their uncertainty, casualty, and multitude; so called "not necessary" because according to [m] Fernelius, "they may be avoided, and used without necessitie." Many of these accidental causes, which I shall entreat of here, might have well been reduced to the former, because they cannot be avoided, but fatally happen to us, though accidentally, and unawares, at some time or other: the rest are con-

[i] Budæus de Asse, lib. 5. * Lib. de rep. Gallorum. [k] Campian. [l] Procm lib. 2. Nulla ars constitui potest. [m] Lib. 1. c. 19. de morborum causis. Quas declinare licet aut nulla necessitate utimur.

tingent

tingent and inevitable, and more properly inserted in this rank of causes. To reckon up all is a thing unpossible; of some therefore most remarkable of these contingent causes which produce Melancholy, I will briefly speak and in their order.

From a childe's Nativity, the first ill accident that can likely befal him, in this kinde is a bad Nurse, by whose meanes alone he may be tainted with this [n] malady from his cradle, Aulus Gellius *l.* 12. *c.* 1. brings in Phavorinus, that eloquent Philosopher, proving this at large, "[o] that there is the same vertue and propertie in the milk as in the seed, and not in men alone, but in all other creatures: he gives instance in a Kid and Lamb, if either of them suck of the others milk, the Lamb of the Goats, or the Kid of the Ewes, the wooll of the one will be hard, and the hair of the other soft." Giraldus *Cambrensis Itinerar. Cambriæ l.* 1. *c.* 2. confirmes this by an notable example which happened in his time. A sow-pig by chance sucked a Brach, and when she was grown, "[p] would miraculously hunt all manner of Dear, and that as well, or rather better than any ordinary hound." His conclusion is, "[q] that men and beasts participate of her nature and conditions, by whose milk they are fed." Phavorinus urgeth it farther, and demonstrates it more evidently, that if a Nurse be "[r] misshapen, unchast, unhonest, impudent, [s] cruel, or the like, the child that sucks upon her brest will be so too;" all other affections of the minde and diseases, are almost ingraffed, as it were, and imprinted into the temperature of the Infant, by the Nurse's milk; as Pox, Leprosie, Melancholy, &c. Cato for some such reason would make his servants children suck upon his wive's brest, because by that meanes they would love him and his the better, and in all likelihood agree with them. A more evident example that the minds are altered by milk, cannot be given, than that of [t] Dion, which he relates of Caligula's cruelty; it could neither be imputed to father nor mother, but to his cruel nurse alone, that anointed her paps with bloud stil when he sucked, which made him such a murderer, and to express her cruelty to an hair: and that of Tiberius, who was a common drunkard, because his nurse was such a one.

[n] Quo semel est imbuta recens servabit odorem Testa diu. Hor. [o] Sicut valet ad fingendas corporis atque animi similitudines vis & natura seminis, sic quoq; lactis proprietas. Neque id in hominibus solum, sed in pecudibus animadversum. Nam si ovium lacte hœdi, aut caprarum agni alerentur, constat fieri in his lanâ duriorem, in illis capillũ gigni severiorẽ. [p] Adulta in ferarũ persequutione ad miraculum usque sagax. [q] Tam animal quodlibet quam homo, ab illâ cujus lacte nutritur, naturam contrahit. [r] Improba, informis, impudica, temulenta nutrix &c. quoniã in moribus efformandis magnam sæpe partem ingeniũ altricis & natura lactis tenet. [s] Hircanæq; admorunt ubera Tigres, Virg [t] Lib. 2. de Cæsaribus.

Et

Et si delira fuerit ([u] one observes) *infantulũ deliru faciet*, if she be a fool or dolt, the child she nurseth wil take after her, or otherwise be misaffected; which Franciscus Barbarus *l. 2. c. ult. de re uxoriâ* proves at ful, and Ant. Guivarra *lib. 2. de Marco Aurelio:* the childe will surely participate. For bodily sickness there is no doubt to be made. Titus, Vespasian's son, was therefore sickly, because the Nurse was so, Lampridius. And if we may believe Physicians, many times children catch the pox from a bad Nurse, Botaldus *cap.* 61. *de lue vener.* Besides evil attendance, negligence, and many gross inconveniences, which are incident to Nurses, much danger may so come to the childe. [x] For these causes Aristotle *Polit. lib.* 7. *c.* 17. Phavorinus and Marcus Aurelius would not have a childe put to Nurse at all, but every mother to bring up her own, of what condition soever she be; for a sound and able mother to put out her childe to nurse, *is naturæ intemperies*, so * Guatso cals it, 'tis fit therefore she should be nurse her self; the mother will be more careful, loving and attendant, then any servile woman, or such hired creatures; this all the world acknowledgeth, *convenientissimum est* (as Rod. à Castro *de nat. mulierum lib.* 4. *c.* 12. in many words confesseth) *matrem ipsam lactare infantem*, who denies that it should be so? and which some women most curiously observe; amongst the rest, [y] that Queen of France, a Spaniard by birth, that was so precise and zealous in this behalf, that when in her absence a strange nurse had suckled her childe, she was never quiet till she had made the infant vomit it up again. But she was too jealous. If it be so, as many times it is, they must be put forth, the mother be not fit or well able to be a nurse, I would then advise such mothers, as [z] Plutarch doth in his book *de liberis educandis*, and [a] S. Hierome *li.* 2. *epist.* 27. *Lætæ de institut. fil. Magninus part.* 2. *Reg. sanit. cap.* 7. and the said Rodericus, that they make choice of a sound woman, of a good complexion, honest, free from bodily diseases, if it be possible, all passions and perturbations of the minde, as sorrow, fear, grief, [b] folly, melancholy. For such passions corrupt the milk, and alter the temperature of the childe, which now being [c] *Udum & molle lutum*, is easily seasoned and perverted. And if such a nurse may be found out, that will be diligent and careful withal, let Phavorinus and M. Aurelius plead how they can against it, I had rather accept of her in some cases then the mother her

[u] Beda c. 27. l. 1. Eccles. hist. [x] Ne insitivo lactis alimento degeneret corpus, & animus corrumpatur. * Lib. 3. de civ. convers. [y] Stephanus. [z] To. 2. Nutrices non quasvis, sed maxime probas deligamus. [a] Nutrix non sit lasciva aut temulenta. Hier. [b] Prohibendum ne stolida lactet. [c] Pers.

self.

self, and which Bonacialus the Physitian, Nic. Biesius the politician, *lib.* 4. *de repub. cap.* 8. approves, "† Some nurses are much to be preferred to some mothers." For why may not the mother be naught, a peevish drunken flurt, a waspish cholerick slut, a crazed peece, a fool, (as many mothers are) unsound as soon as the nurse? There is more choice of nurses then mothers; and therefore except the mother be most vertuous, staid, a woman of excellent good parts, and of a sound complexion, I would have all children in such cases committed to discreet strangers. And 'tis the only way; as by marriage they are engrafted to other families to alter the breed, or if any thing be amisse in the mother, as Ludovicus Mercatus contends, *Tom.* 2. *lib. de morb. hæred.* to prevent diseases and future maladies, to correct and qualifie the childe's ill-disposed temperature, which he had from his parents. This is an excellent remedy, if good choice be made of such a Nurse.

SUBSECT. II.

Education a Cause of Melancholy.

EDUCATION, of these accidental causes of Melancholy, may justly challenge the next place, for if a man escape a bad nurse he may be undone by evil bringing up. [d] Jason Pratensis puts this of Education for a principal cause; bad parents, step-mothers, Tutors, Masters, Teachers, too rigorous, too severe, too remisse or indulgent on the other side, are often fountains and furtherers of this disease. Parents and such as have the tuition and oversight of children, offend many times in that they are too stern, alway threatening, chiding, brawling, whipping or striking; by means of which, their poor children are so disheartened and cowed, that they never after have any courage, a merry hour in their lives, or take pleasure in any thing. There is a great moderation to be had in such things, as matters of so great moment to the making or marring of a childe. Some fright their children with beggars, bugbears, and hobgoblins, if they cry, or be otherways unruly: but they are much to blame in it, many times, saith Lavater *de spectris, part.* 1. *cap.* 5. *ex metu in morbos graves incidunt & noctu dormientes clamant*, for fear they fall into many diseases, and cry out in their sleep, and are much the worse for it all their lives: these things ought not at all, or to be sparingly

† Nutrices interdum matribus sunt meliores. [d] Lib. de morbis capitis, cap. de mania; Haud postrema causa supputatur educatio, inter has mentis abalienationis causas. Injusta noverca.

done, and upon just occasion. Tyrannical, impatient, haire-brain Schoolemasters, *aridi magistri*, so * Fabius termes them, *Ajaces flagelliferi*, are in this kinde as bad as hangmen and executioners, they make many children endure a martyrdom all the while they are at schoole, with bad diet, if they boord in their houses, too much severity and ill usage, they quite pervert their temperature of body and minde: still chiding, rayling, frowning, lashing, tasking, keeping, that they are *fracti animis*, moped many times, weary of their lives, † *nimia severitate deficiunt & desperant*, and think no slavery in the world (as once I did my self) like to that of a Grammar scholar. *Præceptorum ineptiis discruciantur ingenia puerorum*, saith Erasmus, they tremble at his voice, looks, coming in. S. Austin in the first book of his *confess.* & 4. *ca.* cals this schooling *meliculosam necessitatem*, and elsewhere a martyrdome, and confesseth of himself, how cruelly he was tortured in minde for learning Greek, *nulla verba noveram, et sævis terroribus et pœnis, ut nossem, instabatur mihi vehementer*, I know nothing, and with cruel terrors and punishment I was daily compel'd. ‡ Beza complains in like case of a rigorous schoolmaster in Paris, that made him by his continual thunder and threats, once in a minde to drown himself, had he not met by the way with an uncle of his that vindicated him from that misery for the time, by taking him to his house. Trincavellius *lib.* 1. *consil.* 16. had a Patient nineteen yeers of age, extremely melancholy, *ob nimium studium, Tarvitii et præceptoris minas*, by reason of overmuch study, and his ‡ Tutor's threats. Many Masters are hard hearted, and bitter to their servants, and by that meanes do so deject, with terrible speeches and hard usage so crucifie them, that they become desperate, and can never be recalled.

Others again in that opposite extreme, doe as great harme by their too much remisness, they give them no bringing up, no calling to busie themselves about, or to live in, teach them no trade, or set them in any good course; by means of which their servants, children, Scholars, are carried away with that stream of drunkenness, idleness, gaming, and many such irregular courses, that in the end they rue it, curse their parents, and mischief themselves. Too much indulgence causeth the like, § *inepta patris lenitas et facilitas prava*, when as Mitio-like, with too much liberty and too great allowance, they feed their children's humors, let them revel, wench, riot, swagger,

* Lib. 2. cap. 4. † Idem. Et quod maxime nocet, dum in teneris ita timent nihil conantur. ‡ Præfat. ad Testam. ‡ Plus mentis pædagogico supercilio abstulit, quam unquam præceptis suis sapientiæ instillavit. § Ter. Adel. 3. 4.

and

and do what they will themselves, and then punish them with a noise of Musitians;

> " * Obsonet, potet, oleat unguenta de meo;
> Amat? dabitur à me argentum ubi erit commodum.
> Fores effregit? restituentur: descidit
> Vestem? resarcietur.——faciat quod lubet.
> Sumat, consumat, perdat, decretum est pati."

But as Demeo told him, *tu illum corrumpi sinis*, your lenity will be his undoing, *prævidere videor jam diem illum, quum hic egens profugiet aliquo militatum*, I foresee his ruine. So parents often erre, many fond mothers especially, dote so much upon their children, like †Æsop's Ape, till in the end they crush them to death, *Corporum nutrices animarum novercæ*, pampering up their bodies to the undoing of their souls: they will not let them be [f] corrected or controled, but still soothed up in every thing they do, that in conclusion, " they bring sorrow, shame, heaviness to their parents (Ecclus, *cap.* 30. 8, 9.) become wanton, stubborn, wilful, and disobedient; rude, untaught, head-strong, incorrigible, and graceless;" " They love them so foolishly," saith [g] Cardan, " that they rather seem to hate them, bringing them not up to vertue but injury, not to learning but to riot, not to sober life and conversation, but to all pleasure and licentious behaviour." Who is he of so little experience that knows not this of Fabius to be true? " [h] Education is another nature, altering the minde and will, and I would to God (saith he) we our selves did not spoile our childrens maners, by our overmuch cockering and nice education, and weaken the strength of their bodies and mindes, that causeth custom, custom nature," &c. For these causes Plutarch in his book *de lib. educ.* and Hierom. *epist. lib.* 1. *epist.* 17. to *Læta de institut. filiæ*, gives a most especial charge to all parents, and many good cautions about bringing up of children, that they be not committed to undiscreet, passionate, bedlam Tutors, light, giddy headed, or covetous persons, and spare for no cost, that they may be well nurtured and taught, it being a matter of so great consequence. For such parents as do otherwise, Plutarch esteemes of them, " [i] that are more careful

* Idem. Ac. 1. sc. 2. † Camerarius em. 77. cent. 2. hath elegantly expressed it an Embleme, perdit amando, &c. [f] Prov. 13. 24. He that spareth the rod hates his son. [g] Lib. 2. de consol. Tam Stulte pueros diligimus ut odisse potius videamur, illos non ad virtutem sed ad injuriam, non ad eruditionem sed ad luxum, non ad virtutem sed voluptatem educantes. [h] Lib. 1. c. 3. Educatio altera natura, alterat animos & voluntatem, atque utinam (inquit) liberorum nostrorum mores non ipsi perderemus, quum infantiam statim deliciis solvimus: mollior ista educatio, quam indulgentiam vocamus, nervos omnes, & mentis & corporis frangit; fit ex his consuetudo, inde natura. [i] Perinde agit ac siquis de calceo sit sollicitus, pedem nihil curet. Juven. Nil patri minus est quam filius.

of their shooes then of their feet," that rate their wealth above their children. And he, saith [k]Cardan, "that leaves his son to a covetous Schoolemaster to be informed, or to a close Abby to fast and learne wisdome together, doth no other, then that he be a learned fool, or a sickly wise man."

SUBSECT. III.

Terrors and Affrights, Causes of Melancholy.

TULLY in the 4. of his Tusculans, distinguisheth these terrors which arise from the apprehension of some terrible object heard or seen, from other fears, and so doth Patritius *lib.* 5. *Tit.* 4. *de regis institut.* Of all fears they are most pernitious and violent, and so suddainly alter the whole temperature of the body, move the soul and spirits, strik such a deep impression, that the parties can never be recovered, causing more grievous and fiercer Melancholy, as Felix Plater, *c.* 3. *de mentis alienat.* [l]speakes out of his experience, then any inward cause whatsoever: "and imprints it self so forcibly in the spirits, brain, humors, that if all the mass of bloud were let out of the body, it could hardly be extracted. This horrible kinde of Melancholy (for so he tearmes it) had been often brought before him, and troubles and affrights commonly men and women, young and old of all sorts." * Hercules de Saxonia calls this kinde of Melancholy *(ab agitatione spirituum)* by a peculiar name, it comes from the agitation, motion, contraction, dilatation of spirits, not from any distemperature of humors, and produceth strong effects. This terror is most usually caused, as [m]Plutarch will have, "from some imminent danger, when a terrible object is at hand," heard, seen, or conceived, "[n]truely appearing, or in a [o]dream:" and many times the more sudden the accident, it is the more violent.

"† Stat terror animis, & cor attonitum salit,
Pavidumque trepidis palpitat venis jecur."

[k] Lib. 3. de sapient: qui avaris pædagogis pueros alendos dant, vel clausos in cœnobiis jejunare simul & sapere, nihil aliud agunt, nisi ut sint vel non fine stultitia eruditi, vel non integra vita sapientes. [l] Terror & metus maxime ex improviso accedentes ita animum commovent, ut spiritus nunquam recuperent, gravioremque melancholiam terror facit, quam quæ ab interna causa fit. Impressio tam fortis in spiritibus humoribusque cerebri, ut extracta tota sanguinea massa, ægre exprimatur, & hæc horrenda species melancholiæ frequenter oblata mihi, omnes exercens, viros, juvenes, senes. * Tract. de melan. cap. 7. & 8. non ab intemperie, sed agitatione, dilatatione, contractione, motu spirituum. [m] Lib. de fort. & virtut. Alex. præsertim incunte periculo, ubi res prope adsunt terribiles. [n] Fit a visione horrenda, revera apparente, vel per insomnia, Platerus. [o] A painter's wife in Basil, 1600. Somniavit filium bello mortuum, inde Melancholica consolari noluit. † Senec. Herc. Oct.

Their

Their soul's affright, their heart amazed quakes,
The trembling Liver pants ith' veines, and akes.

Arthemedorus the Grammarian lost his wits by the unexpected sight of a Crocodile, Laurentius 7. *de melan.* [p] The Massacre at Lions 1572. in the reign of Charles the 9. was so terrible and fearful, that many ran mad, some died, great-bellied women were brought to bed before their time, generally all affrighted agast. Many lose their wits "[q] by the sudden sight of some spectrum or devil, a thing very common in all ages," saith Lavater *part.* 1. *cap.* 9. as Orestes did at the sight of the Furies, which appeared to him in black (as * Pausanias records) The Greeks call them *μορμολὺχεια*, which so terrifie their souls, or if they be but affrighted by some counterfeit divels in jest,

——" † ut pueri trepidant, atque omnia cæcis
In tenebris metuunt"——

as children in the dark conceive Hobgoblins, and are so afraid, they are the worse for it all their lives. Some by sudden fires, earthquakes, inundations, or any such dismal objects: Themison the Physician fell into an Hydrophobia, by seeing one sick of that disease: (*Dioscorides l.* 6. *c.* 33.) or by the sight of a monster, a carcase, they are disquieted many months following, and cannot endure the room where a corse hath been, for a world would not be alone with a dead man, or lye in that bed many years after in which a man hath died. At [r] Basil a many little children in the spring time went to gather flowers in a meddow at the town's end, where a malefactor hung in gibbets; all gazing at it, one by chance flung a stone, and made it stir, by which accident, the children affrighted ran away; one slower than the rest, looking back, and seeing the stirred carcase wag towards her, cried out it came after, and was so terribly affrighted, that for many dayes she could not rest, eat or sleep, she could not be pacified, but melancholy, died. [s] In the same towne another childe, beyond the Rhine, saw a grave opened, and upon the sight of a carcase, was so troubled in minde, that she could not be comforted, but a little after departed, and was buried by it. Platerus *observat. l.* 1. A Gentlewoman of the same city saw a fat hog cut up, when the

[p] Quarta pars comment. de Statu religionis in Gallia sub Carolo. 9. 1572.
[q] Ex occursu dæmonum aliqui furore corripiuntur, & experientia notum est.
* Lib. 8. in Arcad. † Lucret. [r] Puellæ extra urbem in prato concurrentes, &c. mæsta & melancholica domum rediit per dies aliquot vexata, dum mortua est. Plater. [s] Altera trans-Rhenana ingressa sepulchrum recens apertum, vidit cadaver, & domum subito reversa putavit eam vocare, post paucos dies obiit, proximo sepulchro collocata. Altera patibulum sero præteriens, metuebat ne urbe exclusa illic pernoctaret, unde melancholica facta, per multos annos laboravit. Platerus.

intrals were opened, and a noysome savour offended her nose, she much misliked, and would not longer abide: a Physician in presence, told her, as that hog, so was she, ful of filthy excrements, and aggravated the matter by some other loathsome instances, in so much, this nice Gentlewoman apprehended it so deeply, that she fell forthwith a vomiting, was so mightily distempered in minde and body, that with all his art and perswasions, for some months after, he could not restore her to herself again, she could not forget it, or remove the object out of her sight, *Idem.* Many cannot endure to see a wound opened, but they are offended: a man executed, or labor of any fearful disease, as possession, Appoplexies, one bewitched: [t] or if they read by chance of some terrible thing, the symptomes alone of such a disease, or that which they dislike, they are instantly troubled in minde, agast, ready to apply it to themselves, they are as much disquieted, as if they had seen it, or were so affected themselves. *Hecatas sibi videntur somniare*, they dream and continually think of it. As lamentable effects are caused by such terrible objects heard, read, or seen, *auditus maximos motus in corpore facit*, as [u] Plutarch holds, no sense makes greater alteration of body and minde: sudden speech sometimes, unexpected news, be they good or bad, *prævisa minus oratio*, will move as much, *animum obruere, & de sede suâ dejicere*, as a * Philosopher observes, will take away our sleep, and appetite, disturbe and quite overturn us. Let them bear witness that have heard those Tragical alarums, outcryes, hideous noises, which are many times suddenly heard in the dead of the night by irruption of enemies and accidental fires, &c. those [x] panick fears, which often drive men out of their wits, bereave them of sense, understanding and all, some for a time, some for their whole lives, they never recover it. The [y] Midianites were so affrighted by Gideon's souldiers, they breaking but every one a pitcher; and [z] Hannibal's army by such a panick fear was discomfited at the walls of Rome. Augusta Livia hearing a few Tragical Verses recited out of Virgil, *Tu Marcellus eris, &c.* fell down dead in a sowne. Edinus King of Denmark, by a sudden sound which he heard, "[a] was turned into fury with all his men," Cranzius. *l.* 5. *Dan. hist.* & *Alexander ab Alexandro l.* 3. *c.* 5. Amatus Lusitanus had a patient, that by reason of bad tidings became Epilepticus, *cen. 2. cura* 90. Cardan *subtil. l.* 18. saw one that lost his wits by mistaking of

[t] Subitus occursus, inopinata lectio. [u] Lib. de auditione. * Theod. Prodromus lib. 7. Amorum. [x] Effuso cernens fugientes agmine turmas, Quis mea nunc inflat cornua Faunus ait. Alciat. embl. 122. [y] Jud. 6. 19. [z] Plutarchus vita ejus. [a] In furorem cum sociis versus.

an

an Echo. If one sense alone can cause such violent commotions of the minde, what may we think when hearing, sight, and those other senses are all troubled at once? as by some earthquakes, thunder, lighting, tempests, &c. At Bologne in Italy Anno 1504. there was such a fearful earthquake about eleven a clock in the night (as * Beroaldus in his book *de terræ motu*, hath commended to posterity) that all the citie trembled, the people thought the world was at an end, *actum de mortalibus*, such a fearful noise, it made such a detestable smel; the inhabitants were infinitely affrighted, and some ran mad. *Audi rem atrocem, & annalibus memorandam* (mine author addes), hear a strange story, and worthy to be chronicled: I had a servant at the same time called Fulco Argelanus, a bold and proper man, so grievously terrified with it, that he † was first melancholy, after doted, at last mad, and made away himself. At [b] Fuscinum in Japona "there was such an earthquake, and darkness on a sudden, that many men were offended with headach, many overwhelmed with sorrow and melancholy. At Meacum whole streets and goodly palaces were overturned at the same time, and there was such an hideous noyse withall, like thunder, and filthy smell, that their hair stared for fear, and their hearts quaked, men and beasts were incredibly terrified. In Sacai another city, the same earthquake was so terrible unto them, that many were bereft of their senses; and others by that horrible spectacle so much amazed, that they knew not what they did." Blasius a Christian, the reporter of the news, was so affrighted for his part, that though it were two months after, he was scarce his own man, neither could he drive the rememberance of it out of his minde. Many times, some years following they will tremble afresh at the [c] remembrance, or conceipt of such a terrible object, even all their lives long, if mention be made of it. Cornelius Agrippa relates out of Gulielmus Parisiensis, a story of one, that after a distasteful purge which a Phisician had prescribed unto him, was so much moved, "[d] that at the very sight of physick he would be distempered," though he never so much as smelled to it, the box of Physick long after would give him a purge;

* Subitarius terræ motus. † Cæpit inde desipere cum dispendio sanitatis, inde adeo demẽtans, ut sibi ipsi mortem inferret. [b] Historica relatio de rebus Japonicis Tract. 2. de legat. regis Chinensis, a Lodovico Frois Jesuita. A. 1596. Fuscini derepente tanta acris caligo & terræmotus, ut multi capite dolerent, plurimis cor mœrore & melancholia obrueretur. Tantum fremitum edebat, ut tonitru fragorem imitari videretur, tantamque &c. In urbe Sacai tam horrificus fuit, ut homines vix sui compotes essent à sensibus abalienati, mœrore oppressi tam horrendo spectaculo, &c. [c] Quum subit illius tristissima noctis Imago. [d] Qui solo a pectu medicinæ movebatur ad purgandum.

nay the very remembrance of it did effect it; "[e] like travellers and Seamen," saith Plutarch, "that when they have been sanded, or dashed on a rock, for ever after fear not that mischance only, but all such dangers whatsoever."

SUBSECT. IV.

Scoffs, Calumnies, bitter Jests, how they cause Melancholy.

IT is an old saying, "[f] A blow with a word strikes deeper then a blow with a sword:" and many men are as much gauled with a calumny, a scurril and bitter jest, a libel, a pasquil, Satyre, Apologe, Epigram, Stage-playes, or the like, as with any mis-fortune, whatsoever. Princes and Potentates, that are otherwise happy, and have all at command, secure and free, *quibus potentia sceleris impunitatem fecit*, are grievously vexed with these pasquelling libels, and Satyrs: they fear a rayling *Aretine, more than an enemy in the field, which made most Princes of his time (as some relate) "allow him a liberal pension, that he should not taxe them in his Satyres†." The Gods had their Momus, Homer his Zoilus, Achilles his Thirsites, Philip his Demades: The Cæsars themselves in Rome were commonly taunted. There was never wanting a Petronius, a Lucian in those times, nor will be a Rablais, an Euphormio, a Boccalinus in ours. Adrian the sixth Pope [g] was so highly offended, and grievously vexed with Pasquillers at Rome, he gave command that statue should be demolished and burned, the ashes flung into the river Tiber, and had done it forthwith, had not Lodovicus Suessanus, a facete companion, disswaded him to the contrary, by telling him, that Pasquil's ashes would turn to frogs in the bottome of the river, and croak worse and lowder than before.—*genus irritabile vatum*, and therefore ‡ Socrates in Plato adviseth all his friends, "that respect their credits, to stand in awe of Poets, for they are terrible fellows, can praise and dispraise as they see cause." *Hinc quam sit calamus sævior ense patet.* The Prophet David complains, Psal. 123. 4. "that his soul was full of the mocking of the wealthy, and of the despitefulness of the proud,"

[e] Sicut viatores si ad saxum impegerint, aut nautæ, memores sui casus, non ista modo quæ offendunt, sed & similia horrent per petuò & tremunt. [f] Leviter volant graviter vulnerant. Bernardus. * Ensis sauciat corpus, mentem sermo. † Sciatis eum esse qui à nemine fere ævi sui magnate, non illustre stipendium habuit, ne mores ipsorum Satyris suis notaret. Gasp. Barthius præfat. parnodid. [g] Jovius in vita ejus, gravissime tulit famosis libellis nomen suum ad Pasquilli statuam fuisse lacerat̃um, decrevitque ideo statuam demoliri &c. ‡ Plato lib. 13. de legibus. Qui existimationem curant, poetas vereantur, quia magnam vim habent ad laudandum & vituperandum.

and

and Psal. 55. 4. "for the voice of the wicked, &c, and their hate; his heart trembled within him, and the terrors of death came upon him: Fear and horrible fear," &c. and Psal. 69. 20. "Rebuke hath broken my heart, and I am full of heaviness." Who hath not like cause to complain, and is not so troubled, that shall fall into the mouths of such men? for many are of so [h] petulant a spleen; and have that figure Sarcasmus so often in their mouths, so bitter, so foolish, as [i] Baltasar Castilio notes of them, that "they cannot speak, but they must bite;" they had rather lose a friend then a jest; and what company soever they come in, they will be scoffing, insulting over their inferiours, especially over such as any way depend upon them, humoring, misusing, or putting gulleries on some or other, till they have made by their humoring or gulling [k] *ex stulto insanum*, a mope or a noddy, and all to make themselves merry:

> ——— " † dummodo risum
> Excutiat sibi; non hic cuiquam parcit amico,

Friends, neuters, enemies, all are as one, to make a fool a mad-man, is their sport, and they have no greater felicity then to scoff and deride others; they must sacrifice to the god of laughter, with them in [l] Apuleius, once a day, or else they shall be melancholy themselves; they care not how they grinde and misuse others, so they may exhilarate their own persons. Their wits indeed serve them to that sole purpose, to make sport, to break a scurrile jest, which is *levissimus ingenii fructus*, the froth of wit, as * Tully holds, and for this they are often applauded, in all other discourse, dry, barren, straminious, dull and heavy, here lies their Genius, in this they alone excel, please themselves and others. Leo Decimus, that scoffing Pope, as Jovius hath registered in the 4. book of his life, took an extraordinary delight in humoring of silly fellows, and to put gulleries upon them, [m] by commending some, perswading others to this or that; he made *ex stolidis stultissimos, & maxime ridiculos, ex stultis insanos;* soft fellows, stark noddies; and such as were foolish, quite mad before he left them. One memorable example he recites there, of Tarascomus of Parma a Musician that was so humored by Leo Decimus, and Bibiena his second in this business, that he thought himself to be a man of most excellent skill, (who was indeed a ninnie) they " [n] made him set foolish songs, and in-

[h] Petulanti splene cachinno. [i] Curial. lib. 2. Ea quorundam est inscitia, ut quoties loqui, toties mordere liceat sibi putent. [k] Ter. Eunuch. † Hor. ser. lib. 2. Sat. 4. [l] Lib. 2. * De orat. [m] Laudando, & mira iis persuadendo. [n] Et vana inflatus opinione, incredibilia ac ridenda quædam Musices præcepta commentaretur, &c.

vent new ridiculous precepts, which they did highly commend," as to tye his arm that played on the Lute, to make him strike a sweeter stroke, "[o] and to pull down the Arras hangings, because the voice would be clearer, by reason of the reverberation of the wall." In the like manner they perswaded one Baraballius of Caieta, that he was as good a Poet as Petrarch; would have him to be made a Laureat Poet, and invite all his friends to his instalment; and had so possessed the poor man with a conceipt of his excellent Poetry, that when some of his more discreet friends told him of his folly, he was very angry with them, and said "[p] they envied his honor and prosperity:" It was strange (saith Jovius) to see an old man of 60. yeers, a venerable and grave old man, so gulled. But what cannot such scoffers do, especially if they finde a soft creature, on whom they may work? nay to say truth, who is so wise, or so discreet, that may not be humored in this kinde, especially if some excellent wits shall set upon him; he that mads others, if he were so humored, would be as mad himself, as much grieved and tormented; he might cry with him in the Comedy, *Proh Jupiter, tu homo me adigas ad insaniam.* For all is in these things as they are taken; if he be a silly soul, and do not perceive it, 'tis well, he may happily make others sport, and be no whit troubled himself; but if he be apprehensive of his folly, and take it to heart, then it torments him worse then any lash: a bitter jest, a slander, a calumny, pierceth deeper then any losse, danger, bodily pain, or injury whatsoever; *leviter enim volat*, as Bernard of an arrow, *sed graviter vulnerat*, especially if it shall proceed from a virulent tongue, "it cuts (saith David) like a two edged sword. They shoot bitter words as arrows," Psal. 64. 3. "And they smote with their tongues," Jer. 18. 18. and that so hard, that they leave an incurable wound behinde them. Many men are undone by this means, moped, and so dejected, that they are never to be recovered; and of all other men living, those which are actually melancholy, or inclined to it, are most sensible (as being suspitious, cholerick, apt to mistake) and impatient of an injury in that kinde: they aggravate, and so meditate continually of it, that it is a perpetual corrosive, not to be removed, till time wear it out. Although they peradventure that so scoffe, do it alone in mirth and merriment, and hold it *optimum alienâ frui insaniâ*, an excellent thing to enjoy another man's madness; yet they must know, that it is a mortal sin (as [q] Thomas

[o] Ut voces nudis parietibus illisæ, suavius ac acutius resilirent. [p] Immortalitati & gloriæ suæ prorsus invidentes. [q] 2. 2 dæ quæst. 75. Irrisio mortale peccatum.

holds)

holds) and as the Prophet [r] David denounceth, "they that use it, shall never dwell in God's tabernacle."

Such scurrile jests, flouts, and sarcasmes therefore, ought not at all to be used; especially to our betters, to those that are in misery, or any way distressed: for to such, *ærumnarum incrementa sunt*, they multiply grief, and as [s] he perceived, *In multis pudor, in multis iracundia, &c.* many are ashamed, many vexed, angred, and there is no greater cause or furtherer of melancholy. Martin Cromerus, in the 6. book of his history, hath a pretty story to this purpose, of Uladislaus the second King of Poland, and Peter Dunnius, Earle of Shrine; they had been hunting late, and were enforced to lodge in a poor Cottage. When they went to bed, Uladislaus told the Earle in jest, that his wife lay softer with the Abbot of Shrine; he not able to contain, replied, *Et tua cum Dabesso*, and your's with Dabessus, a gallant young Gentleman in the Court, whom Christina the Queen loved. *Tetigit id dictum Principis animum*, these words of his so galled the Prince, that he was long after *tristis & cogitabundus*, very sad and melancholy for many months: but they were the Earl's utter undoing: for when Christina heard of it, she persecuted him to death. Sophia the Empresse, Justinian's wife, broke a bitter jest upon Narsetes the Eunuch, a famous Captain then disquieted for an overthrow which he lately had: that he was fitter for a distaffe and to keep women company, then to wield a sword, or to be General of an army: but it cost her dear, for he so far distasted it, that he went forthwith to the adverse part. much troubled in his thoughts, caused the Lumbards to rebell, and thence procured many miseries to the Commonwealth. Tiberius the Emperor with-held a Legacy from the people of Rome, which his Predecessor Augustus had lately given, and perceiving a fellow round a dead corse in the eare, would needs know wherefore he did so; the fellow replied, that he wished the departed Soul to signifie to Augustus, the commons of Rome were yet unpaid: for this bitter jest the Emperor caused him forthwith to be slaine, and carry the news himselfe. For this reason, all those that otherwise approve of jests in some cases, and facete Companions, (as who doth not?) let them laugh and be merrie, *rumpantur & ilia Codro*, 'tis laudable and fit, those yet will by no meanes admit them in their companies, that are any way inclined to this malady; *non jocandum cum iis qui miseri sunt, & ærumnosi*, no jesting with a discontented person, 'Tis Castilio's caveat, [t] Jo. Pontanus, and [u] Galateus, and every good man's.

[r] Psal. 15. 5. [s] Balthasar Castilio lib. 2. de aulico. [t] De sermone lib. 4. Tp. [u] Fol. 55 Galateus

Play

Play with me, but hurt me not:
Jest with me, but shame me not.

Comitas is a vertue betwixt Rusticity and Scurrility, two extremes, as Affability is betwixt Flattery and Contention, it must not exceed; but be still acompanied with that * ἀβλαβεια or innocency, *quæ nemini nocet, omnem injuriæ oblationem abhorrens*, hurts no man, abhors all offer of injury. Though a man be liable to such a jest, or obloquie, have been overseene, or committed a foule fact, yet it is no good manners or humanity, to upbraid, to hit him in the teeth with his offence, or to scoffe at such a one; 'tis an old axiome, *turpis in reum omnis exprobratio.* I speak not of such as generally taxe vice, Barclay, Gentilis, Erasmus, Agrippa, Fishcartus, &c. the Varronists and Lucians of our time, Satyrists, Epigrammatists, Comœdians, Apologists, &c. but such as personate, rayle, scoffe, calumniate, perstringe by name, or in presence offend;

"† Ludit qui stolidâ procacitate,
Non est Sestius ille sed caballus;"

'Tis horse-play this, and those jests (as he ˣ saith) "are no better than injuries," biting jests, *mordentes & aculeati*, they are poysoned jests, leave a sting behinde them, and ought not to be used.

ʸ Set not thy foot to make the blinde to fall,
Nor wilfully offend thy weaker brother:
Nor wound the dead with thy tongue's bitter gall,
Neither rejoice thou in the fall of other.

If these rules could be kept, we should have much more ease and quietness then we have, lesse melancholy: whereas on the contrary, we study to misuse each other, how to sting and gaul, like two fighting bores, bending all our force and wit, friends, fortunes, to crucifie ‡ one another's souls; by means of which, there is little content and charity, much virulency, hatred, malice, and disquietnesse among us.

* Tully Tusc. quæst. † Mart. lib. 1. epig. 35. ˣ Tales joci ab injuriis non possint discerni. Galateus fo. 55. ʸ Pybrac in his Quadraint 37.
‡ Ego hujus miseræ fatuitate & dementia conflictor. Tull. ad Attic. li. 11.

SUBSEC.

SUBSECT. V.

Loss of Liberty, Servitude, Imprisonment, how they cause Melancholy.

TO this Catalogue of causes, I may well annex loss of liberty, servitude, or imprisonment, which to some persons is as great a torture as any of the rest. Though they have all things convenient, sumptuous houses to their use, fair walkes and gardens, delicious bowers, galleries, good fare and diet, and all things correspondent: yet they are not content, because they are confined, may not come and go at their pleasure; have, and do what they will, but live [y] *aliendâ quadrâ*, at another man's table and command. As it is [z] in meats so it is in all other things, places, societies, sports; let them be never so pleasant, commodious, wholesome, so good; yet *omnium rerũ est satietas*, there is a loathing satiety of all things. The children of Israel were tired with Manna, it is irksome to them so to live, as to a bird in a cage, or a dog in his kennel, they are weary of it. They are happy, it is true, and have all things, to another man's judgment, that heart can wish, or that they themselves can desire, *bona si sua nórint:* yet they loath it, and are tired with the present: *Est natura hominum novitatis avida;* men's nature is still desirous of news, variety, delights; and our wandring affections are so irregular in this kinde, that they must change, though it be to the worst. Batchelors must be married, and married men would be Batchelors; they do not love their own wives, though otherwise fair, wise, vertuous, and well qualified, because they are theirs; our present estate is still the worst, we cannot endure one course of life long, & *quod modò voverat, odit*, one calling long, *esse in honore juvat, mox displicet;* one place long, [a] *Romæ Tybur amo, ventosus Tybure Romam*, that which we earnestly sought, we now contemn. *Hoc quosdam agit ad mortem* (saith [b] Seneca) *quòd proposita sæpe mutando in eadem revoluntur, & non relinquunt novitati locum: Fastidio cæpit esse vita, & ipsus mundus, & subit illud rapidissimarum deliciarum, Quousque eadem?* this alone kils many a man, that they are tied to the same still, as a horse in a mill, a dog in a wheele, they run round, without alteration or news, their life groweth odious, the world loathsome, and that which crosseth their furious delights, What? still the same? Marcus Aurelius and Solomon, that had experience of all worldly delights and

[y] Miserum est aliena vivere quadra. Juv. [z] Crambæ bis coctæ. Vitæ nec reddepriori. [a] Hor. [b] De tranquil. animæ.

plea-

pleasure, confessed as much of themselves; what they most desired, was tedious at last, and that their lust could never be satisfied, all was vanity and affliction of minde.

Now if it be death it self, another Hell, to be glutted with one kind of sport, dieted with one dish, tied to one place; though they have all things otherwise as they can desire, and are in Heaven to another man's opinion, what misery and discontent shall they have, that live in slavery, or in prison itself? *Quod tristius morte, in servitute vivendũ*, as Hermolaus told Alexander in [c] Curtius, worse then death is bondage: * *hoc animo scito omnes fortes, ut mortem servituti anteponant*, All brave men at arms (Tully holdes) are so affected. [d] *Equidem ego is sum, qui servitutem extremum omnium malorũ esse arbitror:* I am he (saith Boterus) that accompt servitude the extremity of misery. And what calamity do they endure, that live with those hard task-masters, in gold mines, (like those 30000 † Indian slaves at Potosa in Peru) tin-mines, lead mines, stone-quarries, cole-pits, like so many mouldwarps under ground, condemned to the gallies, to perpetuall drudgery, hunger, thirst, and stripes, without all hope of delivery? How are those women in Turkie affected, that most part of the year come not abroad; those Italian and Spanish Dames, that are mewed up like Hawks, and lockt up by their jealous husbands? how tedious is it to them that live in Stoves and Caves half a year together? as in Iseland, Muscovy, or under the [e] Pole itself, where they have six moneths perpetuall night. Nay, what misery and discontent do they endure, that are in prison? They want all those six non natural things at once, good ayr, good dyet, exercise, company, sleep, rest, ease, &c. that are bound in chains all day long, suffer hunger, and (as [f] Lucian describes it) "must abide that filthy stink, and ratling of chains, howlings, pitifull out-cryes, that prisoners usually make: these things are not only troublesome, but intolerable." They lie nastily amongst toads and frogs in a dark dungeon, in their own dung, in pain of body, in pain of soul, as Joseph did, Psal. 105. 18. "They hurt his feet in the stocks, the iron entered his soul. They live solitary, alone, sequestered from all company but heart-eating melancholy; and for want of meat, must eat that bread of affliction, prey upon themselves. Well might [g] Arculanus put long imprisonment for a cause, especially to such as have lived jovially, in all sensuality and lust, upon a

[c] Lib. 8. * Tullius Lepido Fam. 10. 27. [d] Boterus l. 1. polit. cap. 4. † Laet. descrip. Americæ. [e] If there be any inhabitants. [f] In Taxari. Interdiu quidem collum vinctum est, & manus constricta, noctu verò totum corpus vincitur, ad has miserias accidit corporis fœtor, strepitus ejulantium, somni brevitas, hæc omnia planè molesta & intolerabilia. [g] In 9 Rhasis.

sudden

sudden are estranged and debarred from all manner of pleasures: as were Huniades, Edward, and Richard the second, Valerian the Emperour, Bajazet the Turk. If it be irksome to miss our ordinary companions and repast for once a day, or an hour, what shal it be to lose them for ever? If it be so great a delight to live at liberty, and to enjoy that variety of objects the world affords; what misery and discontent must it needs bring to him, that shal now be cast headlong into that Spanish Inquisition, to fall from Heaven to Hel, to be cubbed up upon a sudden, how shall he be perplexed, what shall become of him? [h] Robert Duke of Normandy, being imprisoned by his youngest brother Henry the first, *ab illo die inconsolabili dolore in carcere contabuit*, saith Matthew Paris: from that day forward pined away with grief. † Jugurth that generous Captain, "brought to Rome in triumph, and after imprisoned, through anguish of his soul, and melancholy, dyed." [i] Roger, Bishop of Salisbury, the second man from King Stephen, (he that built that famous Castle of [k] Devices in Wiltshire) was so tortured in prison with hunger, and all those calamities accompanying such men, [l] *ut vivere noluerit, mori nescierit*, he would not live, and could not die, betwixt fear of death, and torments of life. Francis King of France was taken prisoner by Charls the fifth, *ad mortem ferè melancholicus*, saith Guicciardine, melancholy almost to death, and that in an instant. But this is as clear as the Sun, and needs no further illustration.

SUBSECT. VI.

Poverty and Want, Causes of Melancholy.

POVERTY and want are so violent oppugners, so unwelcome guests, so much abhorred of all men, that I may not omit to speak of them apart. Poverty, although (if considered aright, to a wise, understanding, truly regenerate, and contented man) it be *donum Dei*, a blessed estate, the way to Heaven, as [m] Chrysostome cals it, God's gift, the mother of modesty, and much to be preferred before riches (as shall be shewed in his [n] place) yet as it is esteemed in the world's censure, it is a most odious calling, vile and base, a severe torture, *summum scelus*, a most intolerable burthen; we [o] shun it all,

[h] William the Conqueror's eldest son. † Salust. Romam triumpho ductus tandemq; in carcerem conjectus, animi dolore perit. [i] Camden in Wiltsh. miserum senem ita fame & calamitatibus in carcere fregit, inter mortis metum, & vitæ tormenta, &c [k] Vies hodie. [l] Seneca. [m] Com. ad Hebræos. [n] Part 2. Sect. 3. Memb. 3. [o] Quem ut difficilem morbum pueris tradere formidamus. Plut.

cane

cane pejus & angue, we abhor the name of it, * *Paupertas fugitur, totoq; arcessitur orbe*, as being the fountain of all other miseries, cares, woes, labours, and grievances whatsoever. To avoid which, we will take any pains,—*extremos currit mercator ad Indos*, we will leave no haven, no coast, no creek of the world unsearched, though it be to the hazard of our lives, we will dive to the bottome of the sea, to the bowels of the earth, † five, six, seven, eight, nine hundred fathome deep, through all five Zones, and both extremes of heat and cold: we will turn parasites and slaves, prostitute our selves, swear and lye, damn our bodies and souls, forsake God, abjure Religion, steal, rob, murder, rather than endure this unsufferable yoke of Poverty, which doth so tyrannize, crucifie, and generally depress us.

For look into the world, and you shall see men most part esteemed according to their means, and happy as they are rich: ‡ *Ubiq; tanti quisq; quantum habuit fuit.* If he be likely to thrive, and in the way of preferment, who but he? In the vulgar opinion, if a man be wealthy, no matter how he gets it, of what parentage, how qualified, how vertuously endowed, or villanously inclined; let him be a bawd, a gripe, an usurer, a villain, a Pagan, a Barbarian, a wretch §, Lucian's tyrant, "on whom you may look with lesse security, then on the Sun: so that he be rich (and liberall withall) he shall be honoured, admired, adored, reverenced, and highly [p] magnified. "The rich is had in reputation because of his goods," Eccl. 10. 31. He shall be befriended: "for, riches gather many friends, Prov. 19. 4.—*multos numerabit amicos*, all [q] happinesse ebbs and flows with his mony. He shall be accounted a gratious Lord, a Mecænas, a benefactor, a wise, discreet, a proper, a valiant, a fortunate man, of a generous spirit, *Pullus Jovis, & gallinæ filius albæ:* a hopeful, a good man, a vertuous, honest man. *Quando ego te Junonium puerũ, & matris partum verè aureum*, as [r] Tully said of Octavianus, while he was adopted Cæsar, and an [s] heir apparent of so great a Monarchy, he was a golden child. All [t] honor, offices, applause, grand titles, and turgent Epithets are put upon him, *omnes omnia bona dicere*; all men's eyes

* Lucan. l. 1. † As in the silver mines at Friburgh in Germany. Fines Morison. ‡ Euripides. § Tom. 4. dial. minore periculo Solem quam hunc defixis oculis licet intueri. [p] Omnis enim res, virtus, fama, decus, divina, humanaq; pulchris Divitiis parent. Hor. Ser. l. 2. Sat. 3. Clarus eris, fortis justus, sapiens, etiam rex. Et quicquid volet. Hor. [q] Et genus, & formam, regina pecunia donat. Money adds spirits, courage, &c. [r] Epist. ult. ad Aticum. [s] Our young Master, a fine towardly gentleman God bless him, and hopefull; why? he is heir apparent to the right worshipfull, to the right honourable, &c. [t] O nummi, nummi: vobis hunc præstat honorem.

are

are upon him, God bless his good worship, his honour; [u] every man speaks wel of him, every man presents him, seeks and sues to him for his love, favour, and protection, to serve him, belong unto him, every man riseth to him, as to Themistocles in the Olympicks, if he speak, as of Herod, *Vox Dei, non hominis*, the voyce of God, not of man. All the graces, Veneres, pleasures, elegances attend him, [x] golden Fortune accompanies and lodgeth with him; and as to those Roman Emperours, is placed in his chamber.

" —— [y] Securâ naviget aurâ,
Fortunamq; suo temperet arbitrio:"

he may sayl as he will himself, and temper his estate at his pleasure, Joviall dayes, splendor and magnificence, sweet Musick, dainty fare, the good things, and fat of the land, fine clothes, rich attires, soft beds, down pillows are at his command, all the world labours for him, thousands of Artificers are his slaves to drudge for him, run, ride, and post for him: * Divines (for *Pythia Philippisat)* Lawyers, Physitians, Philosophers, Scholars are his, wholly devote to his service. Every man seeks his [z] acquaintance, his kindred, to match with him, though he be an aufe, a ninny, a monster, a goos-cap, *uxorem ducat Danaen*, when, and whom he will, *hunc optant generum Rex & Regina*——he is an excellent [a] match for my son, my daughter, my niece, &c. *Quicquid calcaverit hic, Rosa fiet*, let him go whither he will, Trumpets sound, Bels ring, &c. all happiness attends him, every man is willing to entertain him, he sups in [b] Apollo wheresoever he comes; what preparation is made for his [c] entertainment? fish and fowl, spices and perfumes, all that sea and land affords. What cookery, masking, mirth to exhilarate his person?

" [d] Da Trebio, pone ad Trebium, vis frater ab illis
Ilibus?——"

What dish will your good worship eat of?

" † dulcia poma,
Et quoscunq; feret cultus tibi fundus honores,
Ante Larem, gustet venerabilior Lare dives."

Sweet apples, and what e're thy fields afford,
Before thy Gods be serv'd, let serve thy Lord.

[u] Exinde sapere eum omnes dicimus, ac quisq; fortunam habet. Plaut. Pseud. [x] Aurea fortuna, principum cubiculis reponi solita. Julius Capitolinus vita Antonini. [y] Petronius. * Theologi opulentis adhærent, Jurisperiti pecuniosis, literati nummosis, liberalibus artifices. [z] Multi illum juvenes, multæ petiere puellæ. [a] Dummodo sit dives barbarus, ille placet. [b] Plut. in Lucullo, a rich chamber so called. [c] Panis pane melior. [d] Juv. Sat. 5. † Hor. Sat. 5. lib. 2.

What sport will your honour have? hawking, hunting, fishing, fowling, buls, bears, cards, dice, cocks, players, tumblers, fidlers, jesters, &c. they are at your good worship's command. Fair houses, gardens, orchards, tarrasses, galleries, cabinets, pleasant walks, delightsom places, they are at hand; [e] *in aureis lâc, vinum in argenteis, adolescentulæ ad nutum speciosæ*, wine, wenches, &c. a Turkie Paradise, an heaven upon earth. Though he be a silly soft fellow, and scarce have common sense, yet if he be born to fortunes (as I have said) [f] *jure hæreditario sapere jubetur*, he must have honor and office in his course: [g] *Nemo nisi dives honore dignus* (Ambros. offic. 21.) none so worthy as himself: He shall have it, *atq; esto quicquid Servius aut Labeo.* Get mony enough and command * Kingdoms, Provinces, Armies, Hearts, Hands, and Affections; thou shalt have Popes, Patriarks to be thy Chaplains and Parasites; thou shalt have (Tamberlin-like) Kings to draw thy Coach, Queens to be thy Landresses, Emperours thy foot-stools, build more towns and Cities then great Alexander, Babel Towers, Pyramides and Mausolean Tombs, &c. command heaven and earth, and tell the world it is thy vassel, *auro emitur diadema, argento cælum panditur, denarius Philosophum conducit, nummus jus cogit, obulus literatum pascit, metallum sanitatem conciliat, æs amicos conglutinat.* And therefore not without good cause, John Medices that rich Florentine, when he lay upon his death bed, calling his sons, Cosmus and Laurence before him, amongst other sober sayings, repeated this, *Animo quieto digredior, quod vos sanos & divites post me relinquam*, "It doth me good to think yet, though I be dying, that I shal leave you my children, Sound and Rich:" For wealth sways all. It is not with us, as amongst those Lacedemonian Senators of Lycurgus in Plutarch, "He preferred that deserved best, was most virtuous and worthy of the place, [h] not swiftness, or strength, or wealth, or friends carryed it in those days;" but *inter optimos optimus, inter temperantes temperantissimus*, the most temperate and best. We have no Aristocracies but in contemplation, all Oligarchies, wherein a few rich men domineer, do what they list, and are priviledged by their greatness. [i] They may freely trespasse, and do as they please, no man dare accuse them, no not so much as mutter against them, there is no notice taken of it, they may securely do it, live after their own lawes, and for

[e] Bohemus de Turcis & Bredenbach. [f] Euphormio. [g] Qui pecuniam habent, elati sunt animis, lofty spirits, brave men at arms, all rich men are generous, courageous, &c. * Nummus ait pro me nubat Cornubia Romæ. [h] Non fuit apud mortales ullum excellentius certamen, non inter celeres celerrimo, non inter robustos robustissimo, &c. [i] Quicquid libet licet.

their

their money get pardons, indulgences, redeem their souls from Purgatory and Hell it self, ——*clausum possidet arca Jovem.* Let them be Epicures, or Atheists, Libertines, Machiavilians, (as often they are)

" * Et quamvis perjuris erit, sine gente, cruentus,"

they may go to heaven through the eye of a needle, if they will themselves, they may be canonized for Saints, they shall be [k] honorably interred in Mausolean tombs, commended by Poets, registred in histories, have temples and statues erected to their names,——*è manibus illis—nascentur violæ.*——If he be bountifull in his life, and liberall at his death, he shall have one to sweare, as he did by Claudius the Emperour in Tacitus, he saw his soul go to Heaven, and be miserably laménted at his funeral. *Ambubaiarum collegia, &c. Trimalcionis topanta* in Petronius *rectà in cælũ abiit*, went right to Heaven: a base quean, " [l]thou wouldest have scorned once in thy misery to have a penny from her;" and why? *modio nummos metiit*, she measured her mony by the bushell. These prerogatives do not usually belong to rich men, but to such as are most part seeming rich, let him have but a good [m] outside, he carries it, and shall be adored for a God, as † Cyrus was amongst the Persians, *ob splendidum apparatum*, for his gay tyres; now most men are esteemed according to their cloathes. In our gullish times, whom you peradventure in modesty would give place to, as being deceived by his habit, and presuming him some great worshipful man, beleeve it, if you shall examin his estate, he will likely be proved a serving man of no great note, my Ladies Taylor, his Lordship's Barber, or some such gull, a Fastidius Brisk, Sir Petronell Flash, a meer outside. Only this respect is given him, that wheresoever he comes, he may call for what he will, and take place by reason of his outward habit.

But on the contrary, if he be poor. Prov. 15. 15. " all his days are miserable," he is under hatches, dejected, rejected and forsaken, poor in purse, poor in spirit; ‡ *prout res nobis fluit, ita & animus se habet;* § Mony gives life and soul. Though he be honest, wise, learned, well deserving, noble by birth, and of excellent good parts: yet in that he is poor, unlikely to rise, come to honour, office or good means, he is contemned, neglected, *Frustra sapit, inter literas esurit, amicus moles-*

* Hor. Sat. 5. lib. 2. [k] Cum moritur dives concurrunt undiq; cives: Pauperis ad funus vix est ex millibus unus. [l] Et modo quid fuit ignoscat mihi genius tuus, noluisses de manu ejus nummos accipere. [m] He that wears silk, sattin, velvet, and gold lace, must needs be a gentleman. † Est sanguis atq; spiritus pecunia mortalibus. ‡ Euripides. § Xenophon. Cyropæd. l. 8.

tus. "[n] If he speak, what babler is this?" Ecclus. his nobility without wealth, is [o] *projecta vilior algâ*, and he not esteemed: *Nos viles pulli nati infelicibus ovis*, if once poor, we are metamorphosed in an instant, base slaves, villains and vile drudges; * for to be poor, is to be a knave, a foole, a wretch, a wicked, an odious fellow, a common eye-sore, say poor and say all: they are borne to labour, to misery, to carry burdens like juments, *pistum stercus comedere* with Ulysses companions, and as Chremilus objected in Aristophanes, † *salem lingere*, lick salt, to empty jakes, fay channels, [p] carry out dirt and dunghils, sweep chimnies, rub horse heels, &c. I say nothing of Turks Gally-slaves, which are bought ‡ and sold like juments, or those African Negroes, or poor § Indian drudges, *Qui indies hinc inde deferendis oneribus occumbunt, nam quod apud nos boves & asini vehunt, trahunt, &c. Id omne misellis Indis*, they are ugly to behold, and though earst spruce, now rusty and squalid, because poor, ¶ *immundas fortunas æquum est squalorem sequi*, it is ordinarily so. "[q] Others eat to live, but they live to drudge," ** *servilis & misera gens nihil recusare audet*, a servile generation, that dare refuse no task.

——" †† Heus tu Dromo, cape hoc flabellum, ventulum hinc facite dum lavamus,"

Sirrah blow winde upon us while we wash, and bid your fellow get him up betimes in the morning, be it fair or foul, he shall run 50 miles a foot to morrow, to carry me a Letter to my mistres, *Socia ad pistrinam*, Socia shall tarry at home and grinde mault all day long, Tristan thresh. Thus are they commanded, being indeed some of them as so many footstools for rich men to tread on, blocks for them to get on horse back, or as "[r] wals for them to piss on." They are commonly such people, rude, silly, superstitious Ideots, nasty, unclean, lowsy, poor, dejected, slavishly humble: and as [s] Leo Afer observes of the commonalty of Africk, *naturâ viliores sunt, nec apud suos duces majore in precio quàm si canes essent:* [t] base by nature, and no more esteemed than dogs, *miseram, laboriosam, calamitosam vitam agunt, & inopem, infælicem, ru-*

[n] In tenui rara est facundia panno. Juv. [o] Hor. * Egere est offendere, & indigere scelestum esse, Sat. Menip. † Plaut. act. 4. [p] Nullum tam barbarum, tam vile munus est, quod non lubentissime obire velit gens vilissima. ‡ Lausius orat. in Hispaniam. § Lact. descrip. Americæ. ¶ Plautus. [q] Leo Afer ca. ult. l. 1. edunt non ut bene vivant, sed ut fortiter laborent. Heinsius. ** Munster de rusticis Germaniæ, Cosmog. cap. 27. lib. 3. †† Ter. Eunuch. [r] Pauper paries factus, quem caniculæ comminganti. [s] Lib. 1. cap. ult. [t] Deos omnes illis infensos diceres: tam pannosi, famefracti, tot assiduè malis afficiuntur, tanquam pecora quibus splendor rationis emortuus.

diores

diores asinis, ut è brutis planè natos dicas: no learning, no knowledg, no civility, scarce common sense, nought but barbarism amongst them, *belluino more vivunt, neq; calceos gestant, neq; vestes*, like rogues and vagabonds, they go barefooted and bare-legged, the soals of their feet being as hard as horse hoofs, as * Radzivilus observed at Damiata in Egypt, leading a laborious, miserable, wretched, unhappy life, "[u] like beasts and juments, if not worse:" (for a † Spaniard in Incatan, sold three Indian boyes for a Cheese, and an hundred Negro slaves for an horse) their discourse is scurrility, their *summum bonum*, a pot of Ale. There is not any slavery which these villains will not undergo, *Inter illos pleriq; latrinas evacuant, alii culinariam curant, alii stabularios agunt, urinatores, & id genus similia exercent, &c.* like those people that dwell in the [x]Alps, Chimney-sweepers, Jakes-fermers, Dirt-daubers, Vagrant rogues, they labour hard some, and yet cannot get clothes to put on, or bread to eat. For what can filthy poverty give else, but ‡ beggery, fulsom nastiness, squalor, contempt, drudgery, labor, ugliness, hunger and thirst: *pediculorum, & pulicum numerum?* as [y] he well followed it in Aristophanes, fleas and lice, *pro pallio vestem laceram, & pro pulvinari lapidem benè magnum ad caput*, rags for his rayment, and a stone for his pillow, *pro cathedrâ, ruptæ caput urnæ*, he sits in a broken pitcher, or on a block for a chair, *& maluæ ramos pro panibus comedit*, he drinks water, and lives on wort leaves, pulse, like a hogg, or scraps like a dog, *ut nunc nobis vita afficitur, quis non putabit insaniam esse, infelicitatemq;?* as Chremilus concludes his speech, as we poor men live now adayes, who will not take our life to be [z] infelicity, misery, and madness?

If they be of little better condition than those base villains, hunger-starved beggars, wandring rogues, those ordinary slaves, and day-labouring drudges; yet they are commonly so preyed upon by [a] poling officers for breaking laws, by their tyrannizing Land-lords, so flead and fleeced by perpetuall [b] exactions, that though they do drudge, fare hard, and starve their Genius, they cannot live in some [c] countries; but what they

* Peregrin. Hieros. [u] Nihil omnino meliorem vitam degunt, quam feræ in silvis, jumenta in terris. Leo Afer. † Bartholomeus a Casa. [x] Ortelius in Helvetia. Qui habitant in Cæsia valle ut plurimùm latomi, in Oscella valle cultrorũ fabri fumarii, in Vigetia sordidum genus hominum, quod repurgandis caminis victum parat. ‡ I write not this any ways to upbraid, or scoffe at, or misuse poor men, but rather to condole and pity them, by expressing, &c. [y] Chremilus Act. 4. Plaut. [z] Paupertas durum onus miseris mortalibus. [a] Vexat censura columbas. [b] Deux ace non possunt, & sixcinq. solvere nolunt: Omnibus est notum quater tre solvere totum. [c] Scandia, Africa, Lituania.

have is instantly taken from them, the very care they take to live, to be drudges, to maintain their poor families, their trouble and anxiety "takes away their sleep," Sirac. 31. 1. it makes them weary of their lives: when they have taken all pains, done their utmost and honest endeavors, if they be cast behinde by sicknesse, or over-taken with years, no man pities them, hard-hearted and mercilesse, uncharitable as they are, they leave them so distressed, to beg, steal, murmur and [d] rebell, or else starve. The feeling and feare of this miserie compelled those old Romanes, whom Menenius Agrippa pacified, to resist their governours: outlaws, and rebels in most places, to take up seditious armes, and in all ages hath caused uproares, murmurings, seditions, rebellions, thefts, murders, mutinies, jarres and contentions in every common-wealth: grudging, repining, complaining, discontent in each private family, because they want meanes to live according to their callings, bring up their children, it breakes their hearts, they cannot do as they would. No greater misery then for a Lord to have a Knight's living, a Gentleman a Yeoman's, not to be able to live as his birth and place requires. Poverty and want are generally corrosives to all kind of men, especially to such as have been in good and flourishing estate, are suddenly distressed, [e] nobly born, liberally brought up, and by some disaster and casualty, miserably dejected. For the rest, as they have base fortunes, so have they base mindes correspondent, like Beetles, *è stercore orti, è stercore victus, in stercore delicium*, as they were obscurely born and bred, so they delight in obscenity; they are not so thoroughly touched with it.

"Angustas animas angusto in pectore versant."

Yea, that which is no small cause of their torments, if once they come to be in distress, they are forsaken of their fellows, most part neglected, and left unto themselves; as poor * Terence in Rome was by Scipio, Lælius, and Furius, his great and noble friends.

"Nil Publius Scipio profuit, nil ei Lælius, nil Furius,
Tres per idem tempus qui agitabant nobiles facillime,
Horum ille operâ ne domum quidem habuit conductitiam."

'Tis generally so, *Tempora si fuerint nubila, solus eris*, he is left cold and comfortless, *nullus ad amissas ibit amicus opes*, all flee from him as from a rotten wall, now ready to fall

[d] Montaign, in his Essayes, speaks of certain Indians in France, that being asked how they liked the country, wondred how a few rich men could keep so many poor men in subjection, that they did not cut their throats. [e] Augustas animas animoso in pectore versans. * Donatus vit. ejus.

on

on their heads. Prov. 19. 4. "Poverty separates them from their [f] neighbours."

> "* Dum fortuna favet, vultum servatis amici,
> Cùm cecidit, turpi vertitis ora fugâ."
>
> Whil'st fortune favor'd, friends, you smil'd on me,
> But when she fled, a friend I could not see.

Which is worse yet, if he be poor [g] every man contemns him, insults over him, oppresseth him, scoffs at, aggravates his misery.

> "[h] Quum cæpit quassata domus subsidere, partes
> In proclinatas omne recumbit onus."
>
> When once the tottering house begins to shrink,
> Thither comes all the weight by an instinct.

Nay they are odious to their own brethren, and dearest friends, Pro. 19. 7. "His brethren hate him if he be poor," [i] *omnes vicini oderunt*, "his neighbours hate him," Pro. 14. 20. [k] *omnes me noti ac ignoti deserunt*, as he complained in the Comedy, friends and strangers, all forsake me. Which is most grievous, poverty makes men ridiculous, *Nil habet infelix paupertas durius in se, Quam quod ridiculos homines facit*, they must endure [l] jests, taunts, flouts, blowes of their betters, and take all in good part to get a meale's meat: [m] *magnum pauperies opprobrium, jubet quidvis & facere & pati.* He must turn Parasite, jester, fool, *cum desipientibus desipere;* saith †Euripides, slave, villain, drudge to get a poor living, apply himself to each man's humors, to win and please, &c. and be buffeted, when he hath all done, as Ulysses was by Melanthius [n] in Homer, be reviled, bafled, insulted over, for ‡ *potentiorum stultitia perferenda est*, and may not so much as mutter against it. He must turn rogue, and villain; for as the saying is, *Necessitas cogit ad turpia*, poverty alone makes men theeves, rebels, murderers, traitors, assacinates, "because of poverty we have sinned," Ecclus. 27. 1. swear and forswear, bear false witness, lye, dissemble, any thing, as I say, to advantage themselves, and to relieve their necessities: [o] *Culpæ scelerisque magistra est*, when a man is driven to his shifts, what will he not do?

> —— "si miserum fortuna Sionem
> Finxit, vanum etiam mendacemq; improba finget."

[f] Prov. 19. 7. though he be instant yet they will not. * Petronius. [g] Non est qui doleat vicem, ut Petrus Christum, jurant se hominem non novisse. [h] Ovid. in Trist. [i] Horat. [k] Ter. Eunuchus act. 2. [l] Quid quod materiam præbet causamque jocandi: Si toga sordida sit, Juv. Sat. 2. [m] Hor. † In Phœnis. [n] Odyss. 17. ‡ Idem. [o] Mantuan.

he will betray his father, prince, and countrey, turn Turk, forsake Religion, abjure God and all, *nulla tam horrenda proditio, quam illi lucri causa* (saith [p]Leo Afer) *perpetrare nolint.* *Plato therefore cals poverty, "theevish, sacrilegious, filthy, wicked and mischievous:" and well he might. For it makes many an upright man otherwise, had he not been in want, to take bribes, to be corrupt, to do against his conscience, to sell his tongue, heart, hand, &c. to be churlish, hard, unmerciful, uncivil, to use indirect means to help his present estate. It makes Princes to exact upon their subjects, Great men tyrannize, Landlords oppress, Justice mercenary, Lawyers vultures, Physicians Harpyes, friends importunate, tradesmen lyars, honest men theeves, devout assacinates, great men to prostitute their wives, daughters and themselves, middle sort to repine, commons to mutiny, all to grudge, murmer and complain. A great temptation to all mischief, it compels some miserable wretches to counterfeit several diseases, to dismember, make themselves blinde, lame, to have a more plausible cause to beg, and lose their limbs to recover their present wants. Jodocus Damhoderius a Lawyer of Bruges, *praxi rerum criminal. c.* 112. hath some notable examples of such counterfeit Cranks, and every village almost will yeeld abundant testimonies amongst us; we have Dummerers, Abraham men, &c. And that which is the extent of misery, it enforceth them through anguish and wearisomness of their lives, to make away themselves: They had rather be hanged, drowned, &c. then to live without means.

> "[q] In mare cætiferum, ne te premat aspera egestas,
> Desili, & à celsis corrue Cerne jugis."
>
> Much better 'tis to break thy neck,
> Or drowne thyself i'th' Sea,
> Then suffer irksome poverty;
> Goe make thyself away.

A Sybarite of old, as I finde it registred in †Athenæus, supping in Phiditiis in Sparta, and observing their hard fare, said it was no marvel if the Lacedæmonians were valiant men; "for his part he would rather run upon a sword point (and so would any man in his wits) then live with such base diet, or lead so wretched a life." [r] In Japonia 'tis a common thing to stifle their children if they be poor, or to make an abort, which

[p] De Africa lib. 1. cap. ult. * 4. de legibus. furacissima paupertas, sacrilega, turpis, flagitiosa, omnium malorum opifex. [q] Theognis. † Dipnosophist lib. 12. Millies potius moriturum (si quis sibi mente constaret) quam tam vilis & ærumnosi victus communionem habere. [r] Gasper Vilela Jesuita epist. Japon. lib.

Aristotle

Aristotle commends. In that civil commonwealth of China, [s] the mother strangles her childe, if she be not able to bring it up, and had rather lose, then sell it, or have it endure such misery as poor men do. Arnobius *lib.* 7. *adversus gentes*, * Lactantius *lib.* 5. *cap.* 9. objects as much to those ancient Greeks and Romans, "they did expose their children to wilde beasts, strangle, or knock out their brains against a stone, in such cases." If we may give credit to † Munster, amongst us Christians in Lituania, they voluntarily mancipate, and sell themselves, their wives and children to rich men, to avoid hunger and beggery; [t] many make away themselves in this extremity. Apicius the Roman, when he cast up his accounts, and found but 100000 Crownes left, murdered himself for fear he should be famished to death. P. Forestus in his medicinal observations, hath a memorable example, of two brothers of Lovain, that, being destitute of means, became both melancholy, and in a discontented humor massacred themselves. Another of a merchant, learned, wise otherwise and discreet, but out of a deep apprehension he had of a loss at Seas, would not be perswaded but as [u] Ventidius in the Poet, he should die a begger. In a word thus much I may conclude of poor men, that though they have good [x] parts, they cannot shew or make use of them: [y] *ab inopiâ ad virtutem obsepta est via*, 'tis hard for a poor man to [z] rise, *haud facilè emergunt, quorum virtutibus obstat res angusta domi:* "the wisdom of the poor is despised, and his words are not heard." Eccles. 6. 19. his works are rejected, contemned, for the baseness and obscurity of the author, though laudable and good in themselves, they will not likely take.

> "Nulla placere diù, neque vivere carmina possunt,
> Quæ scribuntur aquæ potoribus."———

Poor men cannot please, their actions, counsels, consultations, projects, are vilified in the world's esteem, *amittunt consilium in re*, which Gnatho long since observed. ‡ *Sapiens crepidas sibi nunquam nec soleas fecit*, a wise man never cobled shoes; as he said of old, but how doth he prove it? I am sure we finde it otherwise in our daies, [a] *pruinosis horret facundia pannis*. Homer himself must beg if he want means, and as by-

[s] Mat. Riccius expedit. in Sinas lib. 1. c. 3. *Vos Romani procreatos filios feris & canibus exponitis, nunc strangulatis vel in saxum elidutis, &c. † Cosmog. 4. lib. cap. 22. vendunt liberos victu carentes tanquã pecora interdum & seipsos; ut apud divites saturentur e bis. [t] Vel honorum desperatione vel malorum perpessione fracti & fatigati, plures violentas manus sibi inferunt. [u] Hor. [x] Ingenio poteram superas volitare per arces: Ut me pluma levat, sic grave m rgit onus. [y] Terent. [z] Hor. Sat. 3. lib. 1. ‡ Paschalius. [a] Petronius.

report

report sometimes he did "[b] go from door to door, and sing ballads, with a company of boyes about him." This common misery of theirs must needs distract, make them discontent and melancholy, as ordinarily they are, wayward, peevish, like a weary travailer, for

"* Fames & mora bilem in nares conciunt,"

still murmuring and repining: *Ob inopiam morosi sunt, quibus est malè*, as Plutarch quotes out of Euripides, and that comical Poet well seconds,

"[c] Omnes quibus res sunt minùs secundæ, nescio quomodo
Suspitiosi, ad contumeliam omnia accipiunt magis,
Propter suam impotentiam se credunt negligi."

If they be in adversity, they are more suspicious and apt to mistake: they think themselves scorned by reason of their misery; and therefore many generous spirits in such cases withdraw themselves from all company, as that Comedian †Terence is said to have done; when he perceived himself to be forsaken and poor, he voluntarily banished himself to Stymphalus, a base town in Arcadia, and there miserably died.

——"ad summam inopiam redactus,
Itaque è conspectu omnium abijt Græciæ in terram ultimam."

Neither is it without cause, for we see men commonly respected according to their means, (‡ *an dives sit omnes quærunt, nemo an bonus*) and vilified if they be in bad clothes. [d] Philophæmen the Orator was set to cut wood, because he was so homely attired, [e] Terentius was placed at lower end of Cecilius table, because of his homely outside. [f] Dantes that famous Italian Poet, by reason his clothes were but mean, could not be admitted to sit down at a feast. Gnatho scorned his old familiar friend because of his apparel, [g] *Hominem video pannis, annisque obsitum, hîc ego illum contempsi præ me.* King Persius overcome sent a letter to § Paulus Æmilius, the Roman General; Persius P. Consuli. S. but he scorned him any answer, *tacitè exprobrans fortunam suam* (saith mine author) upbraiding him with a present fortune. ¶ Carolus Pugnax, that great Duke of Burgundy, made H. Holland, late Duke of Exeter, exil'd, run after his horse like a lackey, and would take

[b] Herodotus vita ejus. Scaliger in poet. Potentiorum ædes ostratim adiens, aliquid accipiebat, canens carmina sua, concomitante cum puerorum choro. * Plautus Ampl. [c] Ter. Act. 4. Scen. 3. Adelph. Hegio. † Donat. vita ejus. ‡ Euripides. [d] Plutarch. vita ejus. [e] Vita Ter. [f] Gomesius lib. 3. c. 21. de sale. [g] Ter. Eunuch. Act. 2. Scen. 2. § Liv. dec. 9. l. 2. ¶ Comineus.

no

no notice of him: [h] 'tis the common fashion of the world. So that such men as are poor may justly be discontent, melancholy, and complain of their present misery, and all may pray with [i] Solomon, "Give me O Lord neither riches nor poverty; feed me with food convenient for me."

SUBSECT. VII.

An heap of other Accidents causing Melancholy, Death of Friends, Losses, &c.

IN this Labyrinth of accidental causes, the farther I wander, the more intricate I find the passage, *multæ ambages*, and new causes as so many by-paths offer themselves to be discussed: to search out all, were an Herculean work, and fitter for Theseus: I will follow mine intended thred; and point only at some few of the chiefest.

Death of friends.] Amongst which, loss and death of friends may challenge a first place, *multi tristantur*, as * Vives well observes, *post delicias, convivia, dies festos*, many are melancholy after a feast, holy-day, merry meeting, or some pleasing sport, if they be solitary by chance, left alone to themselves, without employment, sport, or want their ordinary companions, some at the departure of friends only whom they shall shortly see again, weep and howle, and look after them as a Cow lowes after her calf, or a child takes on that goes to school after holidayes. *Ut me levârat tuus adventus, sic discessus afflixit*, (which † Tully writ to Atticus) thy coming was not so welcome to me, as thy departure was harsh. Montanus *consil.* 132. makes mention of a country woman that parting with her friends and native place, became grievously melancholy for many years; and Trallianus of another, so caused for the absence of her husband: Which is an ordinary passion amongst our good wives, if their husband tarry out a day longer then his appointed time, or break his houre, they take on presently with sighs and tears, he is either robed, or dead, some mischance or other is surely befaln him, they cannot eat, drinke, sleep, or be quiet in minde, till they see him again. If parting of friends, absence alone can work such violent effects, what shall death do, when they must eternally be separated, never in this world to meet again? This is so grievous a torment for the time, that it takes away their appetite, desire of life,

[h] He that hath 5*l.* per annum coming in more then others, scornes him that hath less, and is a better man. [i] Prov. 30. 8. * De anima, cap. de mærore. †Lib. 12. epist.

extin-

extinguisheth all delights, it causeth deep sighs and groans, tears, exclamations,

> (" O dulce germen matris, ô sanguis meus,
> Eheu tepentes, &c.————ô flos tener.")

howling, roaring, many bitter pangs, (* *lamentis gemitùque & fæmineo ululatu Tecta fremunt*) and by frequent meditation extends so far sometimes, " [k] they think they see their dead friends continually in their eyes," *observantes imagines*, as Conciliator confesseth he saw his mother's ghost presenting her self still before him. *Quod nimìs miseri volunt, hoc facilè credunt*, still, still, still, that good father, that good son, that good wife, that dear friend runs in their mindes: *Totus animus hac unâ cogitatione defixus est*, all the year long, as † Pliny complains to Romanus, " me thinks I see Virginius, I hear Virginius, I talk with Virginius," &c.

> " ‡ Te sine, væ misero mihi, lilia nigra videntur,
> Pallentesq; rosæ, nec dulce rubens hyacinthus,
> Nullos nec myrtus, nec laurus spirat odores."

They that are most staid and patient, are so furiously carried headlong by the passion of sorrow in this case, that brave discreet men otherwise, oftentimes forget themselves, and weep like children many months together, " § as if that they to water would," and will not be comforted. They are gone, they are gone,

> Abstulit atra dies & funere mersit acerbo, What shall I do?
> Quis dabit in lachrymas fontem mihi? quis satis altos
> Accendet gemitus, & acerbo verba dolori?
> Exhaurit pietas oculos, & hiantia frangit
> Pectora, nec plenos avido sinit edere questus,
> Magna adeò jactura premit," &c.

> Fountains of tears who gives, who lends me groans,
> Deep sighs sufficient to express my moans?
> Mine eyes are dry, my breast in pieces torn,
> My loss so great, I cannot enough mourn.

So Stroza Filius that elegant Italian Poet in his Epicedium, bewailes his father's death, he could moderate his passions in other matters, (as he confesseth) but not in this, he yeelds wholly to sorrow,

> " Nunc fateor do terga malis, mens illa fatiscit,
> Indomitus quondam vigor & constantia mentis."

* Virg. 4. Æn. [k] Patres mortuos coram astantes & filios, &c. Marcellus Donatus. † Epist. lib. 2. Virginium video audio defunctum cogito, alloquor. ‡ Calphurnius Græcus. § Chaucer.

How

How doth [l] Quintilian complain for the loss of his son, to despair almost: Cardan lament his only childe in his book *de libris propriis*, and elsewhere in many other of his tracts, * S. Ambrose his brother's death? *an ego possum non cogitare de te, aut sine lachrymis cogitare? O amari dies, ó flebiles noctes, &c.* Gregory Nazianzen that noble Pulcheria? *O decorem, &c. flos recens, pullulans, &c.* Alexander, a man of a most invincible courage, after Ephestion's death, as Curtius relates, *triduum jacuit ad moriendum obstinatus*, lay three daies together upon the ground, obstinate, to dye with him, and would neither eat, drink, nor sleep. The woman that communed with Esdras (*lib.* 2. *cap.* 10.) when her son fell down dead, "fled into the field, and would not return into the city, but there resolved to remain, neither to eat nor drink, but mourn and fast untill she died." "Rachael wept for her children, and would not be comforted because they were not." Mat. 2. 18. So did Adrian the Emperor bewaile his Antinous; Hercules, Hylas; Orpheus, Euridice; David, Absolon; (O my dear son Absolon) Austin his mother Monica, Niobe her children, insomuch that the [m] Poets faigned her to be turned into a stone, as being stupified through the extremity of grief. [n] *Ægeus, signo lugubri filii consternatus, in mare se præcipitem dedit*, impatient of sorrow for his sonne's death, drowned himself. Our late Physicians are full of such examples. Montanus *consil.* 242. [o] had a patient troubled with this infirmitie, by reason of her husband's death many years together. Trincavelius *l.* 1. *c.* 14. hath such an other, almost in despair, after his [p] mother's departure, *ut se fermè præcipitem daret*; and ready through distraction to make away himself: and in his 15. counsel, tels a story of one fifty years of age, "that grew desperate upon his mother's death;" and cured by Phalopius, fell many years after into a relapse, by the sudden death of a daughter which he had, and could never after be recovered. The fury of this passion is so violent sometimes, that it daunts whole kingdoms and cities. Vespasian's death was pittifully lamented all over the Roman Empire, *totus orbis lugebat*, saith Aurelius Victor. Alexander commanded the battlements of houses to be pulled down, Mules and Horses to have their manes shorne off, and many common souldiers to be slain, to accompany his dear Ephestion's death. Which is now practised amongst the Tartars, when [q] a great Cham dieth, 10. or 12. thousand must be slain, men and horses, all

[l] Præfat. lib. 6. * Lib. de obitu Satyri fratris. [m] Ovid. Met. [n] Plut vita ejus. [o] Nobilis matrona melancholica ob mortem mariti. [p] Ex mariti obitu in desperationem incidit. [q] Mathias à Michou. Boter. Amphitheat.

they

they meet; and among those the [r] Pagan Indians, their wives and servants voluntary dye with them. Leo Decimus was so much bewailed in Rome after his departure, that as Jovius gives out, [s] *communis salus, publica hilaritas*, the common safety of all good fellowship, peace, mirth, and plenty died with him, *tanquam eodem sepulchro cum Leone condita lugebantur;* for it was a golden age whilst he lived, *but after his decease an iron season succeeded, *barbara vis & fœda vastitas, & dira malorum omnium incommoda*, wars, plagues, vastity, discontent. When Augustus Cæsar died, saith Paterculus, *orbis ruinam timueramus*, we were all afraid, as if heaven had fallen upon our heads. [t] Budæus records, how that at Lewes the 12th his death, *tam subita mutatio, ut qui priùs digito cælum attingere videbantur, nunc humi derepentè serpere, sideratos esse diceres*, they that were erst in heaven, upon a sudden, as if they had been planet strucken, lay groveling on the ground;

> " † Concussis cecidere animis, seu frondibus ingens
> Sylva dolet lapsis"———

they look't like cropt trees. ‡ At Nancy in Lorain, when Claudia Valesia, Henry the second French king's sister, and the Duke's wife deceased, the temples for fourty dayes were all shut up, no Prayers nor Masses, but in that room where she was. The Senators all seen in black, " and for a twelve months space throughout the city, they were forbid to sing or dance.

> " § Non ulli pastos illis egere diebus
> Frigida (Daphne) boves ad flumina, nulla nec amnem
> Libavit quadrupes, nec graminis attigit herbam."

How were we affected here in England for our Titus, *deliciæ humani generis*, Prince Henrie's immature death, as if all our dearest friends lives had exhaled with his? ‖ Scanderbeg's death was not so much lamented in Epirus. In a word, as [u] he saith of Edward the first at the news of Edward of Caernervan his sonne's birth, *immortaliter gavisus*, he was immortally glad, may we say on the contrary of friends deaths, *immortaliter gementes*, we are divers of us as so many turtles, eternally dejected with it.

[r] Lo Vertoman. M. Polus Venetus lib. 1. cap. 54. perimunt eos quos in via obvios habent, dicentes, Ite, & domino nostro regi servite in alia vita. Nec tam in homines insaniunt sed in equos, &c. [s] Vita ejus. *Lib. 4. vitæ ejus, auream ætatem condiderat ad humani generis salutem quum nos statim ab optimi principis excessu, verè ferream pateremur, famem, pestem, &c. [t] Lib. 5. de asse. † Maph. ‡ Ortelius Itinerario: ob annum integrum à cantu, tripudiis, & saltationibus tota civitas abstinere jubetur. § Virg. ‖ See Barletius de vita & ob. Scanderbeg. lib. 13. hist. [u] Mat. Paris.

Theie

There is another sorrow, which ariseth from the loss of temporal goods and fortunes, which equally afflicteth, and may go hand in hand with the precedent; loss of time, loss of honor, office, of good name, of labor, frustrate hopes, will much torment; but in my judgment, there is no torture like unto it, or that sooner procureth this malady and mischief:

" [x] Ploratur lachrymis amissa pecunia veris:"

it wrings true tears from our eyes, many sighes, much sorrow from our hearts, and often causeth habitual melancholy it self, Guianerius *tract* 15. 5. repeats this for an especial cause: " [y] Loss of friends, and loss of goods, make many men melancholy, as I have often seen by continual meditation of such things." The same causes Arnoldus Villanovanus inculcates, *Breviar*, *l.* 1. *c.* 18. *ex rerum amissione, damno, amicorum morte, &c.* Want alone will make a man mad, to be *Sans argent*, will cause a deep and grievous melancholy. Many persons are affected like [z] Irishmen in this behalf, who if they have a good scimiter, had rather have a blow on their arme, then their weapon hurt: they will sooner lose their life, then their goods: and the grief that cometh hence, continueth long (saith * Plater) " and out of many dispositions, procureth an habit." [a] Montanus and Frisemelica cured a young man of 22. years of age, that so became melancholy, *ab amissam pecuniam*, for a summe of money which he had unhappily lost. Sckenkius hath such another story of one melancholy, because he overshot himself, and spent his stock in unnecessary building. [b] Roger that rich Bishop of Salisbury, *exutus opibus & castris à Rege Stephano*, spoiled of his goods by King Stephan, *vi doloris absorptus, atque in amentiam versus, indecentia fecit*, through grief ran mad, spake and did he knew not what. Nothing so familiar, as for men in such cases, through anguish of minde to make away themselves. A poor fellow went to hang himself, (which Ausonius hath elegantly expressed in a neat † Epigram) but finding by chance a pot of money, flung away the rope, and went merrily home, but he that hid the gold, when he missed it, hanged himself with that rope which the other man had left, in a discontented humor.

" At qui condiderat, postquam non reperit aurum,
Aptavit collo, quem reperit laqueum."

[x] Juvenalis. [y] Multi qui res amatas perdiderant, ut filios, opes, non sperantes recuperare, propter assiduam talium considerationem melancholici fiunt, ut ipse vidi. [z] Stan hurstus Hib. Hist. * Cap. 3. Melancholia semper venit ab jacturam pecuniæ, victoriæ, repulsam, mortem liberorum, quibus longo post tempore animus torquetur, & à d spositione sit habitus. [a] Consil. 26. [b] Nubrigensis. † Epig. 22.

Such

Such feral accidents can want and penury produce. Be it by suretiship, shipwrack, fire, spoile and pillage of souldiers, or what loss soever, it boots not, it will work the like effect, the same desolation in Provinces and Cities, as well as private persons. The Romans were miserably dejected after the battle of Cannas, the men amazed for fear, the stupid women tore their hair and cryed. The Hungarians when their King Ladislaus and bravest souldiers were slain by the Turks, *Luctus publicus*, *&c.* The Venetians when their forces were overcome by the French King Lewis, the Freneh and Spanish Kings, Pope, Emperor, all conspired against them, at Cambray, the French Herald denounced open war in the Senate: *Lauredane Venetorum dux*, *&c.* and they had lost Padua, Brixia, Verona, Forum Julii, their territories in the continent, and had now nothing left but the City of Venice it self, *& urbi quoq; ipsi* (saith * Bembus) *timendum putarent*, and the loss of that was likewise to be feared, *tantus repente dolor omnes tenuit*, *ut nunquã*, *alias*, *&c.* they were pittifully plunged, never before in such lamentable distress. Anno 1527, when Rome was sacked by Burbonius, the common souldiers made such spoile, that fair † Churches were turned to stables, old monuments and books made horse-litter, or burned like straw; reliques, costly pictures defaced; altars demolished, rich hangings, carpets, &c. trampled in the dirt. ‡ Their wives and loveliest daughters constuprated by every base culion, as Sejanus daughter was by the hangman in publike, before their fathers and husbands faces. Noblemens children, and of the wealthiest citizens, reserved for Princes beds, were prostitute to every common souldier, and kept for Concubines; Senators and Cardinals themselves dragd along the streets, and put to exquisite torments, to confess where their money was hid; the rest murdered on heaps, lay stinking in the streets; Infants brains dashed out before their mothers eyes. A lamentable sight it was to see so goodly a City so suddenly defaced, rich citizens sent a begging to Venice, Naples, Ancona, &c. that erst lived in all maner of delights. "§ Those proud palaces that even now vaunted their tops up to Heaven, were dejected as low as hell in an instant." Whom will not such misery make discontent? Terence the Poet drowned himself (some say) for the loss of his Comedies, which suffered shipwrack. When a poor man hath made many

* Lib. 8. Venet. hist. † Templa ornamentis nudata, spoliata, in stabula equorum & asinorum versa, &c. Insulæ humi conculcatæ, peditæ, &c. ‡ In oculis maritorum dilectissimæ conjuges ab Hispanorũ lixis constupratæ sunt. Filiæ magnatum thoris destinatæ, &c. § Ita fastu ante unum mensem turgida civitas, & cacuminibus cœlum pulsare visa, ad inferos usque paucis diebus dejecta."

hungry

hungry meals, got together a small summe, which he loseth in an instant; a Scholar spent many an houre's study to no purpose, his labors lost, &c. how should it otherwise be? I may conclude with Gregory, *temporalium amor, quantum afficit, cùm hæret possessio, tantum quum subtrahitur, urit dolor*: riches do not so much exhilarate us with their possession, as they torment us with their loss.

Next to Sorrow still I may annex such accidents as procure Fear; for besides those Terrors which I have [c] before touched, and many other fears (which are infinite) there is a superstitious fear, one of the three great causes of fear in Aristotle, commonly caused by prodigies and dismal accidents, which much trouble many of us. (*Nescio quid animus mihi præsagit mali.*) As if a Hare cross the way at our going forth, or a mouse gnaw our clothes: If they bleed three drops at nose, the salt fals towards them, a black spot appear in their nails, &c. with many such, which Delrio *Tom* 2. *l.* 3. *sect.* 4. Austin Niphus in his book *de Augurijs.* Polydore Virg. *l.* 3. *de Prodigijs. Sarisburiensis Polycrat. l.* 1. *c.* 13. discuss at large. They are so much affected, that with the very strength of Imagination, Fear, and the Devil's craft, "[d] they pull those misfortunes they suspect, upon their own heads, and that which they fear, shall come upon them," as Salomon fortelleth, Prov. 10. 24. and Isay denounceth, 66. 4. which If "[e] they could neglect and contemn, would not come to pass, *Eorum vires nostrâ resident opinione, ut morbi gravitas ægrotantium cogitatione*, they are intended and remitted, as our opinion is fixed, more or less. N. N. *dat pœnas*, saith [f] Crato of such a one, *utinam non attraheret:* he is punished, and is the cause of it [g] himself:

† *Dum fata fugimus, fata stulti incurrimus*, the thing that I feared, saith Job, is faln upon me.

As much we may say of them that are troubled with their fortunes; or ill destinies fore-seen; *multos angit præscientia malorũ:* The fore-knowledg of what shall come to pass, crucifies many men; fore-told by Astrologers, or Wisards, *iratum ob cælum*, be it ill accident, or death it self: which often fals out by God's permission; *quia dæmonem timent* (saith Chrysostome) *Deus ideo permittit accidere.* Severus, Adrian, Domitian, can testifie as much, of whose fear and suspicion, Sueton, Herodian, and the rest of those writers, tell strange stories in this behalf. [h] Montanus *consil.* 31. hath one ex-

[c] Sect. 2. Memb. 4. Subs. 3. fear from ominous accidents, destinies foretold. [d] Accersunt sibi malum. [e] Si non observemus, nihil valent. Polidor. [f] Consil. 26. l. 2. [g] Harme watch harme catch. † Geor. Bucha. [h] Juvenis solicitus de futuris frustra, tactus melancholicus.

ample of a young man, exceeding melancholy upon this occasion. Such fears have stil tormented mortal men in all ages, by reason of those lying oracles, and jugling Priests, * There was a fountain in Greece, neer Ceres Temple in Achaia, where the event of such diseases was to be known; "A glass let down by a thred, &c." Amongst those Cyanean rocks at the springs of Lycia, was the Oracle of Thrixeus Apollo, "where all fortunes were fore-told, sickness, health, or what they would besides:" so common people have been alwayes deluded with future events. At this day, *Metus futurorum maximè torquet Sinas*, this foolish fear, mightily crucifies them in China: as [i] Matthew Riccius the Jesuite informeth us, in his Commentaries of those countries, of all Nations they are most superstitious, and much tormented in this kinde, attributing so much to their Divinators, *ut ipse metus fidem faciat*, that fear it self and conceipt, cause it to [k] fall out: If he foretell sickness such a day, that very time they will be sick, *vi metûs afflicti in ægritudinem cadunt;* and many times die as it is fore-told. A true saying, *Timor mortis, morte pejor*, the fear of death, is worse then death it self, and the memory of that sad hour, to some fortunate and rich men, "is as bitter as gaule," Eccl. 41. 1. *Inquietam nobis vitam facit mortis metus*, a worse plague cannot happen to a man, then to be so troubled in his minde; 'tis *triste divortium*, an heavy separation, to leave their goods, with so much labor got, pleasures of the world, which they have so delitiously enjoyed, friends and companions whom they so dearly loved, all at once. Axicchus the Philosopher was bold and couragious all his life, and gave good precepts *de contemnenda morte*, and against the vanity of the world, to others; but being now ready to die himself, he was mightily dejected, *hâc luce privabor? his orbabor bonis?* he lamented like a childe, &c. And though Socrates himself was there to comfort him, *ubi pristina virtutum jactatio O Axioche?* yet he was very timorous and impatient of death, much troubled in his minde, *Imbellis pavor & impatientia*, &c. O Clotho, Megapetus the tyrant in Lucian exclaimes, now ready to depart, "let me live a while longer. † I will give thee a thousand talents of gold, and two boles besides, which I took from Cleocritus, worth an hundred talents apiece: Woe's me ‡, saith another, what goodly manners shall I leave! what fertile

* Pausanius in Achaicis lib. 7. Ubi omnium eventus dignoscuntur. Speculum tenui suspensum funiculo demittunt: & ad Cyaneas petras ad Lyciæ fontes, &c. [i] Expedit. in Sinas, lib. 1. c. 3. [k] Timendo præoccupat, quod vitat, ultro provocatque quod fugit, gaudetque mœrens & lubens miser fuit. Heinsius Austriac. † Tom. 4. dial. 8 Cataplo. Auri puri mille talenta, me hodie tibi daturum promitto, &c. ‡ Ibidem. Hei mihi quæ relinquenda prædia? quam fertil[es] ag[ros] &c.

Fields!

Fields! what a fine House! what pretty Children! how many servants! Who shall gather my grapes, my corne? Must I now die so well settled? Leave all, so richly and well provided? Woe's me, what shall I do?" * *Animula vagula, blandula, qua nunc abibis in loca?*

To these tortures of Fear and Sorrow, may well be annexed Curiosity, that irksome, that tyrannizing care, *nimia solicitudo*, " † superfluous industry about unprofitable things, and their qualities," as Thomas defines it: an itching humor or a kinde of longing to see that which is not to be seen, to do that which ought not to be done: to know that ‡ secret, which should not be known, to eat of the forbidden fruit. We commonly molest and tire our selves about things unfit and unnecessary, as Martha troubled her self to little purpose. Be it in Religion, Humanity, Magick, Philosophy, policie, any action or study, 'tis a needless trouble, a mear torment. For what else is school divinity, how many doth it pusle? what fruitless questions about the Trinity, Resurrection, Election, Predestination, Reprobation, hell fire, &c. how many shall be saved, damned? What else is all superstition, but an endless observation of Idle Ceremonies, Traditions? What is most of our Philosophy, but a Labyrinth of opinions, idle questions, propositions, Metaphysicall tearms? Socrates therefore held all philosophers, cavillers and mad men, *circa subtilia Cavillatores pro insanis habuit, palam eos arguens*, saith § Eusebius, because they commonly sought after such things *quæ nec percipi à nobis neq; comprehendi posset*, or put case they did understand, yet they were altogether unprofitable. For what matter is it for us to know how high the Pleiades are, how far distant Persius and Cassiopea from us, how deep the sea, &c. we are neither wiser, as he follows it, nor modester, nor better, nor richer, nor stronger for the knowledge of it. *Quod supra nos nihil ad nos*, I may say the same of those Genethliacal studies, what is Astrology, but vain elections, predictions? all Magick, but a troublesome error, a pernicious foppery? Physick, but intricate rules and prescriptions? Philology, but vain Criticismes? Logick, needless Sophismes? Metaphysicks themselves, but intricate subtilties, and fruitless abstractions? Alcumy, but a bundle of errors? to what end are such great Tomes? why do we spend so many yeers in their studies? Much better to know nothing at all, as those barbarous Indians are wholly ignorant, then as some of us, to be so sore vexed about unprofitable toies: *stultus labor est ineptiarũ*, to build

* Adrian. † Industria superflua circa res inutiles. ‡ Flavæ secreta Minervæ ut viderat Aglauros. Ov. Met. 2. § Contra Philos. cap. 61.

an house without pins, make a rope of sand, to what end? *cui bono?* He studies on, but as the boy told St. Austin, when I have laved the sea dry, thou shalt understand the mystery of the Trinity. He makes observations, keeps times and seasons; and as * Conradus the Emperor would not touch his new Bride, till an Astrologer had told him a masculine hour, but with what success? He travels into Europe, Africk, Asia, searcheth every creek, Sea, City, Mountain, Gulf, to what end? See one promontory (said Socrates of old), one Mountain, one Sea, one River, and see all. An Alchimist spends his fortunes to find out the philosopher's stone forsooth, cure al diseases, make men long-lived, victorious, fortunate, invisible, and beggars himself, misled by those seducing impostors (which he shall never attain) to make gold; an Antiquary consumes his treasure and time to scrape up a company of old coynes, statues, roles, edicts, manuscripts, &c. he must know what was done of old in Athens, Rome, what lodging, diet, houses they had, and have all the present news at first, though never so remote, before all others, what projects, counsels, consultations, &c. *quid Juno in aurem insusurret Jovi*, what's now decreed in France, what in Italy: who was he, whence comes he, which way, whither goes he, &c. Aristotle must find out the motion of Euripus; Pliny must needs see Vesuvius, but how sped they? One loseth goods, another his life; Pyrrhus will conquer Africk first, and then Asia: He will be a sole Monarch, a second immortal, a third rich, a fourth commands. † *Turbine magno spes solicitæ in urbibus errant;* we run, ride, take indefatigable paines, all up early, down late, striving to get that, which we had better be without, (Ardelion's busie-bodies as we are) it were much fitter for us to be quiet, sit still, and take our ease. His sole study is for words, that they be

"—— Lepidæ lexeis compostæ ut tesserulæ omnes,"

not a syllable misplaced, to set out a stramineous subject: as thine is about apparel, to follow the fashion, to be terse and polite, 'tis thy sole busines: both with like profit. His only delight is building, he spends himself to get curious pictures, intricate models and plots, another is wholly ceremonious about titles, degrees, inscriptions: A third is over-solicitous about his diet, he must have such and such exquisite sauces, meat so dressed, so far fetched, *peregrini aeris volucres*, so cooked, &c. something to provoke thirst, something anon to quench his thirst. Thus he redeems his appetite with extraordinary charge to his purse, is seldom pleased with any meale, whilest a triviall

* Mat. Paris. † Seneca.

stomack

stomack useth all with delight and is never offended. Another must have roses in winter, *alieni temporis flores*, snow water in summer, fruits before they can be or are usually ripe, artificial gardens and fishponds on the tops of houses, all things opposite to the vulgar sort, intricate and rare, or else they are nothing worth. So busie, nice, curious wits, make that unsupportable in all vocations, trades, actions, employments, which to duller apprehensions is not offensive, earnestly seeking that which others as scornefully neglect. Thus through our foolish curiosity do we macerate our selves, tire our souls, and run headlong, through our indiscretion, perverse will, and want of government, into many needless cares, and troubles, vain expences, tedious journies, painful houres; and when all is done, *quorsum hæc? cui bono?* to what end?

"* Nescire velle quæ Magister maximus
Docere non vult, erudita inscitia est."

Unfortunate marriage.] Amongst these passions and irksome Accidents, unfortunate marriage may be ranked: a condition of life appointed by God himself in Paradise, an honourable and happy estate, and as great a felicity as can befall a man in this world, [l] if the parties can agree as they ought, and live as [m] Seneca lived with his Paulina: but if they be unequally matched, or at discord, a greater misery cannot be expected, to have a scold, a slut, an harlot, a fool, a fury or a fiend, there can be no such plague. Eccles. 26. 14. "He that hath her is as if he held a Scorpion, &c. 26. 25. a wicked wife makes a sorry countenance, an heavy heart, and he had rather dwell with a Lyon, then keep house with such a wife." Her [n] properties Jovianus Pontanus hath described at large, *Ant. dial. Tom.* 2. under the name of Euphorbia. Or if they be not equal in years, the like mischief happens. Cecilius in *Agelliüs lib.* 2. *cap.* 23. complains much of an old wife, *dum ejus morti inhio, egomet mortuus vivo inter vivos*, whilest I gape after her death, I live a dead man amongst the living, or if they dislike upon any occasion,

"† Judge who that are unfortunately wed
What 'tis to come into a loathed bed."

The same inconvenience befals women.

"‡ At vos ó duri miseram lugete parentes,
Si ferro aut laqueo læva hac me exsolvere sorte
Sustineo:"———

* Jos. Scaliger in Gnomit. [l] A vertuous woman is the crown of her husband. Prov. 12 4. but she, &c. &c. [m] Lib. 17. epist. 105. [n] Titionatur, candelabratur, &c. † Daniel in Rosamund. ‡ Chalinorus lib. 9. de republ. Angl.

"Hard hearted parents both lament my fate,
If self I kill or hang, to ease my state."

[o] A young Gentlewoman in Basil was married, saith Felix Plater, *observat. l.* 1. to an ancient man against her will, whom she could not affect; she was continually melancholy, and pined away for grief; and though her husband did all he could possibly to give her content, in a discontented humor at length she hanged her self. Many other stories he relates in this kinde. Thus men are plagued with women; they again with men, when they are of divers humors and conditions; he a spendthrift, she sparing; one honest, the other dishonest, &c. Parents many times disquiet their children, and they their parents. "[q] A foolish son is an heaviness to his mother." *Injusta noverca:* A step-mother often vexeth a whole family, is matter of repentance, exercise of patience, fuel of dissention, which made Cato's son expostulate with his father, why he should offer to marry his client Solinius daughter, a young wench, *Cujus causâ novercam induceret;* what offence had he done, that he should marry again?

Unkinde, unnatural friends, evil neighbors, bad servants, debts and debates, &c. 'twas Chilon's sentence, *comes æris alieni & litis est miseria*, misery and usury do commonly together; suretiship is the bane of many families, *Sponde, præstò noxa est:* "he shall be sore vexed that is surety for a stranger," Prov. 11. 15. "and he that hateth suretiship is sure." Contention, brawling, law-sutes, falling out of neighbours and friends.——— *discordia demens* (*Virg. Æn.* 6.) are equal to the first, grieve many a man and vex his soul. *Nihil sanè miserabilius eorum mentibus* (as [r] Boter holds) "nothing so miserable as such men, ful of cares, griefs, anxieties, as if they were stabbed with a sharp sword, fear, suspicion, desperation, sorrow, are their ordinary companions." Our Welchmen are noted by some of their [s] own writers, to consume one another in this kinde; but whosoever they are that use it, these are their common symptomes, especially if they be convict or overcome, [t] cast in a suit. Arius put out of a Bishoprick by Eustathius, turned Heretick, and lived after discontented all his life. [u] Every repulse is of like nature; *heu quanta de spe decidi!* Disgrace, infamy, detraction, will almost effect as much,

[o] Elegans virgo invita cuidam è nostratibus nupsit, &c. [q] Prov. [r] De increm. urb. lib. 3. c. 3. tanquam diro mucrone confossi, his nulla requies, nulla delectatio, solicitudine, gemitu, furore, desperatione, timore, tanquam ad perpetuam ærumnam infeliciter rapti. [s] Humfredus Lluyd epist. ad Abrahamum Ortelium. M. Vaughan in his golden Fleece. Litibus & controversiis usq; ad omnium bonorum consumptionem contendunt. [t] Spretæq; injuria formæ. [u] Quæq; repulsa gravis.

and

and that a long time after. Hipponax, a Satyrical Poet, so vilified and lashed two painters in his Iambicks, *ut ambo laqueo se suffocarent,* [x] Pliny saith, both hanged themselves. All oppositions, dangers, perplexities, discontents, [y] to live in any suspense, are of the same rank: *potes hoc sub casu ducere somnos?* Who can be secure in such cases. Ill bestowed benefits, ingratitude, unthankful friends much disquiet and molest some. Unkinde speeches trouble as many: uncivil carriage or dogged answers, weak women above the rest, if they proceed from their surly husbands, are as bitter as gaul, and not to be digested. A Glass-man's wife in Basil became melancholy because her husband said he would marry again if she died. "No cut to unkindness," as the saying is, a frown and hard speech, ill respect, a brow-beating, or bad look, especially to Courtiers, or such as attend upon great persons, is present death:

"Ingenium vultu statq; caditque suo,"

they ebbe and flow with their masters favors. Some persons are at their wits ends, if by chance they overshoot themselves, in their ordinary speeches, or actions, which may after turn to their disadvantage or disgrace, or have any secret disclosed. *Ronseus epist. miscel.* 3. reports of a Gentlewoman 25. years old; that falling foule with one of her Gossips, was upbraided with a secret infirmity, (no matter what) in public, and so much grieved with it, that shee did thereupon *solitudines quærere, omnes ab se ablegare, ac tandem in gravissimam incidens melancholiam, contabescere,* forsake all company, quite moped, and in a melancholy humor pine away. Others are as much tortured to see themselves rejected, contemned, scorned, disabled, diffamed, detracted, undervalued, or "[z] left behind their fellows." Lucian brings in Ætamacles a Philosopher in his *Lapith. convivio,* much discontented that he was not invited amongst the rest, expostulating the matter, in a long Epistle with Aristenetus their Host. Prætextatus, a robed Gentleman in Plutarch, would not sit down at a Feast, because he might not sit highest, but went his wayes all in a chafe. We see the common quarrellings that are ordinary with us, for taking of the wall, precedency, and the like, which though toyes in themselves, and things of no moment, yet they cause many distempers, much heart-burning amongst us. Nothing pierceth deeper then a contempt or disgrace, [a] especially if they be ge-

[x] Lib. 36. c. 5. [y] Nihil æque amarum, quam diu pendere: quidam æquiore animo ferunt præcidi spem suam quam trahi. Seneca cap. 3. lib. 2. de Den. Virg. Plater observat. lib. 1. [z] Turpe relinqui est, Hor. [a] Scimus enim generosas naturas, nulla re citius moveri, aut gravius affici quam contemptu ac despicientia.

nerous spirits, scarce any thing affects them more, then to be despised or vilified. Crato *consil.* 16. *l.* 2. exemplifies it, and common experience confirmes it. Of the same nature is oppression, Ecclus, 77. "surely oppression makes a man mad," loss of liberty, which made Brutus venture his life, Cato kill himself, and [b] Tully complain, *Omnem hilaritatem in perpetuum amisi*, mine heart's broken, I shall never look up, or be merry again, * *hæc jactura intolerabilis*, to some parties 'tis a most intolerable loss. Banishment a great misery, as Tyrteus describes it in an Epigram of his,

> "Nam miserum est patriâ amissa, laribusque vagari
> Mendicum, & timidâ voce rogare cibos:
> Omnibus invisus, quocunque accesserit exul
> Semper erit, semper spretus egensque jacet," &c.
>
> A miserable thing 'tis so to wander,
> And like a begger for to whine at door,
> Contemn'd of all the world, an exile is,
> Hated, rejected, needy still and poor.

Polynices in his conference with Jocasta in [c] Euripides, reckons up five miseries of a banished man, the least of which alone were enough to deject some pusillanimous creatures. Oftentimes a too great feeling of our own infirmities or imperfections of body or minde, will rivel us up; as if we be long sick:

> "O beata sanitas, te præsente, amænum
> Ver florit gratiis, absque te nemo beatus:"

O blessed health! "thou art above all gold and treasure," Ecclus. 30. 15. the poor man's riches, the rich man's bliss, without thee there can be no happiness: Or visited with some loathsome disease, offensive to others, or troublesome to our selves; as a stinking breath, deformity of our limbs, crookedness, loss of an eye, leg, hand, paleness, leanness, redness, baldness, loss or want of hair, &c. *hic ubi fluere cæpit, diros ictus cordi infert*, saith [d] Synesius, he himself troubled not a little *ob comæ defectum*, the loss of hair alone, strikes a cruel stroke to the heart. Acco an old woman, seeing by chance her face in a true glass (for she used false flattering glasses belike at other times, as most Gentlewomen do) *animi dolore in insaniam delapsa est*, (Cælius Rhodiginus *l.* 17. *c.* 2.) ran mad. • Brotheus the son of Vulcan, because he was ridiculous for his imperfections, flung himself into the fire. Lais of Corinth, now grown old, gave up her glass to Venus, for she could not abide to look upon it. † *Qualis sum nolo, qualis eram nequeo.*

† Ad Atticum epist. lib. 12. * Epist. ad Brutum. [c] In Phœniss. [d] In laudem calvit. • Ovid. † E Cret.

Generally

Generally to fair nice peeces, old age and foul linen are two most odious things, a torment of torments, they may not abide the thought of it.

> ———" * ô deorum
> Quisquis hæc audis, utinam inter errem
> Nuda leones,
> Antequam turpis macies decentes
> Occupet malas, teneræque succus
> Defluat prædæ, speciosa quæro
> Pascere tygres."

To be foul, ugly, and deformed, much better be buried alive. Some are fair but barren, and that gaules them. " Hannah wept sore, did not eat, and was troubled in spirit, and all for her barrenness," 1. Sam. 1. and Gen. 30. Rachel said " in the anguish of her soul, give me a child, or I shall dye:" another hath too many: one was never married, and that's his hell, another is, and that's his plague. Some are troubled in that they are obscure; others by being traduced, slandered, abused, disgraced, vilified, or any way injured: *minimè miror eos* (as he said) *qui insanire occipiunt ex injuriâ*, I marvel not at all if offences make men mad. Seventeen particular causes of anger and offence Aristotle reckons them up, which for brevities sake I must omit. No tydings troubles one; ill reports, rumors, bad tydings or news, hard hap, ill success, cast in a sute, vain hopes, or hope deferred, another: expectation, *adeo omnibus in rebus molesta semper est expectatio*, as † Polibius observes; one is too too eminent, another too base borne, and that alone tortures him as much as the rest: one is out of action, company, imployment; another overcome and tormented with worldly cares, and onerous business. But what [f] tongue can suffice to speak of all?

Many men catch this malady by eating certain meats, hearbs, roots, at unawares; as henbane, nightshade, cicuta, mandrakes, &c. ‡ A company of young men at Agrigentum in Sicily, came into a Taverne; where after they had freely taken their liquor, whether it were the wine it self, or something mixt with it 'tis not yet known, § but upon a sudden they began to be so troubled in their brains, that their phantasie so crased, that they thought they were in a ship at sea, and now ready to be cast away by reason of a tempest. Wherefore to avoid ship-

* Hor. Car. Lib. 3. Ode. 27. † Hist. lib. 6. [f] Non mihi si centum linguæ sint, oraque centum. Omnia causarum percurrere nomina possem. ‡ Celius l. 17. cap. 2. § Ita mente exagitati sunt, ut in triremi se constitutos putarent, maricque vadabundo tempestate jactatos, proinde naufragium veriti, egestis undique rebus vasa omnia in viam è fenestris, seu in mare præcipitarunt: postridie, &c.

wrack

wrack and present drowning, they flung all the goods in the house out at the windowes into the street, or into the sea, as they supposed; thus they continued mad a pretty season, and being brought before the Magistrate to give an account of this their fact, they told him (not yet recovered of their madness) that what was done they did for fear of death, and to avoid eminent danger: the spectators were all amazed at this their stupidity and gazed on them stil, whilst one of the ancientest of the company, in a grave tone excused himself to the Magistrate upon his knees, O *viri Tritones, ego in imo jacui*, I beseech your deities, &c. for I was in the bottom of the ship all the while: another besought them as so many sea Gods, to be good unto them, and if ever he and his fellows came to land again; *he would build an Altar to their service. The Magistrate could not sufficiently laugh at this their madness, bid them sleep it out, and so went his ways. Many such accidents frequently happen, upon these unknown occasions. Some are so caused by philters, wandring in the sun, biting of a mad dog, a blow on the head, stinging with that kind of Spider called Tarantula, an ordinary thing if we may believe Skenck. *l.* 6. *de Venenis*, in Calabria and Apulia in Italy, Cardan. *subtil. l.* 9. *Scaliger exercitat.* 185. Their Symptomes are merrily described by Jovianus Pontanus *Ant. dial.* how they dance altogether, and are cured by Musick. [g] Cardan speaks of certain stones, if they be carried about one, which will cause melancholy and madness, he cals them unhappy, as an [h] *Adamant*, *Selenites*, &c. "which dry up the body, increase cares, diminish sleep:" Ctesias in Persicis, makes mention of a Well in those parts, of which if any man drink, "[i] he is mad for 24 houres." Some lose their wits by terrible objects (as elsewhere I have more † copiously dilated) and life it self many times, as Hippolitus affrighted by Neptune's sea-horses, Athemas by Juno's Furies: but these relations are common in all Writers.

> "[k] Hîc alias poteram, & plures subnectere causas,
> Sed jumenta vocant, & Sol inclinat, Eundum est."
> Many such causes, much more could I say,
> But that for provender my cattle stay:
> The sun declines, and I must needs away.

These causes if they be considered, and come alone, I do easily yield, can do little of themselves, seldome, or apart (an old oke is not felled at a blow) though many times they are all sufficient

* Aram vobis servatoribus diis erigemus. [g] Lib. de gemmis. [h] Quæ gestatæ infelicem & tristem reddũt, curas augent, corpus siccant, somnum minuunt. [i] Ad unum die mente alienatus. † Part 1. Sect. 2. Subsect. 3. [k] Juven. Sat. 3.

every

every one: yet if they concurre, as often they do, *vis unita fortior; Et quæ non obsunt singula, multa nocent*, they may batter a strong constitution; as [l] Austin said, "many grains and small sands sink a ship, many small drops make a floud," &c. often reiterated; many dispositions produce an habit.

MEMB. V. SUBSECT. I.

Continent, inward, antecedent, next causes, and how the body works on the Minde.

AS a Purly hunter, I have hitherto beaten about the circuit of the Forrest of this Microcosme, and followed only those outward adventitious causes. I will now break into the inner rooms, and rip up the antecedent immediate causes which are there to be found. For as the distraction of the minde, amongst other outward causes and perturbations, alters the temperature of the body, so the distraction and distemper of the body will cause a distemperature of the soul, and 'tis hard to decide which of these two do more harme to the other. Plato, Cyprian, and some others, as I have formerly said, lay the greatest fault upon the soul, excusing the body; others again accusing the body, excuse the soul, as a principal agent. Their reasons are, because "[m] the manners do follow the temperature of the body," as Galen proves in his book of that subject, *Prosper Calenius de Atra bile*, *Jason Pratensis c. de Mania*, *Lemnius l.* 4. *c.* 16. and many others. And that which Gualter hath commented *hom.* 10. *in epist. Johannis*, is most true, concupiscence and original sin, inclinations, and bad humors, are [n] radical in every one of us, causing these perturbations, affections, and several distempers, offering many times violence unto the soul. "Every man is tempted by his own concupiscence (James 1. 14) the spirit is willing but the flesh is weak, and rebelleth against the spirit," as our [o] Apostle teacheth us: that methinks the soul hath the better plea against the body, which so forcibly inclines us, that we cannot resist, *Nec nos obniti contra, nec tendere tantum Sufficimus.* How the body being material, worketh upon the immaterial soul, by mediation of humors and spirits; which participate of both, and ill disposed organs, Cornelius Agrippa hath discoursed *lib.* 1. *de occult. Philos. cap.* 63, 64, 65. Levinus Lemnius *lib.* 1. *de*

[l] Intus bestiæ minutæ multæ necant. Numquid minutissima sunt grana arenæ? sed si arena amplius in navem mittatur, mergit illam; quam minutæ guttæ, pluviæ? & tamen implent flumina, domus ejiciunt, timenda ergo nimia multitudo, si non magnitudinis. [m] Mores sequuntur temperaturam corporis. [n] Semillæ latent in corporibus. [o] Gal. 5.

occult.

occult. nat. mir. cap. 12. & 16. & 21. *institut. ad opt. vit.* Perkins *lib.* 1. Cases of Cons. *cap.* 12. T. Bright *c.* 10, 11, 12. " in his Treatise of melancholy," For as [p] anger, fear, sorrow, obtrectation, emulation, &c. *si mentis intimos recessus occuparint*, saith [q] Lemnius, *corpori quoque infesta sunt, & illi teterrimos morbos inferunt*, cause grievous diseases in the body, so bodily diseases affect the soul by consent. Now the chiefest causes proceed from the [r] Heart, humors, spirits: as they are purer, or impurer, so is the Minde, and equally suffers, as a Lute out of tune, if one string or one organ be distempered, all the rest miscarry, [s] *Corpus onustum Hesternis vitiis, animum quoque prægravat unà.* The Body is *domicilium animæ*, her house, abode, and stay; and as a torch gives a better light, a sweeter smell, according to the matter it is made of; so doth our soul performe all her actions, better or worse, as her organs are disposed; or as wine savours of the cask wherein it is kept; the soul receives a tincture from the body, through which it works. We see this in old men, children, Europeans; Asians, hot and cold Climes; Sanguin are merry, Melancholy sad, Phlegmatick dull, by reason of abundance of those humors, and they cannot resist such passions which are inflicted by them. For in this infirmity of humane nature, as Melancthon declares, the Understanding is so tied to, and captivated by his inferior senses, that without their help he cannot exercise his functions, and the Will being weakned, hath but a small power to restrain those outward parts, but suffers her self to be overruled by them; that I must needs conclude with Lemnius, *spiritus & humores maximum nocumentum obtinent*, spirits and humors do most harme in * troubling the soul. How should a man choose but be cholerick and angry, that hath his body so clogged with abundance of gross humors? or melancholy, that is so inwardly disposed? That thence comes then this malady, Madness, Apoplexies, Lethargies, &c. it may not be denied.

Now this body of ours is most part distempered by some precedent diseases, which molest his inward organs and instruments, and so *per consequens* cause melancholy, according to the consent of the most approved Physicians. " [t] This humor (as Avicenna *l.* 3. *Fen.* 1. *Tract* 4. *c.* 18. Arnoldus *breviar. l.* 1. *c.* 18. Jacchinus *comment. in* 9. Rhasis. *c.* 15. Montaltus

[p] Sicut ex animi affectionibus corpus languescit: sic ex corporis vitiis, & morborum plerisq; cruciatibus animum videmus hebetari, Galenus. [q] Lib. 1. c. 16. [r] Corporis itidē morbi animā per consensum, a lege consortii afficiunt, & quanquam objecta multos motus turbulentos in homine concitet, præcipua tamen causa in corde & humoribus spiritibusque consistit, &c. [s] Hor. * Humores pravi mentem obnubilant. [t] Hic humor vel â partis intemperie generatur vel relinquitur post inflammationes, vel crassior in venis conclusus vel torpidus malignam qualitatem contrahit.

c. 10.

c. 10. Nicholas *Piso c. de Melan. &c.* suppose) is begotten by the distemperature of some inward part, innate, or left after some inflammation, or else included in the bloud after an [u] ague, or some other malignant disease." This opinion of theirs concurres with that of Galen. *l.* 3. *c.* 6. *de locis affect.* Guianerius gives an instance in one so caused by a quartan ague, and Montanus *consil.* 32. in a young man of 28. years of age, so distempered after a quartan, which had molested him five years together, Hildesheim *spicel.* 2. *de Maniâ*, relates of a Dutch Baron, grievously tormented with melancholy after a long [x] ague: Galen. *l. de atra bile c.* 4. puts the plague a cause. Boraldus in his book *de lue vener. c.* 2. the French pox for a cause, others, Phrensie, Epilepsie, Apoplexie, because those diseases do often degenerate into this. Of suppression of Hæmrods, Hæmorogia, or bleeding at nose, menstruous retentions, (although they deserve a larger explication, as being the sole cause of a proper kinde of melancholy, in more ancient Maids, Nunnes and Widowes, handled apart by Rodericus à Castro, and Mercatus, as I have elsewhere signified,) or any other evacuation stopped, I have already spoken. Only this I will add, that this melancholy which shall be caused by such infirmities, deserves to be pitied of all men, and to be respected with a more tender compassion, according to Laurentius, as coming from a more inevitable cause.

SUBSECT. II.

Distemperature of particular Parts, causes:

THERE is almost no part of the Body, which being distempered, doth not cause this malady, as the Brain and his parts, Heart, Liver, Spleen, Stomack, Matrix or Wombe, Pylorus, Mirache, Mesentery, Hypocondries, Meseraick veines; and in a word, saith [y] Arculanus, "there is no part which causeth not melancholy, either because it is adust, or doth not expel the superfluity of the nutriment. Savanarola *Pract. major. rubric.* 11. *Tract.* 6. *cap.* 1. is of the same opinion, that melancholy is engendred in each particular part, and [z] Crato *in consil.* 17. *lib.* 2. Gordonius, who is *instar omnium*,

[w] Sæpe constat in febre hominem Melancholicum vel post febrem reddi, aut alium morbum. Calida intemperies innata, vel à febre contracta. [x] Raro quis diuturno morbo laborat, qui non sit melancholicus, Mercurialis de affect. capitis lib. 1. c. 10. de Melanc. [y] Ad nonum lib. Rhasis ad Almansor. c. 16. Universaliter à quacunque parte potest fieri melancholicus. Vel quia aduritur, vel quia non expellit superfluitatem excrementi. [z] A Liene, jecinore, utero, & aliis partibus oritur.

lib.

lib. med. partic. 2. cap. 19. confirmes as much, putting the "[a] matter of Melancholy, sometimes in the Stomack, Liver, Heart, Brain, Spleen, Mirach, Hypocondries, when as the melancholy humor resides there, or the Liver is not well cleansed from Melancholy bloud."

The Brain is a familiar and frequent cause, too hot, or too cold, "[b] through adust bloud so caused," as Mercurialis will have it, "within or without the head," the brain it self being distempered. Those are most apt to this disease, "[c] that have a hot heart and moist Brain," which Montaltus *cap.* 11. *de Melanch.* approves out of Halyabbas, Rhasis, and Avicenna. Mercurialis *consil.* 11. assignes the coldness of the brain a cause, and Salustius Salvianus *med. lect. l. 2. c.* 1. [d] will have it "arise from a cold and dry distemperature of the brain." Piso, Benedictus Victorius Faventinus, will have it proceed from a "[e] hot distemperature of the Brain;" and [f] Montaltus *cap.* 10. from the Brain's heat, scorching the bloud. The brain is still distempered by himself, or by consent: by himself or his proper affection, as Faventinus cals it, "[g] or by vapors which arise from the other parts, and fume up into the head, altering the animal faculties."

Hildesheim *spicel. 2. de Mania*, thinks it may be caused from a "[h] destemperature of the heart; sometimes hot; sometimes cold." A hot Liver, and a cold Stomack, are put for usual causes of Melancholy: Mercurialis *consil.* 11. & *consil.* 6. *consil.* 86. assignes a hot Liver, and cold Stomack for ordinary causes. [i] Monavius, in an Epistle of his to Crato in Scoltzius, is of opinion, that Hypocondriacal Melancholy may proceed from a cold Liver; the question is there discussed. Most agree that a hot Liver is in fault; "[k] The Liver is the shop of humors, and especially causeth melancholy by his hot and dry distemperature. [l] The Stomack, and Meseraick veins do often concurre, by reason of their obstructions, and thence their heat cannot be avoided, and many times the matter is so adust, and inflamed in those parts, that it degenerates into Hypocondriacal melancholy." Guianerius *c. 2. Tract.* 15. holds the Meseraick

[a] Materia Melancholiæ aliquando in corde, in stomacho, hepate, ab hypocondriis, myrache, splene, cum ibi remanet humor melancholicus. [b] Ex sanguine adusto, intra vel extra caput. [c] Qui calidum cor habent, cerebrum humidum, facile melancholici. [d] Sequitur melancholia malam intemperiem frigidam & siccam ipsius cerebri. [e] Sæpe fit ex calidiore cerebro, aut corpore colligente melancholiam, Piso. [f] Vel per propriam affectionem, vel per consensum, cum vapores exhalant in cerebrum. Montalt. cap. 14. [g] Aut ibi gignitur melancholicus fumus, aut aliunde vehitur, alterando animales facultates. [h] Ab intemperie cordis, modo calidiore, modo frigidiore. [i] Epist. 209. Scoltzii. [k] Officina humorum hepar concurrit, &c. [l] Ventriculus & venæ meseraicæ concurrunt, quod hæ partes obstructæ sunt, &c.

veines

veines to be a sufficient [m] cause alone. The spleen concurres to this malady, by all their consents, and suppression of Hæmrods, *dum non expurget alter a causa lien*, saith Montaltus, if it be " [n] too cold and dry, and do not purge the other parts as it ought," *Consil.* 23. Montanus puts the " [o] spleen stopped" for a great cause. [p] Christopherus à Vega reports of his knowledge, that he hath known Melancholy caused from putrefied bloud in those Seed-veins and Womb: " [q] Arculanus from that menstruous bloud turned into melancholy, and seed too long detained (as I have already declared) by putrefaction or adustion."

The Mesenterium, or Midriffe, Diaphragma, is a cause which the [r] Greeks called φρέναι: because by his inflammation, the minde is much troubled with convulsions and dotage. All these, most part, offend by inflammation, corrupting humours and spirits, in this non-naturall melancholy: for from these are engendred fuliginous and black spirits. And for that reason Montaltus *cap.* 10. *de causis melan.* will have " the efficient cause of melancholy to be hot and dry, not a cold and dry distemperature, as some hold, from the heat of the brain, rosting the bloud, immoderate heat of the liver and bowels, and inflamnation of the Pylorus. And so much the rather, because that," as Galen holds, " all spices inflame the bloud, solitarinesse, waking, agues, study, meditation, all which heat: and therefore he concludes that this distemperature causing adventitious Melancholy, is not cold and dry, but hot and dry." But of this I have sufficiently treated in the matter of Melancholy, and hold that this may be true in non-naturall Melancholy, which produceth madnesse, but not in that naturall, which is more cold, and being immoderate, produceth a gentle dotage. [t] Which opinion Geraldus de Solo maintains in his comment upon Rhasis.

SUBSECT. III.

Causes of Head-Melancholy.

AFTER a tedious discourse of the generall causes of Melancholy, I am now returned at last to treat in brief of the three particular species, and such causes as properly appertain

[m] Per se sanguinem adurentes. [n] Lien frigidus & siccus c. 13. [o] Splen obstructus. [p] De arte med. lib. 3. cap. 24. [q] A sanguinis putredine in vasis seminariis & utero, & quandoq à spermate din retento, vel sanguine menstruo in melancholiam verso per putrefactionem, vel adustionem. [r] Magirus. [t] Ergo efficiens causa melancholiæ est calida & sicca intemperies, non frigida & sicca, quod multi opinati sunt, oritur enim à calore cerebri assante sanguinem, &c. item quod aromata sanguinem incendunt, solitudo, vigiliæ, febris præcedens, meditatio, studium, & hæc omnia calefaciunt, ergo ratum sit, &c. lib. 1. cap. 13. de Melanch.

unto

unto them. Although these causes promiscuously concur to each and every particular kinde, and commonly produce their effects in that part which is most weak, ill disposed, and least able to resist, and so cause all three species, yet many of them are proper to some one kinde, and seldome found in the rest. As for example, Head-Melancholy is commonly caused by a cold or hot distemperature of the Brain, according to Laurentius *cap.* 5. *de melan.* but as † Hercules de Saxoniâ contends, from that agitation or distemperature of the animall spirits alone. Salust. Salvianus, before mentioned *lib.* 2. *cap.* 3. *de re med.* will have it proceed from cold: but that I take of naturall melancholy, such as are fools and dote; for as Galen writes *lib.* 4. *de puls.* 8. and Avicenna, "[u] a cold and moist Brain is an unseparable companion of folly." But this adventitious melancholy which is here meant, is caused of an hot and dry distemperature, as [x] Damascen the Arabian *lib.* 3. *cap.* 22. thinks, and most writers; Altomarus and Piso call it "[y] an innate burning untemperatenesse, turning bloud and choler into melancholy." Both these opinions may stand good, as Bruel maintains, and Capivaccius, *si cerebrum sit calidius*, "[z] if the brain be hot, the animall spirits will be hot, and thence comes madnesse: if cold, folly." David Crusius *Theat. morb. Hermet. lib.* 2. *cap.* 6. *de atra bile*, grants melancholy to be a disease of an inflamed brain, but cold notwithstanding of it self: *calida per accidens*, *frigida per se*, hot by accident only; I am of Capivacciu's minde for my part. Now this humour, according to Salvianus, is sometime in the substance of the Brain, sometimes contained in the Membranes, and Tunicles that cover the Brain, sometimes in the passages of the Ventricles of the Brain, or veins of those ventricles. It followes many times "[a] Phrensie, long diseases, agues, long abode in hot places, or under the Sun, a blow on the head," as Rhasis informeth us: Piso addes solitarines, waking, inflammations of the head, proceeding most part [b] from much use of spices, hot wines, hot meats: all which Montanus reckons up *consil.* 22. for a Melancholy Jew; and Heurnius repeats *cap.* 12. *de Mania:* Hot bathes, Garlick, Onions, saith Guianerius, bad ayr, corrupt, much [c] waking, &c. retention of seed or abundance, stopping of hæmorrogia, the Midriffe misaffected; and according to

† Lib. 3. Tract. posthum. de melan. [u] A fatuitate inseparabilis cerebri frigiditas. [x] Ab interno calore assatur. [y] Intemperies innata exurens, flavam bilem ac sanguinem in melancholiam convertens. [z] Si cerebrum sit calidius, fiet spiritus animalis calidior, & dilirium maniacum; si frigidior, fiet fatuitas. [a] Melancholia capitis accedit post phrenesim aut longam moram sub sole, aut percussionem in capite, cap. 13. lib. 1. [b] Qui bibunt vina potentia, & sæpè sunt sub sole. [c] Curæ validæ, largioris vini & aromatum usus.

Trallianus

Trallianus *l.* 1. 16. immoderate cares, troubles, griefs, discontent, study, meditation, and in a word, the abuse of all those 6 non-natural things, Hercules de Saxonia, *cap.* 16. *lib.* 1. will have it caused from a [d] cautery, or boyl dried up, or an issue. Amatus Lusitanus *cent.* 2. *cura.* 67. gives instance in a fellow that had a hole in his arm, "[e] after that was healed, ran mad, and when the wound was open, he was cured again." Trincavelius *consil.* 13. *lib.* 1. hath an example of a melancholy man so caused by overmuch continuance in the Sun, frequent use of Venery, and immoderate exercise: And in his *cons.* 49. *lib.* 3. from an [f] headpiece overheated, which caused head-melancholy. Prosper Calenus brings in Cardinall Cæsius for a pattern of such as are so melancholy by long study: but examples are infinite.

SUBSEC. IV.

Causes of Hypocondriacall, or Windie Melancholy.

IN repeating of these causes, I must *crambē bis coctam apponere*, say that again which I have formerly said, in applying them to their proper Species. Hypocondriacall or flatuous Melancholy, is that which the Arabians call Myrachiall, and is in my judgement the most grievous and frequent, though Bruel and Laurentius make it least dangerous, and not so hard to be known or cured. His causes are inward or outward. Inward from divers parts or organs, as Midriffe, Spleen, Stomack, Liver, Pylorus, Womb, Diaphragma, Meseraick veines, stopping of issues, &c. Montaltus *cap.* 15. out of Galen recites "[g] heat and obstruction of those meseraicke veins, as an immediate cause, by which means the passage of the Chilus to the liver is detained, stopped or corrupted, and turned into rumbling and winde." Montanus *consil.* 233. hath an evident demonstration, Trincavelius another, *lib.* 1. *cap.* 12. and Plater a third, *observat*, *lib.* 1. for a Doctour of the Law visited with this infirmity, from the said obstruction and heat of these Meseraick veines, and bowels: *quoniam inter ventriculum & jecur venæ effervescunt*, the veins are inflamed about the Liver and Stomack. Sometimes those other parts are together misaffected; and concurre to the production of this malady: A hot liver and cold stomack or cold belly: look for instances in Holerius, Victor Trincavelius, *consil.* 35. *l.* 3. Hildesheim *Spicel.*

[d] A cauterio & ulcere exsiccato. [e] Ab ulcere curato incidit in insaniam, aperto vulnere curatur. [f] A galea nimis calefacta. [g] Exuritur sanguis & venæ obstruuntur, quibus obstructis prohibetur transitus Chili ad jecur, corrumpitur & in rugitus & flatus vertitur.

2. *fol.* 132. Solenander *consil.* 9. *pro cive Lugdunensi,* Montanus *consil.* 229. for the Earl of Monfort in Germany, 1549. and Frisimelica in the 233 consultation of the said Montanus. I. Cæsar Claudinus gives instance of a cold stomack and over-hot liver, almost in every consultation, *con.* 89. for a certain Count: and *con.* 106. for a Polonian Baron, by reason of heat the bloud is inflamed, and grosse vapours sent to the heart and brain. Mercurialis subscribes to them *cons.* 89. "[h] the stomack being misaffected," which he cals the king of the belly, because if he be distempered, all the rest suffer with him, as being deprived of their nutriment or fed with bad nourishment, by means of which, come crudities, obstructions, winde, rumbling, griping, &c. Hercules de Saxonia, besides heat, will have the weaknesse of the liver and his obstruction a cause, *facultatem debilem jecinoris* which he calls the minerall of melancholy. Laurentius assigns this reason, because the liver over-hot draws the meat undigested out of the stomack, and burneth the humours. Montanus *cons.* 244. proves that sometimes a cold liver may be a cause. Laurentius *c.* 12. Trincavelius *Lib.* 12. *consil.* and Gualter Bruel seems to lay the greatest fault upon the Spleen; that doth not his duty in purging the Liver as he ought, being too great, or too little, in drawing too much bloud sometimes to it, and not expelling it, as P. Cnemiandrus in a [i] consultation of his noted, *tumorem lienis,* he names it, and the fountain of melancholy. Diocles supposed the ground of this kinde of Melancholy to proceed from the inflammation of the Pylorus, which is the neather mouth of the Ventricle. Others assign the Mesenterium or Midriffe distempered by heat, the womb misaffected, stopping of Hemrods, with many such. All which Laurentius *cap.* 12. reduceth to three, Mesentery, Liver, and Spleen, from whence he denominates Hepatick, Splenitick, and Meseraick Melancholy. Outward causes, are bad diet, care, griefes, discontents, and in a word all those six non-naturall things, as Montanus found by his experience, *consil.* 244. Solenander *consil.* 9. for a Citizen of Lyons in France, gives his reader to understand, that he knew this mischief procured by a medicine of Cantharides, which an unskilfull Physician ministred his patient to drink *ad venerem excitandam.* But most commonly fear, grief, and some sudden commotion, or perturbation of the minde begin it, in such bodies especially as are ill disposed. Melancthon *tract.* 14. *cap.* 2. *de animâ,* will have it as common to men, as the mother to women, upon some grievous trouble, dislike, passion, or discontent. For as

[h] Stomacho læso robur corporis imminuitur, & reliqua membra alimento orbata, &c. [i] Hildesheim.

Camerarius

Camerarius records in his life, Melancthon himself was much troubled with it, and therefore could speak out of experience. Montanus *consil.* 22. *pro delirante Judæo*, confirmes it, [k] grievous symptomes of the minde brought him to it. Randolotius relates of himself, that being one day very intent to write out a Physitian's notes, molested by an occasion, he fell into an hypocondriacall fit, to avoid which he drank the decoction of wormwood, and was freed. [l] Melancthon ("being the disease is so troublesome and frequent) holds it a most necessary and profitable study, for every man to know the accidents of it, and a dangerous thing to be ignorant," and would therefore have all men in some sort to understand the causes, symptomes, and cures of it.

SUBSECT. V.

Causes of Melancholy from the whole Body.

AS before, the cause of this kind of Melancholy is inward or outward. Inward, "[n] when the liver is apt to ingender such an humour, or the spleen weak by nature, and not able to discharge his office." A melancholy temperature, retention of Hæmrods, monthly issues, bleeding at nose, long diseases, agues, and all those six non-naturall things increase it. But especially [o] bad dyet, as Piso thinks, pulse, salt meat, shellfish, cheese, black wine, &c. Mercurialis out of Averroes and Avicenna condemns all herbs: Galen. *lib.* 3. *de loc. affect. cap.* 7. especially Cabbage. So likewise fear, sorrow, discontents, &c. but of these before. And thus in brief you have had the generall and particular causes of Melancholy.

Now go and brag of thy present happinesse, whosoever thou art, brag of thy temperature, of thy good parts, insult, triumph, and boast; thou seest in what a brittle state thou art, how soon thou maist be dejected, how many severall waies, by bad diet, bad ayre, a small loss, a little sorrow or discontent, an ague, &c. how many sudden accidents may procure thy ruine, what a small tenure of happinesse thou hast in this life, how weak and silly a creature thou art. "Humble thy self therefore under the mighty hand of God." 1 Pet. 5. 6. know thy self, acknowledge thy present misery, and make right use of it. *Qui stat*

[k] Habuit sæva animi symptomata quæ impediunt concoctionem, &c. [l] Usitatissimus morbus cum sit, utile est hujus visceris accidentia considerare, nec leve periculum hujus causas morbi ignorantibus. [n] Jecur aptum ad generandum talem humorem, splen natura imbecillior. Piso, Altomarus, Guianerius. [o] Melancholiam, quæ fit à redundantia humoris in toto corpore, victus imprimis generat qui eum humorem parit.

videat ne cadat. Thou dost now flourish, and hast *bona animi, corporis, & fortunæ*, goods of body, minde, and fortune, *nescis quid serus secum vesper ferat*, thou knowest not what stormes and tempests the late evening may bring with it. Be not secure then, "be sober and watch," [p] *fortunam reverenter habe*, if fortunate and rich: if sick and poor, moderate thy self. I have said.

SECT. III.

MEMB. I. SUBSEC. I

Symptomes, or Signs of Melancholy in the Body.

PARRHASIUS, a painter of Athens, amongst those Olynthian captives Philip of Macedon brought home to sell, * bought one very old man; and when he had him at Athens, put him to extreme torture and torment, the better by his example to express the pains and passions of his Prometheus, whom he was then about to paint. I need not be so barbarous, inhumane, curious or cruell for this purpose to torture any poor melancholy man, their symptomes are plain, obvious and familiar, there needs no such accurate observation or far fetcht object, they delineate themselves, they voluntarily bewray themselves, they are too frequent in all places, I meet them still as I go, they cannot conceal it, their grievances are too well known, I need not seek far to describe them.

Symptomes therefore are either [q] universall or particular, saith Gordonius, *lib. med. cap.* 19. *part.* 2. to persons, to species; "some signes are secret, some manifest, some in the Body, some in the minde, and diversly vary, according to the inward or outward causes," Cappivaccius: or from stars according to Jovianus Pontanus, *de reb. cælest. lib.* 10. *cap.* 13. and cœlestiall influences, or from the humours diversly mixt, Ficinus *li.* 1. *cap.* 4. *de sanit. tuendâ:* as they are hot, cold, naturall, unnaturall, intended or remitted, so will Ætius have *melancholica deliria multiformia*, diversity of melancholy signs. Laurentius ascribes them to their severall temperatures, delights, natures, inclinations, continuance of time, as they are simple or mixt with other diseases, as the causes are divers, so must the signs be, almost infinite, Altomarus *cap.* 7. *art. med.* And as wine produceth divers effects, or that herb Tortocolla in [r] Lau-

[p] Ausonius. * Seneca cont. lib 10. cont. 5. [q] Quædam universalia, particularia, quædam manifesta, quædam in corpore, quædam in cogitatione & animo, quædam à stellis, quædam ab humoribus, quæ ut vinum corpus varie disponit, &c. Diversa phantasmata pro varietate causæ externæ, internæ. [r] Lib 1. de risu. fol. 17. Ad ejus esum alii sudant, alii vomunt, stent, bibunt, saltant, alii rident, tremunt, dormiunt, &c.

rentius,

rentius, " which makes some laugh, some weep, some sleep, some dance, some sing, some howle, some drinke, &c." so doth this our melancholy humour, work severall signes in severall parties.

But to confine them, these generall Symptomes may be reduced to those of the Body or the Minde. Those usuall signs appearing in the Bodies of such as are melancholy be these, cold and dry, or they are hot and dry, as the humour is more or lesse adust. From [s] these first qualities arise many other second, as that of [t] colour, black, swarty, pale, ruddy, &c. some are *impensè rubri*, as Montaltus *cap.* 16. observs out of Galen. *li.* 3. *de locis affectis*, very red and high coloured. Hippocrates in his book [u] *de insania & melan.* reckons up these signes, that they are " [x] lean, withered, hollow-eyed, looke old, wrinkled, harsh, much troubled with winde, and a griping in their bellies, or belly-ake, belch often, dry bellies and hard, dejected lookes, flaggy beards, singing of the ears, vertigo, light headed, little or no sleep, and that interrupt, terrible and fearfull dreames," * *Anna soror, quæ me suspensam insomnia terrent?* The same Symptomes are repeated by Melanelius in his booke of Melancholy collected out of Galen, Ruffus, Ætius, by Rhasis, Gordonius, and all the Juniors, " [y] continuall, sharp, and sinking belchings, as if their meat in their stomack were putrefied, or that they had eaten fish, dry bellies, absurd and interrupt dreams, and many phantastical visions about their eys, vertiginous, apt to tremble, and prone to Venery." [z] Some add palpitation of the heart, cold sweat, as usuall Symptomes, and a leaping in many parts of the body, *saltum in multis corporis partibus*, a kinde of itching, saith Laurentius on the superficies of the skin, like a flea-biting sometimes. [a] Montaltus *cap.* 21. puts fixed eyes and much twinkling of their eyes for a sign, and so doth Avicenna, *oculos habentes palpitantes, trauli, vehementer rubicundi, &c. lib.* 3. *Fen.* 1. *Tract.* 4. *cap.* 18. They stut most part, which he took out of Hippocrates' Aphorisms. [b] Rhasis makes " head-ach and a binding heaviness for a principall token, much leaping of winde about the

[s] T. Bright. cap. 20. [t] Nigrescit hic humor aliquando supercalefactus, aliquando superfrigefactus. Melanel. è Gal. [u] Interprete F. Calvo. [x] Oculi his excavantur, venti gignuntur circum præcordia & acidi ructus, sicci ferè venires, Vertigo, tinnitus aurium, somni pusilli, somnia terribilia & interrupta. [*] Virg. Æn. [y] Assiduæ cæq; acidæ ructationes quæ cibum virulentum cuentumq; nidorem, et si nil tale ingestum sit, referant ob cruditatem. Ventres sicce aridi, somnus plerumq; parcus & interruptus, somnia absurdissima, turbulenta, corporis tremor, capitis gravedo, strepitus circa aures & visiones ante oculos, ad venerem prodigi. [z] Altomarus, Bruel, Piso, Montaltus. [a] Frequentes habent oculorum nictationes, aliqui tamen fixis oculis plerumq; sunt. Cent. lib. 1 Tract. 9. Signa hujus morbi sunt plurimus saltus, sonitus aurium. Capitis gravedo, lingua titubat, oculi excavantur, &c.

skinne, as well as stutting, or tripping in speech, &c. hollow eys, grosse veines, and broad lips." To some too, if they be far gone, mimicall gestures are too familiar, laughing, grinning, fleering, murmuring, talking to themselves, with strange mouthes and faces, inarticulate voices, exclamations, &c. And although they be commonly leane, hirsute, unchearfull in countenance, withered, and not so pleasant to behold, by reason of those continuall fears, griefs, and vexations, dull, heavie, lazie, restlesse, unapt to go about any businesse; yet their memories are most part good, they have happy wits, and excellent apprehensions. Their hot and dry brains make them they cannot sleep, *Ingentes habent & crebras vigilias* (Areteus) Mighty and often watchings, sometimes waking for a moneth, a year together. [c] Hercules de Saxoniâ faithfully averreth, that he hath heard his mother swear, she slept not for seven moneths together: Trincavelius, *Tom.* 2. *cons.* 16. speaks of one that waked 50 days, and Skenkius hath examples of two years, and all without offence. In naturall actions their appetite is greater then their concoction, *multa appetunt, pauca digerunt*, as Rhasis hath it, they covet to eat, but cannot digest. And although they "[d] do eat much, yet they are lean, ill liking," saith Areteus, "withered and hard, much troubled with costivenesse," crudities, oppilations, spitting, belching, &c. Their pulse is rare and slow, except it be of the [e] Carotides which is very strong; but that varies according to their intended passions or perturbations, as Struthius hath proved at large, *Spigmaticæ artis l.* 4. *c.* 13. To say truth, in such Chronick diseases the pulse is not much to be respected, there being so much superstition in it, as [f] Crato notes, and so many differences in Galen, that he dares say they may not be observed, or understood of any man.

Their urine is most part pale, and low coloured, *urina pauca, acris, biliosa*, (Areteus) Not much in quantity; But this in my judgement, is all out as uncertain as the other, varying so often according to several persons, habits, and other occasions not to be respected in Chronick diseases. "[g] Their melancholy excrements in some very much, in others little, as the spleen plays his part," and thence proceeds winde, palpitation of the heart, short breath, plenty of humidity in the stomack, heaviness of heart and heartake, and intolerable stupidity and dulness of spirits. Their excrements or stool hard, black to some and

[c] In Pantheon cap. de Melancholia. [d] Alvus arida nihil dejiciens cibi capaces, nihilominus tamen extenuati sunt. [e] Nic Piso Inflatio carotidum. &c. [f] Andræas Dudith Rahamo. ep. lib. 3. Crat. epist. multa in pulsibus superstitio, ausim etiam dicere, tot differentias quæ describuntur à Galeno, neq; intelligi à quoquam nec observari posse. [g] T. Bright. cap. 20.

little.

little. If the heart, brain, liver, spleen, be misaffected, as usually they are, many inconveniences proceed from them, many diseases accompany, as Incubus, [h]Apoplexy, Epilepsie, Vertigo, those frequent wakings and terrible dreams, [i] intempestive laughing, weeping, sighing, sobbing, bashfulnesse, blushing, trembling, sweating, swouning, &c. [k]All their senses are troubled, they think they see, hear, smell, and touch that which they do not, as shall be proved in the following discourse.

SUBSECT. II.

Symptomes or Signes in the Minde.

Fear.] ARCULANUS *in* 9. *Rhâsis ad Almansor. cap.* 16. will have these symptomes to be infinite, as in deed they are, varying according to the parties, "for scarce is there one of a thousand that dotes alike," [l] Laurentius *c.* 16. Some few of greater note I will point at; and amongst the rest, Fear and Sorrow, which as they are frequent causes, so if they persever long, according to Hippocrates [m] and Galen's Aphorismes, they are most assured signes, inseparable companions, and characters of melancholy; Of present melancholy, and habituated, saith Montaltus *cap.* 11. and common to them all, as the said Hippocrates, Galen, Avicenna, and all Neotericks hold. But as hounds many times run away with a false cry, never perceiving themselves to be at a fault, so do they. For Diocles of old, (whom Galen confutes) and amongst the Juniors, [n] Hercules de Saxoniâ, with Lod. Mercatus *cap.* 17. *l.* 1. *de melan.* take just exceptions at this Aphorisme of Hippocrates, 'tis not alwayes true, or so generally to be understood, "Fear and Sorrow are no common Symptomes to all melancholy; upon more serious consideration, I finde some (saith he) that are not so at all. Some indeed are sad, and not fearful; some fearfull and not sad; some neither fearfull, nor sad; some both." Four kindes he excepts, fanatical persons, such as were Cassandra, Nanto, Nicostrata, Mopsus, Proteus, the Sybills, whom †Aristotle confesseth to have been deeply melancholy. Baptista Porta seconds him, *Physiog. lib.* 1, *cap.* 8. they were

[h] Post 40. ætat. annum, saith Jacchinus in 15. 9. Rhasis. Idem Mercurialis consil. 86. Trincavelius, Tom. 2. cons. 17. [i] Gordonius. modò rident, modò flent, silent, &c. [k] Fernelius consil. 43. & 45. Montanus consil. 230. Galen de locis affectis, lib 3. cap. 6. [l] Aphorism & lib. de Melan. [m] Lib. 2. cap. 6. de locis affect. timor & mœstitia, si diutiùs perseverent, &c. [n] Tract. posthumo de Melan. edit. Venetiis 1620. per Bolzettam Bibliop. Mihi diligentius hanc rem consideranti, patet quosdam esse, qui non laborant mærore & timore. † Prob. lib. 3.

atrâ bile perciti: dæmoniacall persons, and such as speak strange languages, are of this ranke; some Poets, such as laugh alwayes, and think themselves Kings, Cardinalls, &c. sanguine they are, pleasantly disposed most part, and so continue. * Baptista Porta confines Fear and Sorrow to them that are cold; but Lovers, Sybills, Enthusiasts, he wholly excludes. So that I think I may truly conclude, they are not alwayes sad and fearful, but usually so: and that ° without a cause, *timent de non timendis,* (Gordonius:) *quæq; momenti non sunt,* "although not all alike (saith Altomarus) ᵖ yet all likely fear, ᵍ some with an extraordinary and a mighty fear," Areteus. "ʳ Many fear death, and yet in a contrary humour, make away themselves," Galen. *lib.* 3. *de loc. affec. cap.* 7. Some are afraid that heaven will fall on their heads: some they are damned, or shall be. "† They are troubled with scruples of consciences, distrusting God's mercies, think they shall goe certainly to Hell, the Devill will have them, and make great lamentation," Jason Pratensis. Fear of Devils, death, that they shall be so sick, of some such or such disease, ready to tremble at every object, they shall die themselves forthwith, or that some of their dear friends or near allies are certainly dead; imminent danger, losse, disgrace still torment others, &c. that they are all glasse, and therefore will suffer no man to come near them: that they are all cork, as light as feathers; others as heavy as lead, some are afraid their heads will fall off their shoulders, that they have frogs in their bellies, &c. ‡ Montanus *consil.* 23. speaks of one "that durst not walk alone from home, for fear he should swoon, or die." A second "ˢ fears every man he meets will rob him, quarrell with him, or kill him." A third dares not venture to walk alone, for fear he should meet the Devil, a thief, be sick; fears all old women as witches, and every black dog or cat he sees he suspecteth to be a Devil, every person comes near him is malificiated, every creature, all intend to hurt him, seek his ruine: another dares not go over a bridge, come near a poole, rock, steep hill, lye in a chamber where crosse beames are, for fear he be tempted to hang, drown or præcipitate himself. If he be in a silent auditory, as at a sermon, he is afraid he shall speak aloud at unawares, some

* Physiog. lib. 1. c. 8. Quibus multa frigida bilis atra, stolidi & timidi, at qui calidi, ingeniosi, amasii, divinosi, spiritu instigati, &c. ° Omnes exercent metus & tristitia, & sine causa. ᵖ Omnes timent licet non omnibus idem timendi modus Ætius Tetrab. lib. 2. sect. c. 9. ᵍ Ingenti pavore trepidant. ʳ Multi mortem timent, & tamen sibi ipsis mortem consciscunt, alii cœli ruinam timent. † Affligit eos plena scrupulis conscientia, divinæ misericordiæ diffidentes, Orco se destinant fœda lamentatione deplorantes. ‡ Non ausus egredi domo ne deficeret. ˢ Multi dæmones timent, latrones, insidias, Avicenna.

thing

thing undecent, unfit to be said. If he be locked in a close room, he is afraid of being stifled for want of air, and still carries Bisket, Aquavitæ, or some strong waters about him, for fear of deliquiums, or being sick; or if he be in a throng, middle of a church, multitude, where he may not well get out, though he sit at ease, he is so misaffected. He will freely promise, undertake any businesse before hand, but when it comes to be performed, he dare not adventure, but fears an infinite number of dangers, disasters, &c. Some are "[t] afraid to be burned, or that the [u]ground will sink under them, or [x] swallow them quick, or that the King will call them in question for some fact they never did (Rhasis *cont.*) and that they shall surely be executed." The terror of such a death troubles them, and they fear as much, and are equally tormented in minde, "[y] as they that have committed a murder, and are pensive without a cause, as if they were now presently to be put to death." Plater, *cap.* 3. *de mentis alienat.* They are afraid of some losse, danger, that they shall surely lose their lives, goods, and all they have, but why they know not. Trincavelius *consil.* 13. *lib.* 1. had a patient that would needs make away himself, for fear of being hanged, and could not be perswaded for three years together, but that he had killed a man. Plater. *observat. lib.* 1. hath two other examples of such as feared to be executed without a cause. If they come in a place where a robbery, theft, or any such offence hath bin done, they presently fear they are suspected, and many times betray themselves without a cause. Lewis the 11th the French King, suspected every man a traitour that came about him, durst trust no officer. *Alii formidolosi omnium, alii quorundam* (Fracastorius *lib.* 2. *de Intellect.*) "[z] some fear all alike, some certain men, and cannot endure their companies, are sick in them, or if they be from home." Some suspect [a] treason still, others "are afraid of their [b] dearest and nearest friends." *(Melanelius è Galeno, Ruffo, Ætio,)* and dare not be alone in the dark, for fear of hobgoblins and devils: he suspects every thing he hears or sees to be a Devil, or enchanted, and imagineth a thousand Chimeras and visions, which to his thinking he certainly sees, bugbears, talks with black men, ghosts, goblins, &c.

"* Omnes se terrent auræ, sonus excitat omnis."

[t] Alii comburi, alii de Rege, Rhasis. [u] Ne terra absorbeantur. Forestus. [x] Ne terra dehiscat. Gordon. [y] Alii timore mortis timentur & mala gratia principum putant se aliquid commisisse, & ad supplicium requiri. [z] Alius domesticos timet, alius omnes, Ætius. [a] Alii timent insidias. Aurel. lib. 1. de morb. Chron. cap. 6. [b] Ille charissimos, hic omnes homines citra discrimen timet. * Virgil.

Another

Another through bashfulnesse, suspicion, and timerousnesse will not be seen abroad, "[c] loves darknesse as life, and cannot endure the light," or to sit in lightsome places, his hat still in his eyes, he will neither see, nor be seen by his good will, Hippocrates *lib. de Insania & Melancholia.* He dare not come in company for fear he should be misused, disgraced, overshoot himself in gesture or speeches, or be sick; he thinkes every man observes him, aims at him, derides him, owes him malice. Most part "[d] they are afraid they are bewitched, possessed, or poisoned by their enemies, and sometimes they suspect their neerest friends: he thinkes something speaks or talks within him, or to him, and he belcheth of the poyson." Cristopherus à Vega *lib.* 2. *cap.* 1. had a patient so troubled, that by no perswasion or physick he could be reclaimed. Some are afraid that they shall have every fearful disease they see others have, hear of, or read, and dare not therefore hear or read of any such subject, no not of melancholy it self, lest by applying to themselves that which they hear or read, they should aggravate and increase it. If they see one possessed, bewitched, an Epileptick Paroxysme, a man shaking with the palsie, or giddy headed, reeling or standing in a dangerous place, &c. for many days after it runs in their minds, they are afraid they shall be so too, they are in like danger, as *Perk. c.* 12. *sc.* 2. well observes in his Cases of Conse. and many times by violence of imagination they produce it. They cannot endure to see any terrible object, as a Monster, a man executed, a carcase, hear the devil named, or any tragicall relation seen, but they quake for fear, *Hecatas somniare sibi videntur* (Lucian) they dream of Hobgoblins, and may not get it out of their minds a long time after: they apply (as I have said) all they hear, see, read, to themselves; as [e] Felix Plater notes of some young Physicians, that study to cure diseases, catch them themselves, will be sick, and appropriate all symptomes they finde related of others, to their own persons. And therefore *(quod iterum moneo, licet nauseam paret lectori, malo decem potius verba, decies repetita licet, abundare, quam unum desiderari)* I would advise him, that is actually melancholy, not to read this tract of Symptomes, lest he disquiet or make himself for a time worse, and more melancholy than he was before. Generally of them all take this, *de inanibus semper*

[c] Hic in lucem prodire timet, tenebrasq; quærit, contra, ille caliginosa fugit. [d] Quidam larvas, & malos spiritus ab inimicis veneficius & incantationibus sibi putant objectari, Hippocrates, potionem se veneficam sumpsisse putat, & de hac ructare sibi crebrò videtur. Idem Montaltus cap. 21. Ætius lib. 2. & alii. Trallianus l. 1. cap. 16. [e] Observat. l. 1. Quando iis nil nocet, nisi quod mulieribus melancholicis.

conquer-

conqueruntur, & timent, saith Aretius; they complain of toyes, and fear [f] without a cause, and still think their melancholy to be most grivious, none so bad as they are, though it be nothing in respect, yet never any man sure was so troubled, or in this sort. As really tormented and perplexed in as great an agony for toyes and trifles (such things as they wil after laugh at themselves) as if they were most material and essential matters indeed, worthy to be feared, and will not be satisfied. Pacifie them for one, they are instantly troubled with some other fear; alwayes afaird of something, which they foolishly imagine or conceive to themselves, which never peradventure was, never can be, never likely will be; troubled in minde upon every small occasion, unquiet, still complaining, grieving, vexing, suspecting, grudging, discontent, and cannot be freed so long as melancholy continues. Or if their minds be more quiet for the present, and they free from forrain fears, outward accidents, yet their bodies are out of tune, they suspect some part or other to be amiss, now their head akes, heart, stomack, spleen, &c. is misaffected, they shall surely have this or that disease; still troubled in body, minde, or both, and through winde, corrupt phantasie, some accidental distemper, continually molested. Yet for all this as [g] Jacchinus notes, "in all other things they are wise, staid, discreet, and do nothing unbeseeming their dignity, person, or place, this foolish, ridiculous, and childish fear excepted; which so much, so continually tortures and crucifies their souls, like a barking dog that alwayes bawls, but seldom bites, this fear ever molesteth, and so long as melancholy lasteth, cannot be avoided.

Sorrow is that other Character, and inseparable companion, as individual as Saint Cosmus and Damian, *fidus Achates*, as all writers witness, a common symptome, a continual, and still without any evident cause, [h] *mœrent omnes, & si roges eos reddere causam, non possunt:* grieving still, but why they cannot tell: *Agelasti, mœsti, cogitabundi*, they look as if they had newly come forth of Trophonius den. And though they laugh many times, and seem to be extraordinary merry (as they will by fits) yet extream lumpish again in an instant, dull, and heavy, *semel & simul*, merry and sad, but most part sad: [i] *Si qua placent, abeunt; inimica tenacius hærent:* sorrow sticks by them still continually, gnawing as the vulture

[f] —timeo tamen metusque causæ nescius, causa est metus.' Heinsius Austriaco. [g] Cap. 15. in 9. Rhasis, in multis vidi, præter rationem semper aliquid timent, in cæteris tamen optimè se gerunt, neq; aliquid præter dignitatem committunt. [h] Altomarus cap. 7. Aretæus, triste, sunt. [i] Mant. Egl. 1.

did

did [k] Titius bowels, and they cannot avoid it. No sooner are their eyes open, but after terrible and troublesome dreams their heavy hearts begin to sigh: they are still fretting, chafing, sighing, grieving, complaining, finding faults, repining, grudging, weeping, *Heautontimorumenoi*, vexing themselves, [l] disquieted in mind, with restless, unquiet thoughts, discontent, either for their own, other men's, or publike affaires, such as concerne them not; things past, present or to come, the remembrance of some disgrace, loss, injury, abuses, &c. troubles them now being idle afresh, as if it were new done; they are afflicted otherwise for some danger, loss, want, shame, misery, that will certainly come, as they suspect and mistrust. Lugubris Ate frowns upon them, insomuch that Areteus well calls it, *angorem animi*, a vexation of the minde, a perpetual agony. They can hardly be pleased, or eased, though in other men's opinion most happy, go, tarry, run, ride,

" [m] ———post equitem sedet atra cura:"

they cannot avoid this ferall plague, let them come in what company they will, [n] *hæret lateri lathalis arundo*, as to a Deer that is struck, whether he run, go, rest, with the herd, or alone, this grief remains: irresolution, inconstancy, vanity of minde, their fear, torture, care, jealousie, suspition, &c. continues, and they cannot be relieved. So [o] he complained in the Poet,

" Domum revortor mœstus, atque animo ferè
Perturbato, atq; incerto præ ægritudine,
Assid. accurrunt servi: succos detrahunt,
Video alios festinare, lectos sternere,
Cœnam apparare, pro se quisq; sedulo
Faciebant, quo illam mihi lenirent misériam."

He came home sorrowfull, and troubled in his mind, his servants did all they possibly could to please him; one pulled off his socks, another made ready his bed, a third his supper, all did their utmost endeavours to ease his grief, and exhilarate his person, he was profoundly melancholy, he had lost his son, *illud angebat*, that was his Cordolium, his pain, his agony which could not be removed.

Tædium vitæ.) Hence it proceeds many times, that they are weary of their lives, and feral thoughts to offer violence to their own persons, come into their minds, *tædium vitæ* is a common symptome, *tarda fluunt, ingrataq; tempora*, they are soon tired with all things; they will now tarrie, now be gone; now in bed they will rise, now up, then go to

[k] Ovid. Met. 4. [l] Inquies animus. [m] Hor. l. 3. Od. 1. [n] Virg.
[o] Mened. Heautont. Act. 1. sc 1.

bed

bed, now pleased, then again displeased; now they like, by and by dislike all, weary of all, *sequitur nunc vivendi, nunc moriendi cupido*, saith Aurelianus *lib.* 1. *cap.* 6. but most part [p] *vitam damnant*, discontent, disquieted, perplexed upon every light, or no occasion, object: often tempted, I say, to make away themselves: [q] *Vivere nolunt, mori nesciunt:* they cannot die, they will not live: they complain, weep, lament, and think they lead a most miserable life, never was any man so bad, or so before, every poor man they see, is most fortunate in respect of them, every begger that comes to the door is happier then they are, they could be contented to change lives with them, especially if they be alone, idle, and parted from their ordinary company, molested, displeased, or provoked: grief, fear, agony, discontent, wearisomeness, laziness, suspition, or some such passion forcibly seizeth on them. Yet by and by when they come in company againe, which they like, or be pleased, *suam sententiam rursus damnant, & vitæ solatio delectantur*, as Octavius Horatianus observes, *lib.* 2. *cap.* 5. they condemn their former mislike, and are well pleased to live. And so they continue, till with some fresh discontent they be molested again, and then they are weary of their lives, weary of all, they will die, and shew rather a necessity to live, then a desire. Claudius the Emperour as * Sueton describes him, had a spice of this disease, for when he was tormented with the pain of his stomack, he had a conceit to make away himselfe. Jul. Cæsar Claudinus, *consil.* 84. had a Polonian to his Patient, so affected, that through [r] fear and sorrow, with which he was still disquieted, hated his owne life, wished for death every moment, and to be freed of his misery. Mercurialis another, and another that was often minded to dispatch himselfe, and so continued for many years.

Suspition, jealousie.] Suspition, and jealousie, are generall symptomes: they are commonly distrus full, apt to mistake, and amplify, *facilè irascibiles*, [s] testy, pettish, peevish, and ready to snarl upon every [t] small occasion, *cum amicissimis*, and without a cause, *datum vel non datum*, it will be *scandalum acceptum*. If they speak in jest, he takes it in good earnest. If they be not saluted, invited, consulted with, called to counsel, &c. or that any respect, small complement, or ceremonie be omitted, they think themselves neglected, and

[p] Altomarus. [q] Seneca. * Cap. 31. Quo stomachi dolore correptem se, etiam de consciscenda morte cogitasse dixit. [r] Luget & semper tristatur, solitudinem amat, mortem sibi precatur, vitam propriam odio habet. [s] Facile in iram incidunt. Aret. [t] Ira sine causa, velocitas iræ. Savanarola. pract. major. velocitas iræ signum. Avicenn. l. 3. Fen. 1. Tract. 4. cap. 18. Anger sine causa.

contemned;

contemned; for a time that tortures them. If two talk together, discourse, whisper, jest, or tell a tale in generall, he thinks presently they mean him, applies all to himself, *de se putat omnia dici.* Or if they talk with him, he is ready to misconstrue every word they speak, and interpret it to the worst; he cannot endure any man to look steadily on him, speak to him almost, laugh, jest, or be familiar, or hem, or point, cough, or spit, or make a noise sometimes, &c. [u] He thinkes they laugh or point at him, or do it in disgrace of him, circumvent him, contemn him; every man looks at him, he is pale, red, sweats for fear and anger, lest some body should observe him. He works upon it, and long after, this false conceipt of an abuse troubles him. *Montanus consil.* 22. gives instance in a melancholy Jew, that was *Iracundior Adria*, so waspish and suspitious, *tam facilè iratus*, that no man could tell how to carry himself in his companie.

Inconstancy.] Inconstant they are in all their actions, vertiginous, restlesse, unapt to resolve of any business, they will and will not, perswaded to and fro upon every small occasion, or word spoken: and yet if once they be resolved, obstinate, hard to be reconciled. If they abhorre, dislike, or distast, once setled, though to the better by oddes, by no counsel or perswasion to be removed. Yet in most things wavering, irresolute, unable to deliberate, through fear, *faciunt, & mox facti pœnitent (Areteus) avari, et paulo post prodigi.* Now prodigall, and then covetous, they do, and by-and-by repent them of that which they have done, so that both waies they are troubled, whether they doe or doe not, want or have, hit or misse, disquieted of all hands, soon weary, and still seeking change, restlesse, I say, fickle, fugitive, they may not abide to tarrie in one place long.

* "Romæ rus optans, absentem rusticus urbem
Tollit ad astra———"

no companie long, or to persever in any action or businesse.

† "Et similis regum pueris, pappare minutum
Poscit, & iratus mamme lallare recusat,"

eftsoons pleased, and anon displeased, as a man that's bitten with fleas, or that cannot sleep, turnes to and fro in his bed, their restless minds are tossed and vary, they have no patience to read out a book, to play out a game or two, walk a mile, sit an hour, &c. erected and dejected in an instant; animated to undertake, and upon a word spoken again discouraged.

[u] Suspicio, diffidentia, symptomata, Crato Ep. Julio Alexandrino cons. 185 Scoltzii. * Hor. † Pers. Sat. 3.

Passionate.

Passionate.] Extreme passionate, *Quicquid volunt valdè volunt;* and what they desire, they do most furiously seek: anxious ever and very solicitous, distrustful, and timorous, envious, malicious, profuse one while, sparing another, but most part covetous, muttering, repining, discontent, and still complaining, grudging, peevish, *injuriarum tenaces*, prone to revenge, soon troubled, and most violent in all their imaginations, not affable in speech, or apt to vulgar complement, but surly, dull, sad, austere; *cogitabundi* still, very intent, and as * Albertus Durer paints melancholy, like a sad woman leaning on her arm with fixed looks, neglected habit, &c. held therefore by some proud, soft, sottish, or half mad, as the Abderites esteemed of Democritus: and yet of a deep reach, excellent apprehension, judicious, wise and wittie: for I am of that † Nobleman's minde, "Melancholy advanceth mens conceipts, more then any humour whatsoever," improves their meditations more than any strong drink or sack. They are of profound judgment in some things, although in others *non rectè judicant inquieti*, saith Fracastorius, *lib. 2. de Intell.* And as Arculanus, *c.* 16. *in* 9. *Rhasis*, termes it, *Judicium plerumq; perversum, corrupti, cum judicant honesta inhonesta, & amicitiam habent pro inimicitia:* They count honesty dishonesty, friends as enemies, they will abuse their best friends, and dare not offend their enemies. Cowards most part, *& ad inferendam injuriam timidissimi*, saith Cardan, *lib.* 8. *cap.* 4. *de rerum varietate:* Loth to offend, and if they chance to overshoot themselves in word or deed; or any small business or circumstance be omitted, forgotten, they are miserably tormented, and framé a thousand dangers and inconveniencies to themselves, *ex musca elephantem*, if once they conceit it: overjoyed with every good rumour, tale, or prosperous event, transported beyond themselves: with every small cross again, bad news, misconceived injurie, loss, danger, afflicted beyond measure, in great agony, perplexed, dejected, astonished, impatient, utterly undone: fearfull, suspicious of all. Yet again, many of them desperate hairebraines, rash, carless, fit to be assasinates, as being void of all fear and sorrow, according to ‡ Hercules *de Saxonia*, "Most audacious, and such as dare walk alone in the night, through deserts and dangerous places, fearing none.

Amorous.] They are prone to love," and × easie to be taken: *Propensi ad amorem & excandescentiam (Montaltus cap.* 21.) quickly inamored, and dote upon all, love one dearly, till they

* In his dutch work picture. † Howard cap. 7. differ. ‡ Tract. de mel. cap. 2. Noctu ambulant per sylvas, & loca periculosa, neminem timent. × Facile amant. Altom.

see

see another, and then dote on her, *Et hanc, & hanc, & illam, & omnes*, the present moves most, and the last commonly they love best. Yet some again *Antcrotes*, cannot endure the sight of a woman, abhorre the sex, as that same melancholy [y] Duke of Muscovy, that was instantly sick, if he came but in sight of them: and that [z] Anchorite, that fell into a cold palsie, when a woman was brought before him.

Humorous.] Humorous they are beyond all measure, sometimes profusely laughing, extraordinary merry, and then again weeping without a cause, (which is familiar with many Gentlewomen) groaning, sighing, pensive, sad, almost distracted, *multa absurda fingunt, & à ratione aliena* (saith * Frambesarius) they fain many absurdities, vain, void of reason: one supposeth himself to be a Dog, Cock, Bear, Horse, Glasse, Butter, &c. He is a Giant, a Dwarf, as strong as an hundred men, a Lord, Duke, Prince, &c. And if he be told he hath a stinking breath, a great nose, that he is sick, or inclined to such or such a disease, he beleeves it ersoons, and peradventure by force of imagination, will work it out. Many of them are immoveable, and fixed in their conceipts, others vary upon every object, heard or seen. If they see a stage-play, they run upon that a week after; if they hear music, or see dancing, they have naught but bag-pipes in their brain; if they see a combat, they are all for armes. [a] If abused, an abuse troubles them long after; if crossed, that crosse, &c. Restlesse in their thoughts and actions, continually meditating, *Velut ægri somnia, vanæ finguntur species;* More like dreames, then men awake, they fain a company of Antick, phantasticall conceipts, they have most frivolous thoughts, impossible to be effected; and sometimes think verily they hear and see present before their eyes such phantasmes or goblins, they fear, suspect, or conceive, they still talk with, and follow them. In fine, *cogitationes somniantibus similes, id vigilant, quod alii somniant cogitabundi;* Still, saith Avicenna, they wake, as others dreame, and such for the most part are their imaginations and conceipts, [b] absurd, vain, foolish toies, yet they are [c] most curious and solicitous, continual, *& supra modum, Rhasis cont. lib. 1. cap. 9. præmeditantur de aliquare.* As serious in a toy, as if it were a most necessary businesse, of

[y] Bodine. [z] Io. Major vitis patrum fol. 202. Paulus Abbas Eremita tanta solitudine, perseverat, ut nec vestem, nec vultum mulieris ferre possit, &c. * Consult. lib. 1. 17. Cons. [a] Generally as they are pleased or displeased, so are their continuall cogitations pleasing or displeasing. [b] Omnes exercent vanæ intensæq animi cogitationes, (N. Piso. Bruel) & assiduæ. [c] Curiosi de rebus minimis. Areteus.

great

great moment, importance, and still, still, still thinking of it: *sæviunt in se*, macerating themselves. Though they do talk with you, and seem to be otherwise employed, and to your thinking very intent and busy, still that toy runs in their minde, that fear, that suspicion, that abuse, that jealousy, that agony, that vexation, that crosse, that castle in the air, that crotchet, that whimsie, that fiction, that pleasant waking dream, whatsoever it is. *Nec interrogant* (saith [d] Fracastorius) *nec interrogatis rectè respondent.* They do not much heed what you say, their minde is on another matter; ask what you will, they do not attend, or much intend that busines they are about, but forget themselves what they are saying, doing, or should otherwise say or do, whither they are going, distracted with their own melancholy thoughts. One laughs upon a sudden, another smiles to himself, a third frownes, calls, his lips go still, he acts with his hand as he walks, &c. 'Tis proper to all melancholy men, saith [e] Mercurialis, con. 11. "What conceit they have once entertained, to be most intent, violent, and continually about it." *Invitus occurrit*, do what they may they cannot be rid of it, against their wills they must think of it a thousand times over, *Perpetuo molestantur, nec oblivisci possunt*, they are continually troubled with it, in company, out of company; at meat, at exercise, at all times and places, * *non desinunt ea, quæ minime volunt, cogitare*, if it be offensive especially, they cannot forget it, they may not rest or sleep for it, but still tormenting themselves, *Sysiphi saxum volvunt sibi ipsis*, as † Brunner observes, *Perpetua calamitas & miserabile flagellum.*

Bashfulness.] [f] Crato, [g] Laurentius, and Fernelius, put bashfulness for an ordinary Symptome, *subrusticus pudor*, or *vitiosus pudor*, is a thing which much haunts and torments them. If they have been misused, derided, disgraced, chidden, &c. or by any perturbation of minde misaffected, it so far troubles them, that they become quite moped many times, and so disheartened, dejected, they dare not come abroad, into strange companies especially, or manage their ordinary affairs, so childish, timorous, and bashfull, they can look no man in the face; some are more disquieted in this kinde, some less, longer some, others shorter, by fits, &c. though some on the other side (according to [h] Fracastorius) be *invereundi & pertinaces*, impudent and peevish. But most part they are very shamefaced, and that makes them with Pet. Blesensis, Christo-

[d] Lib. 2. de. Intell. [e] Hoc melancholicis omnibus proprium, ut quas semel imaginationes valdè receperint, non facile rejiciant, sed hæ etiam vel invitis semper occurrant. * Tullius de sen. † Consil. med. pro Hypocondriaco. [f] Consil. 43. [g] Cap. 5. [h] Lib. 2. de Intell.

pher Urswick, and many such, to refuse honours, offices and preferments, which sometimes fall into their mouths, they cannot speak, or put forth themselves as others can, *timor hos, pudor impedit illos*, timorousness and bashfulness hinder their proceedings, they are contented with their present estate, unwilling to undertake any office, and therefore never likely to rise. For that cause they seldom visit their friends, except some familiars: *pauciloqui*, of few words, and oftentimes wholly silent. * Frambesarius a Frenchman had two such patients, *omnino taciturnos*, their friends could not get them to speak: *Rodericus à Fonseca consult. Tom.* 2. 85. *consil.* gives instance in a young man, of 27 years of age, that was frequently silent, bashfull, moped, solitary, that would not eat his meat, or sleep, and yet again by fits apt to be angry, &c.

Solitariness.] Most part they are, as Plater notes, *desides, taciturni, ægrè impulsi, nec nisi coacti procedunt, &c.* they will scarce be compelled to do that which concerns them, though it be for their good, so diffident, so dull, of smal or no complement, unsociable, hard to be acquainted with, especially of strangers; they had rather write their mindes, then speak, and above all things love Solitariness. *Ob voluptatem, an ob timorem soli sunt?* Are they so solitary for pleasure (one asks) or pain? for both: yet I rather think for fear and sorrow, &c.

> "[i] Hinc metuunt cupiuntque, dolent fugiuntque, nec auras
> Respiciunt, clausi tenebris, & carcere cæco."
>
> Hence 'tis they grieve and fear, avoiding light,
> And shut themselves in prison dark from sight.

As Bellerophon in [k] Homer,

> "Qui miser in sylvis mœrens errabat opacis,
> Ipse suum cor edens, hominum vestigia vitans."
>
> That wandred in the woods sad all alone,
> Forsaking men's society, making great moan.

They delight in flouds and waters, desert places, to walk alone in orchards, gardens, private walks, back-lanes, averse from company, as Diogenes in his tub, or Timon Misanthropus, [l] they abhor all companions at last, even their neerest acquaintances and most familiar friends, for they have a conceit (I say) every man observes them, will deride, laugh to scorn, or misuse them, confining themselves therefore wholly to their private houses or chambers, *fugiunt homines sine causa* (saith

* Consult. 15. & 16. lib. 1. [i] Virg. Æn. 6. [k] Iliad. 3. [l] Si malum exasperantur, homines odio habent & solitaria petunt. Rhasis)

Rhasis) *& odio habent, cont. l.* 1. *c.* 9. they will dyet themselves, feed and live alone. It was one of the chiefest reasons why the citizens of Abdera suspected Democritus to be melancholy and mad, because that, as Hippocrates related in his Epistle to Philopœmenes, "[m] he forsook the City, lived in groves and hollow trees, upon a green bank by a brook side, or confluence of waters all day long, and all night." *Quæ quidem* (saith he) *plurimum atra bile vexatis & melancholicis eveniunt, deserta frequentant, hominumq; congressum aversantur;* [n] Which is an ordinary thing with melancholy men. The Egyptians therefore in their Hieroglyph. expressed a melancholy man by an Hare sitting in her form, as being a most timorous and solitary creature, *Pierius Hieroglyph. l.* 12. But this, and all precedent symptomes, are more or less apparent, as the humour is intended or remitted, hardly perceived in some, or not at all, most manifest in others. Childish in some, terrible in others; to be derided in one, pitied or admired in another; to him by fits, to a second continuate: and howsoever these symptomes be common and incident to all persons, yet they are the more remarkable, frequent, furious and violent in melancholy men. To speak in a word, there is nothing so vain, absurd, ridiculous, extravagant, impossible, incredible, so monstrous a Chimæra, so prodigious and strange, [o] such as Painters and Poets durst not attempt, which they will not really fear, fain, suspect and imagine unto themselves: And that which * Lod. Viv. said in jest of a silly country fellow, that kild his Ass for drinking up the Moon, *ut lunam mundo redderet*, you may truly say of them in earnest; They will act, conceive all extreams, contrarieties, and contradictions, and that in infinite varieties. *Melancholici plane incredibilia sibi persuadent, ut vix omnibus sæculis duo reperti sint, qui idem imaginati sint (Erastus de Lamiis)*, scarce two of 2000. that concur in the same symptomes. The Tower of Babel never yielded such confusion of tongues, as the Chaos of melancholy doth variety of symptomes. There is in all melancholy *similitudo dissimilis*, like men's faces, a disagreeing likeness still; And as in a river we swim in the same place, though not in the same numerical water; as the same instrument affords several lessons, so the same disease yields diversity of symptomes. Which howsoever they be diverse, intricate, and hard to be

[m] Democritus solet noctes & dies apud se degere, plerumque autem in speluncis, sub amœnis arborum umbris vel in tenebris, & mollibus herbis, vel ad aquarum crebra & quieta fluenta, &c. [n] Gaudet tenebris, aliturq; dolor. Ps. 62. Vigilavi & factus sum velut nycticorax in domicilio, passer solitarius in tecto. [o] Et quæ vix audet fabula, monstra parit. * In cap. 18. l. 10. de civ. dei, Lunam ab Asino epotam videns.

confined, I will adventure yet in such a vast confusion and generality, to bring them into some order; and so descend to particulars.

SUBSECT. III.

Particular Symptomes from the influence of Stars, parts of the body, and humors.

SOME men have peculiar Symptomes, according to their temperament and Crisis, which they had from the Starres and those celestiall influences, variety of wits and dispositions, as Anthony Zara contends, *Anat. ingen. sect.* 1. *memb.* 11, 12, 13, 14. *plurimum irritant influentiæ cœlestes, unde cientur animi ægritudines & morbi corporum.* [p] One saith, diverse diseases of the body and minde proceed from their influences, [r] as I have already proved out of Ptolomy, Pontanus, Lemnius, Cardan, and others as they are principall significators of manners, diseases, mutually irradiated, or Lords of the geniture, &c. Ptolomeus in his centiloquie, Hermes, or whosoever else the author of that tract, attributes all these symptomes, which are in melancholy men, to celestiall influences: which opinion *Mercurialis de affect. lib. cap.* 10. rejects; but as I say, [s] Jovianus Pontanus and others stifly defend. That some are solitary, dul, heavy, churlish; some again blith, buxome, light, and merry, they ascribe wholly to the Stars. As if Saturn be predominant in his nativity, and cause melancholy in his temperature, then [t] he shal be very austere, sullen, churlish, black of colour, profound in his cogitations, ful of cares, miseries, and discontents, sad and fearfull, alwaies silent, solitary, still delighting in husbandry, in Woods, Orchards, Gardens, Rivers, Ponds, Pooles, darke Walkes and close: *Cogitationes sunt velle ædificare, velle arbores plantare, agros colere, &c.* To catch Birds, Fishes, &c. still contriving and musing of such matters. If Jupiter domineers, they are more ambitious, still meditating of Kingdomes, Magistracies, Offices, Honours, or that they are Princes, Potentates, and how they would carry themselves, &c. If Mars, they are all for wars, brave combats, Monomachies, testy, cholerick, harebrain, rash, furious, and violent in their actions. They will fain themselves Victors, Commanders, are passionate and satyrical in their speeches, great braggers, ruddy of colour. And though they be poor in shew, vile and base, yet like Telephus and Peleus in the * Poet,

"Ampullas jactant & sesquipedalia verba,"

[p] Velc. l. 4. c. 5. [r] Sect. 2. Memb. 1. Subs. 4. [s] De reb. cœlest. lib. 1. c. 13. [t] I. de Indagine Goclenius. * Hor. de art. poet.

their

their mouthes are full of Myriades, and tetrarchs at their tongues end. If the Sun, they will be Lords, Emperors, in conceipt at least, and Monarchs, give Offices, Honours, &c. If Venus, they are still courting of their mistresses, and most apt to love, amorously given, they seem to hear music, plaies, see fine pictures, dancers, merriments, and the like. Ever in love, and dote on all they see. Mercurialists are solitary, much in contemplation, subtile, Poets, Philosophers, and musing most part about such matters. If the Moon have a hand, they are all for peregrinations, sea-voyages, much affected with travels, to discourse, reade, meditate of such things; wandring in their thoughts, divers, much delighting in waters, to fish, fowl, &c.

But the most immediate symptomes proceed from the Temperature itself, and the Organical parts, as Head, Liver, Spleen, Meseraick veines, Heart, Womb, Stomack, &c. and most especially from distemperature of Spirits (which as [t] Hercules de Saxonia contends, are wholy immaterial) or from the four humors in those seats, whether they be hot or cold, natural, unnatural, innate or adventitious, intended or remitted, simple or mixt, their diverse mixtures, and several adustions, combinations, which may be as diversly varied, as those [u] four first qualities in [x] Clavius, and produce as many several symptomes and monstrous fictions as wine doth effects, which as Andreas Bachius observes, *lib.* 3. *de vino, cap.* 20. are infinite. Of greater note be these.

If it be natural Melancholy, as *Lod. Mercatus lib.* 1. *cap.* 17. *de. melan. T. Bright. c.* 16. hath largely described, either of the Spleen, or of the veins, faulty by excess of quantity, or thickness of substance, it is a cold and dry humor, as Montanus affirmes *consil.* 26. the parties are sad, timorous and fearful. Prosper Calenus in his book *de atra bile*, will have them to be more stupid than ordinary, cold, heavie, dull, solitary, sluggish. *Si multam atram bilem & frigidam habent.* Hercules de Saxonia c. 19. l. 7. "[y] holds these that are naturally melancholy, to be of a leaden colour or black," and so doth Guianerius c. 3. tract. 15. and such as think themselves dead many times, or that they see, talk, with black men, dead men, spirits and goblins frequently, if it be in excess. These Symptomes vary according to the mixture of those four humors adust, which is unnatural melancholy. For as Trallianus hath written cap. 16. l. 7. "[z] There is not one cause of this melancholy,

[t] Tract. 7. de Melan. [u] Humidum, calidum, frigidum, siccum. [x] Com. in 1 c. Johannis de Sacrobosco. [y] Si residet melancholia naturalis, tales plumbei coloris aut nigri, stupidi, solitarii. [z] Non una melancholiæ causa est, nec unus humor vitii parens, sed plures, & alius aliter mutatus, unde non omnes eadem sentiunt symptomata.

nor one humor which begets it, but divers diversly intermixt, from whence proceeds this variety of Symptomes:" And those varying again as they are hot or cold. "[a] Cold melancholy (saith Benedic. Vittorius Faventinus pract. mag.) is a cause of dotage, and more mild Symptomes, if hot or more adust, of more violent passions, and furies." Fracastorius *l. 2. de intellect.* will have us to consider well of it, "[b] with what kinde of Melancholy every one is troubled, for it much availes to know it; one is inraged by fervent heat, another is possessed by sad and cold; one is fearful, shamefast; the other impudent and bold;" As Ajax, *Arma rapit superosque furens in prælia poscit:* quite mad or tending to madnesse: *Nunc hos, nunc impetit illos.* Bellerophon on the other side, *solis errat malè sanus in agris*, wanders alone in the woods; one despaires, weeps, and is weary of his life, another laughs, &c. All which varietie is produced from the severall degrees of heat and cold, which * Hercules de Saxonia will have wholy proceed from the distemperature of spirits alone, animal especially, and those immateriall, the next and immediat causes of Melancholy, as they are hot, cold, dry, moist, and from their agitation proceeds that diversity of Symptomes, which he reckons up, in the † 13. chap. of his Tract of Melancholy, and that largely through every part. Others will have them come from the divers adustion of the foure humours, which in this unnatural melancholy, by corruption of bloud, adust choler, or melancholy natural, "[c] by excessive distemper of heat turned, in comparison of the naturall, into a sharp lye by force of adustion, cause, according to the diversity of their matter, diverse and strange Symptomes," which T. Bright reckons up in his following chapter. So doth [d] Arculanus, according to the fou. principall humours adust, and many others.

For example, if it proceed from fleagme, (which is seldome and not so frequent as the rest) [e] it stirres up dull Symptomes, and a kinde of stupiditie, or impassionate hurt: they are sleepy, saith [f] Savanarola, dull, slow, cold, blockish, ass-like, *Asininam melancholiam*, [g] Melancthon calls it, "they are much given to weeping, and delight in waters, pondes, pooles, rivers, fishing, fowling, &c. *(Arnoldus breviar. 1. cap. 18.)* They

[a] Humor frigidus delirii causa, humor calidus furoris. [b] Multum refert quâ quisque melancholia teneatur, hunc fervens & accensa agitat, illum tristis & frigens occupat: hi timidi, illi inverecundi, intrepidi, &c. * Cap. 7. & 8. Tract. de Mel. † Signa melancholiæ ex intemperie & agitatione spirituum sine materiâ. [c] T. Bright cap. 16. Treat. Mel. [d] Cap. 16. in 9. Rhasis. [e] Bright. c. 16. [f] Pract. major. Somnians, piger, frigidus. [g] De anima cap de humor. si à Phlegmate semper in aquis fere sunt, & circa fluvios plorant multum.

arc

are [h] pale of colour, slothfull, apt to sleep, heavie; "[i] much troubled with head-ach, continuall meditation, and muttering to themselves; they dream of waters, [k] that they are in danger of drowning, and fear such things, Rhasis. They are fatter then others that are melancholy, of a muddy complexion, apter to spit, [l] sleep, more troubled with rheume than the rest, and have their eyes still fixed on the ground. Such a patient had Hercules de Saxoniâ, a widow in Venice, that was fat and very sleepy still; Christophorus à Vega another affected in the same sort. If it be inveterate or violent, the Symptomes are more evident, they plainly dote and are ridiculous to others, in all their gestures, actions, speeches: imagining impossibilities, as he in Christophorus à Vega, that thought he was a tun of Wine, [m] and that Siennois, that resolved within himself not to pisse, for fear he should drown all the town.

If it proceed from bloud adust, or that there be a mixture of bloud in it, "[n] such are commonly ruddy of complexion, and high-coloured," according to Salust Salvianus, and Hercules de Saxoniâ. And as Savanarola, Vittorius Faventinus Emper. farther adde, "[o] the veins of their eyes be red, as well as their faces." They are much inclined to laughter, wittie and merry, conceited in discourse, pleasant, if they be not far gone, much given to musick, dancing, and to be in womens' company. They meditate wholly on such things, and think "[p] they see or hear playes, dancing, and such like sports (free from all fear and sorrow, as * Hercules de Saxoniâ supposeth.) If they be more strongly possessed with this kinde of melancholy, Arnoldus addes, *Breviar. lib.* 1. *cap.* 18. Like him of Argos in the Poet, that sate laughing [q] all day long, as if he had been at a Theatre. Such another is mentioned by [r] Aristotle, living at Abydos, a towne of Asia minor, that would sit after the same fashion, as if he had been upon a stage, and sometimes act himself; now clap his hands, and laugh, as if he had been well pleased with the sight. Wolfius relates of a country fellow called Brunsellius, subject to this humour, "[t] That being by chance at a sermon, saw a woman fall off from a form half

[h] Pigra nascitur ex colore pallido & albo, Her. de Saxon. [i] Savanarola. [k] Muros cadere in se, aut submergi timent, cum torpore & segnitie, & fluvios amant tales, Alexand. c. 16. lib. 7. [l] Semper fere dormit somnolenta c. 16. l. 7. [m] Laurentius. [n] Ca. 6. de mel. Si à sanguine, venit rubedo oculorum & faciei, plurimus risus. [o] Venæ oculorum sunt rubræ, vide an præcesserit vini & aromatum usus, & frequens balneum, Trallian. lib. 1. 16. an præcesserit mora sub sole. [p] Ridet patiens si à sanguine, putat se videre choreas, musicam audire, ludos, &c. * Cap. 2. Tract. de Melan. [q] Hor. ep. lib. 2. quidam haud ignobilis Argis, &c. [r] Lib. de reb. mir. [t] Cum inter concionandum mulier dormiens è subsellio caderet, & omnes reliqui qui id viderent, riderent, tribus post diebus, &c.

asleep, at which object most of the company laughed, but he for his part was so much moved, that for three whole dayes after he did nothing but laugh, by which means he was much weakened, and worse a long time following." Such a one was old Sophocles, and Democritus himself had *hilare delirium*, much in this vain. Laurentius *cap.* 3. *de melan.* thinkes this kind of melancholy, which is a little adust with some mixture of bloud, to be that which Aristotle meant, when he said Melancholy men of all others are most witty, which causeth many times a divine ravishment, and a kind of *Enthusiasmus*, which stirreth them up to be excellent Philosophers, Poets, Prophets, &c. Mercurialis, *consil.* 110. gives instance in a young man his patient, sanguine melancholy, "[u] of a great wit, and excellently learned."

If it arise from choler adust, they are bold and impudent, and of a more hairebraine disposition, apt to quarrell and think of such things, battles, combats, and their manhood, furious; impatient in discourse, stiff, irrefragable and prodigious in their tenents; and if they be moved, most violent, outrageous, [x] ready to disgrace, provoke any, to kill themselves and others; Arnoldus addes, stark mad by fits, "[y] they sleep little, their urine is subtile and fiery. (Guianerius) In their fits you shall hear them speak all manner of languages, Hebrew, Greek and Latine, that never were taught or knew them before." Apponensis *in com. in Pro. sec.* 30. speaks of a mad woman that spake excellent good Latine; and Rhasis knew another, that could prophesie in her fit, and fortell things truely to come. [z] Guianerius had a patient could make Latine verses when the moon was combust, otherwise illiterate. Avicenna and some of his adherents will have these symptomes, when they happen, to proceed from the devill, and that they are rather *demoniaci*, possessed, then mad or melancholie, or both together, as Jason Pratensis thinkes, *Immiscent se mali genii*, &c. but most ascribe it to the humour, which opinion Montaltus *cap.* 21. stifly maintaines, confuting Avicenna and the rest, referring it wholly to the quality and disposition of the humour and subject. Cardan *de rerum var. lib.* 8. *cap.* 10. holds these men of all others fit to be assassinates, bold, hardy, fierce, and adventurous, to undertake any thing by reason of their choler adust. "[a] This humor, saith he, prepares them to endure death itself, and all manner of torments with invincible courage, and 'tis a

[u] Juvenis & non vulgaris eruditionis. [x] Si à cholera, furibundi, interficiunt, se & alios, putant se videre pugnas. [y] Urina subtilis & ignea, parum dormiunt. [z] Tract. 15. c. 4. [a] Ad hæc perpetranda furore rapti ducũtur, cruciatus quosvis tolerant, & mortem, & furore exacerbato audent & ad supplicia plus irritantur, miram est quantam habeant in tormentis patientiam.

wonder

wonder to see with what alacrity they will undergoe such tortures," *ut supra naturam res videatur:* he ascribes this generosity, fury, or rather stupidity, to this adustion of choler and melancholy: but I take these rather to be mad or desperate, then properly melancholy: for commonly this humour so adust and hot, degenerates into madnesse.

If it come from melancholy it self adust, those men, saith Avicenna, "[b] are usually sad and solitary, and that continually, and in excess, more then ordinary suspicious, more fearfull, and have long, sore, and most corrupt imaginations;" cold and black, bashfull, and so solitary, that as [c] Arnoldus writes, "they will endure no company, they dream of graves still, and dead men, and think themselves bewitched or dead: if it be extream, they think they hear hideous noyses, see and talk "[d] with black men, and converse familiarly with devils, and such strange Chimeras and visions," (Gordonius) or that they are possessed by them, that somebody talks to them, or within them. · *Tales melancholici plerumq; dæmoniaci, Montaltus consil.* 26. *ex Avicenna.* Valescus de Taranta, had such a woman in cure, "[e] that thought she had to do with the devil:" and Gentilis Fulgosus *quæst.* 55. writes that he had a melancholy friend, that "[f] had a black man in the likeness of a Souldier" still following him wheresoever he was. Laurentius *cap.* 7. hath many stories of such as have thought themselves bewitched by their enemies; and some that would eat no meat as being dead. [g] Anno 1550. an Advocate of Paris fell into such a melancholy fit, that he believed verily he was dead, he could not be persuaded otherwise, or to eat or drink, till a kinsman of his, a Scholar of Bourges did eate before him dressed like a corse. The storie, saith Serres, was acted in a Comœdy before Charles the ninth. Some think they are beasts, wolves, hogs, and cry like dogs, foxes, bray like asses, and low like kine, as King Prætus' daughters. [h] Hildesheim *spicel.* 2. *de maniâ*, hath an example of a Dutch Baron so affected, and Trincavelius *lib.* 1. *consil.* 11. another of a noble man in his country, "[i] that thought he was certainly a beast, and would imitate most of their voices," with many such symptomes, which may properly be reduced to this kinde.

If it proceed from the severall combinations of these four hu-

[b] Tales plus cæteris timent, & continuè tristantur, valdè suspiciosi, solitudinem diliguni, corruptissimas habent imaginationes, &c. [c] Si à melancholia adusta, tristes, de sepulchris sommiant, timent ne fascinentur, putant se mortuos, aspici noluni. [d] Videntur sibi videre monachos nigros & dæmones, & suspensos & mortuos. [e] Quavis nocte se cum dæmone coire putavit. · [f] Semper fere vidisse militem nigrum præsentem. [g] Anthony de Verdeur. [h] Quidam mugitus boum æmulantur, & pecora se putant, ut Prœti filiæ. [i] Baro quidam mugitus boum, & rugitus asinorum, & aliorum animalium voces edingit.

mours,

mours, or spirits, Herc. de Saxon. addes hot, cold, dry, moist, dark, confused, settled, constringed, as it participates of matter, or is without matter, the symptomes are likewise mixt. One thinkes himself a giant, another a dwarfe; one is heavy as lead, another is as light as a feather. Marcellus Donatus *l.* 2. *cap.* 41. makes mention out of Seneca, of one Seneccio, a rich man, "[k] that thought himself and every thing else he had, great: great wife, great horses, could not abide little things, but would have great pots to drink in, great hose, and great shoes bigger then his feet." Like her in [l] Trallianus, that supposed she could shake all the world with her finger," and was afraid to clinch her hand together, lest she should crush the world like an apple in pieces: or him in Galen, that thought he was [m] Atlas, and sustained heaven with his shoulders. Another thinkes himself so litle, that he can creep into a mouse-hole: one fears heaven will fall on his head: a second is a cock; and such a one [n] Guianerius saith he saw at Padua, that would clap his hands together and crow. [o] Another thinks he is a Nightingal, and therefore sings all the night long: another he is all glass, a pitcher, and will therefore let no bodie come near him, and such a one * Laurentius gives out upon his credit, that he knew in France. Christophorus à Vega *cap.* 3. *lib.* 14. Skenkius and Marcellus Donatus *l.* 2. *cap.* 1. have many such examples, and one amongst the rest of a Baker in Ferrara, that thought he was composed of butter, and durst not sit in the Sun, or come neer the fire for fear of being melted: of another that thought he was a case of leather, stuffed with winde. Some laugh, weep; some are mad, some dejected, moped, in much agony, some by fits, others continuate, &c. Some have a corrupt ear, they think they hear musick, or some hideous noise as their phantasie conceivs, corrupt eyes, some smelling: some one sense, some another. [p] Lewis the eleventh had a conceit every thing did stink about him, all the odoriferous perfumes they could get, would not ease him, but still he smelled a filthie stink. A melancholy French poet in [q] Laurentius, being sick of a fever, and troubled with waking, by his Physicians was appointed to use *unguentum populeum* to anoint his temples; but he so distasted the smell of it, that for many years after, all that came near him he imagined to sent of it, and would let no man talk with him but aloof off, or wear any new

[k] Omnia magna putabat, uxorem magnam, grandes equos, abhorruit omnia parva, magna pocula, & calceamenta pedibus majora. [l] Lib. 1. cap. 16. putavit se uno digito posse totum mundum conterere. [m] Sustinet humeris cœlum cum Atlante. Alii cœli ruinam timent. [n] Cap. 1. Tract. 15. alius se gallum putat, alius luscinium. [o] Trallianus. * Cap. 7. de mel. [p] Anthony de Verdeur. [q] Cap. 7. de mel.

cloaths,

cloathes, because he thought still they smelled of it; in all other things wise and discreet, he would talk sensibly, save only in this. A Gentleman in Lymosen, saith Anthony Verdeur, was persuaded he had but one legge, affrighted by a wilde boar, that by chance stroke him on the legge: he could not be satisfied his legge was sound (in all other things well) untill two Franciscans by chance coming that way, fully removed him from the conceipt. *Sed abundè fabularum audizimus.*

SUBSECT. IV.

Symptomes from Education, Custome, continuance of Time, our Condition, mixt with other Diseases, by Fits, Inclination, &c.

AN other great occasion of the varietie of these symptomes, proceeds from custom, discipline, education, and severall inclinations, "[r] This humour will imprint in melancholy men the objects most answerable to their condition of life, and ordinary actions, and dispose men according to their severall studies and callings." If an ambitious man become melancholy, he forthwith thinkes he is a King, an Emperour, a Monarch, and walkes alone, pleasing himselfe with a vain hope of some future preferment, or present as he supposeth, and withall acts a Lord's part, takes upon him to be some statesman or magnifico, makes congies, gives entertainment, looks big, &c. Francisco Sansovino records of a melancholy man in Cremona, that would not be induced to beleeve, but that he was Pope, gave pardons, made Cardinals, &c. [s] Christophorus à Vega makes mention of another of his acquaintance, that thought he was a King, driven from his Kingdome, and was very anxious to recover his estate. A covetous person is still conversant about purchasing of lands and tenements, plotting in his mind how to compasse such and such Mannors, as if he were already Lord of, and able to go through with it; all he sees is his, *re* or *spe*, he hath devoured it in hope, or else in conceit esteemes it his own; like him in [t] Athenæus, that thought all the ships in the haven to be his own. A lascivious *inamorato* plots all the day long to please his mistresse, acts and struts, and carries himself, as if she were in presence, still dreaming of her, as Pamphilus of his Glycerium, or as

[r] Laurentius cap. 6. [s] Lib. 3. cap. 14. qui se regem putavit regno expulsum. [t] Dipnosophist. lib. Thrasilaus putavit omnes naves in Pireum portum appellantes suas esse.

some

some do in their morning sleep. [u] Marcellus Donatus knew such a Gentlewoman in Mantua, called Elionora Meliorina, that constantly beleeved she was married to a King, and "[x] would kneel down and talk with him, as if he had been there present with his associates; and if she had found by chance a peece of glass in a muck-hill or in the street, she would say that it was a jewell sent from her Lord and husband." If devout and religious, he is all for fasting, prayer, ceremonies, almes, interpretations, visions, prophecies, revelations, [y] he is inspired by the Holy Ghost, full of the spirit: one while he is saved, another while damned, or still troubled in minde for his sinnes, the divell will surely have him, &c. more of these in the third Partition of love-Melancholy. [z] A Scholar's minde is busied about his studies, he applaudes himself for that he hath done, or hopes to do, one while fearing to be out in his next exercise, another while contemning all censures; envies one, emulates another; or else with indefatigable paines and meditation, consumes himself. So of the rest, all which vary according to the more remiss and violent impression of the object, or as the humor it self is intended or remitted. For some are so gently melancholy, that in all their carriage, and to the outward apprehension of others, it can hardly be discerned, yet to them an intolerable burden, and not to be endured. [a] *Quædam occulta, quædam manifesta*, some signes are manifest and obvious to all at all times, some to few, or seldome, or hardly perceived; let them keep their own councell, none will take notice or suspect them. "They doe not expresse in outward shew their depraved imaginations," as *Hercules de Saxonia observes, "but conceal them wholly to themselves, and are very wise men, as I have often seen: some fear, some do not fear at all, as such as think themselves kings or dead, some have more signs, some fewer, some great, some less, some vex, fret, still fear, grieve, lament, suspect, laugh, sing, weep, chafe, &c. by fits (as I have said) or more during and permanent." Some dote in one thing, are most childish, and ridiculous, and to be wondred at in that, and yet for all other matters, most discreet and wise. To some it is in disposition, to another in habit; and as they write of heat and cold, we may say of this humour, one is *melancholicus ad octo*, a second two degrees less, a third half way. 'Tis super-

[u] De hist. Med. mirab. lib. 2. cap. 1. [x] Genibus flexis loqui cum illo voluit, & adstare jam tum putavit, &c. [y] Gordonius, quod sit propheta, & inflatus à spiritu sancto. [z] Qui forensibus causis insudat, nil nisi arresta cogitat, & supplices libellos, alius non nisi versus facit. P. Forestus. [a] Gordonius. * Verbo non exprimunt, nec opere, sed alta mente recondunt, & sunt viri prudentissimi, quos ego sæpe novi, cum multi sint sine timore, ut qui se reges & mortuos putant, plura signa quidam habent, pauciora, majora, minora.

particular,

particular, *sesquialtera*, *sesquitertia*, and *superbipartiens tertias*, *quintas Melancholiæ*, &c. all those Geometricall proportions are too little to expresse it. " [b] It comes to many by fits, and goes; to others it is continuate: many (saith [c] Faventinus) in Spring and fall only are molested, some once a year, as that Roman [d] Galen speaks of: [e] one, at the conjunction of the Moon alone, or some unfortunate aspects, at such and such set hours and times, like the sea-tides, to some women when they be with child, as * Plater notes, never otherwise: to others 'tis settled and fixed: to one led about and variable still by that *ignis fatuus* of phantasie, like an *arthritis* or running gout, 'tis here and there, and in everie joynt, alwaies molesting some part or other; or if the body be free, in a myriad of forms exercising the minde. A second once peradventure in his life hath a most grievous fit, once in seven years, once in five years, even to the extremitie of madnesse, death, or dotage, and that upon some ferall accident or perturbation, terrible object, and that for a time, never perhaps so before, never after. A third is moved upon all such troublesome objects, crosse fortune, disaster and violent passions, otherwise free, once troubled in three or four years. A fourth, if things be to his minde, or he in action, well pleased, in good company, is most jocund, and of a good complexion: if idle, or alone, a la mort, or carried away wholly with pleasant dreams and phantasies, but if once crossed and displeased,

" Pectore concipiet nil nisi triste suo."

his countenance is altered on a sudden, his hart heavie, irksome thoughts crucifie his soul, and in an instant he is moped or wearie of his life, he will kill himself. A fifth complains in his youth, a sixth in his middle age, the last in his old age.

Generally thus much we may conclude of melancholy: That it is [f] most pleasant at first, I say, *mentis gratissimus error*, a most delightsome humor, to be alone, dwel alone, walk alone, meditate, lye in bed whole daies, dreaming awake as it were, and frame a thousand phantastical imaginations unto themselves. They are never better pleased then when they are so doing, they are in Paradise for the time, and cannot well endure to be interrupt; with him in the Poet,

——" [g] pol me occidistis amici, Non servâstis ait?"——

you have undone him, he complains, if you trouble him: tell

[b] Trallianus, lib. 1. 16. alii intervalla quædam habent, ut etiam consueta administrent, alii in continuo delirio sunt, &c. [c] Prac. mag. Vere tantum & autumno. [d] Lib de humeribus. [e] Guianerius. * De mentis alienat. cap. 3. [f] Levinus Lemnius, Jason Pratensis, blanda ab initio. [g] Hor.

him

him what inconvenience will follow, what will be the event, all is one, *canis ad vomitum*, * 'tis so pleasant, he cannot refrain. He may thus continue peradventure many years by reason of a strong temperature, or some mixture of business, which may divert his cogitations: but at the last *læsa Imaginatio*, his phantasie is crased, and now habituated to such toyes, cannot but work still like a fate, the Scene alters upon a sudden, Fear and Sorrow supplant those pleasing thoughts, suspition, discontent, and perpetuall anxiety succeed in their places; so by little and little, by that shoeing horn of idleness, and voluntary solitariness, Melancholy this feral fiend is drawn on, [h] *& quantum vertice ad auras Æthereas, tantum radice in Tartara tendit*, it was not so delicious at first, as now it is bitter and harsh: a cankered soul macerated with cares and discontents, *tædium vitæ*, impatience, agony, inconstancy, irresolution, precipitate them unto unspeakable miseries. They cannot endure company, light, or life it self, some; unfit for action, and the like. [i] Their bodies are lean and dryed up, withered, ugly, their looks harsh, very dull, and their souls tormented, as they are more or less intangled, as the humour hath been intended, or according to the continuance of time they have been troubled.

To discern all which symptomes the better, [k] Rhasis the Arabian makes three degrees of them. The first is, *falsa cogitatio*, false conceits and idle thoughts: to misconstrue and amplifie, aggravating every thing they conceive or fear: the second is, *falso cogitata loqui*, to talk to themselves, or to use inarticulate, incondite voices, speeches, obsolete gestures, and plainly to utter their minds and conceits of their hearts by their words and actions, as to laugh, weep, to be silent, not to sleep, eat their meat, &c. the third is to put in practice [l] that which they think or speak. Savanorola *Rub.* 11. *tract.* 8. *cap.* 1. *de ægritudine*, confirms as much "[m] when he begins to express that in words, which he conceives in his heart, or talks idly, or goes from one thing to another," which [n] Gordonius cals *nec caput habentia, nec caudam*, he is in the middle way: "[o] but when he begins to act it likewise, and to put his fopperies in execution, he is then in the extent of melancholy, or madness it self." This progress of melancholy you shall

* Facilis descensus averni. [h] Virg. [i] Corpus cadaverosum. Psa. 67. cariosa est facies mea præ ægritudine animæ. [k] Lib. 9. ad Almansorem. [l] Practica majore. [m] Quum ore loquitur quæ corde concepit, quum subito de una re ad aliud transit, neq; rationem de aliquo reddit, tunc est in medio, at quum incipit operari quæ loquitur, in summo gradu est. [n] Cap. 19. Partic. 2. Loquitur secum & ad alios, ac si vere præsentes. Aug. cap. 11. li. de cura pro mortuis gerenda. Rhasis. [o] Quum res ad hoc devenit, ut ea quæ cogitare cæperit, ore promat, atq; acta permisceat, tum perfecta melancholia est.

easily

easily observe in them that have been so affected, they go smiling to themselves at first, at length they laugh out; at first solitary, at last they can endure no company: or if they do, they are now dizards, past sense and shame, quite moped, they care not what they say or do, all their actions, words, gestures, are furious or ridiculous. At first his mind is troubled, he doth not attend what is said, if you tell him a tale, he cries at last, what said you? but in the end he mutters to himself, as old women do many times, or old men when they sit alone, upon a sudden they laugh, whoop, hollow, or run away, and swear they see or hear players, [p] Devils, Hobgoblins, Ghosts, strike, or strut, &c. grow humorous in the end: Like him in the Poet, *sæpe ducentos, sæpe decem servos*, he will dress himself, and undress, careless at last, growes insensible, stupid or mad. [q] He howles like a woolf, barks like a dog, and raves like Ajax and Orestes, hears Musick and outcries, which no man else hears. As [r] he did whom Amatus Lusitanus mentioneth *cent.* 3. *cura.* 55. or that woman in [s] Springer, that spake many languages, and said she was possessed: That Farmer in [t] Prosper Calenius, that disputed and discoursed learnedly in Philosophy and Astronomy, with Alexander Achilles his master, at Boloigne in Italy. But of these I have already spoken.

Who can sufficiently speak of these symptomes, or prescribe rules to comprehend them? as Eccho to the painter in Ausonius, *vane quid affectas, &c.* foolish fellow; what wilt? if you must needs paint me, paint a voice, *& similem si vis pingere, pinge sonum;* if you will describe melancholy, describe a phantasticall conceipt, a corrupt imagination, vain thoughts and different, which who can do! The four and twenty letters make no more variety of words in divers languages, than melancholy conceipts produce diversity of symptomes in several persons. They are irregular, obscure, various, so infinite, Proteus himself is not so divers, you may as well make the Moon a new coat, as a true character of a melancholy man; as soon finde the motion of a birde in the aire, as the heart of man, a melancholy man. They are so confused, I say, divers, intermixt with other diseases. As the species be confounded (which [u] I have shewed) so are the symptomes; Sometimes with headache, Cacexia, dropsie, stone; as you may perceive by those several examples and illustrations, collected by [x] Hildesheim *speciel.* 2. Mercurialis *consil.* 118. *cap.* 6 & 11. with

[p] Melancholicus se videre & audire putat dæmones. Lavater de spectris part. 3. cap. 2. [q] Wierus lib. 3. cap. 31. [r] Michael à nusian. [s] Malleo malef. [t] Lib. de atra bile. [u] Part. 1. Subs. 2. Memb. 2. [x] De delirio, melancholia & mania.

headache,

headache, Epilepsie, Priapismus. Trincavelius *consil.* 12. *lib.* 1. *consil.* 49. with gout: *caninus appetitus.* Montanus *consil.* 26. &c. 23. 234. 249. with falling sicknesse, headach, Vertigo, Lycanthropia, &c. I. Cæsar Claudinus *consult.* 4. *consult.* 89. & 116. with gout, agues, Hemrods, stone, &c. who can distinguish these melancholy symptomes so intermixt with others, or apply them to their severall kinds, confine them into method? 'Tis hard I confesse, yet I have disposed of them as I could, and will descend to particularize them according to their species. For hitherto I have expatiated in more generall lists or termes, speaking promiscuously of such ordinary signes, which occur amongst writers. Not that they are all to be found in one man, for that were to paint a monster or Chimera, not a man: but some in one, some in another, and that successively or at severall times.

Which I have been the more curious to expresse and report; not to upbraid any miserable man, or by way of derision, (I rather pitty them) but the better to discern, to apply remedies unto them; and to shew that the best and soundest of us all, is in great danger; how much we ought to fear our own fickle estates, remember our miseries and vanities, examine and humiliate ourselves, seek to God, and call to him for mercy, that needs not look for any rods to scourge our selves, since we carry them in our bowels, and that our souls are in a miserable captivity, if the light of grace and heavenly truth doth not shine continually upon us: and by our discretion to moderate ourselves, to be more circumspect and wary in the midst of these dangers.

MEMB. II. SUBSECT. I.

Symptomes of Head-Melancholy.

"IF y no Symptoms appear about the stomack, nor the blood be misaffected, and fear and sorrow continue, it is to be thought the Brain it self is troubled, by reason of a melancholy juyce bred in it, or otherways conveyed into it, and that evil juyce is from the distemperature of the part, or left after some inflammation," Thus far Piso. But this is not always true, for blood and hypocondries both are often affected even in head-melancholy. * Hercules de Saxonià differs here from the common current of Writers, putting peculiar signs of head-

y Nicholas Piso. Si signa circa ventriculum non apparent, nec sanguis male affectus, & adsunt timor & mœstitia, cerebrum ipsum existimandum est, &c. * Tract. de mel. cap. 13. &c. Ex intemperie spirituum, & cerebri motu, tenebrositate.

melancholy,

melancholy, from the sole distemperature of spirits in the Brain, as they are hot, cold, dry, moist, "all without matter, from the motion alone, and tenebrosity of spirits;" of melancholy which proceeds from humors by adustion, he treats apart, with their severall symptoms and cures. [y]The common signs, if it be by essence in the head, "are ruddiness of face, high sanguine complexion, most part *rubore saturato*," [z] one calls it a blewish, and sometimes full of pumples, with red eyes. Avicenna *l.* 3. *Fen.* 2. *Tract.* 4. *c.* 18. Duretus and others out of Galen. *de affect. l.* 3. *c.* 6. [a] Hercules de Saxoniâ to this of redness of face, adds "heaviness of the head, fixed and hollow eyes. [b] If it proceed from dryness of the brain, then their heads will be light, vertiginous, and they most apt to wake, and to continue whole moneths together without sleep. Few excrements in their eyes and nostrils, and often bald by reason of excess of dryness," Montaltus adds *c.* 17. If it proceed from moisture; dulness, drowziness, headache follows; and as Salust. Salvianus, *c.* 1. *l.* 2. out of his own experience found, Epileptical, with a multitude of humors in the head. They are very bashfull, if ruddy, apt to blush, and to be red upon all occasions, *præsertim si metus accesserit.* But the chiefest symptome to discern this species, as I have said, is this, that there be no notable signs in the stomach, Hypocondries, or elswhere, *digna*, as [c] Montaltus tearms them, or of greater note, because oftentimes the passions of the stomack concur with them. Wind is common to all three species, and is not excluded, only that of the Hypocondries is [d] more windy then the rest, saith Hollerius. Ætius *tetrab. l.* 2. *se.* 2. *c.* 9. & 10. maintains the same, [e] if there be more signs, and more evident in the head then elswhere, the Brain is primarily affected, and prescribes head-melancholy to be cured by meats amongst the rest, void of wind, and good juyce, not excluding wind, or corrupt blood, even in head-melancholy it self: but these species are often confounded, and so are their symptoms, as I have already proved. The symptomes of the minde are superfluous and continuall cogitations: "[f] for when the head is heated, it scorch-

[a] Facie sunt rubente & livescente, quibus etiam aliquando adsunt pustulæ. [y] Jo. Pantheon. cap. de Mel. Si cerebrum primario afficiatur adsunt capitis gravitas, fixi oculi, &c. [b] Laurent. cap. 5. si à cerebro ex siccitate, tum capitis erit levitas, sitis, vigilia, paucitas superfluitatum in oculis & naribus. [c] Si nulla digna læsio, ventriculo, quoniam in hac melancholia capitis, exigua nonnunquam ventriculi pathemata coëunt, duo enim hæc membra sibi invicem affectionem transmittunt. [d] Postrema magis flatuosa. [e] Si minus molestiæ circa ventriculum aut ventrem, in iis cerebrum primario afficitur, & curare oportet hunc affectum, per cibos flatus exortes, & bonæ concoctionis, &c. raro cerebrum afficitur sine ventriculo. [f] Sanguinem adurit caput calidius, & inde fumi melancholici adusti, animum exagitant.

eth the blood, and from thence proceed melancholy fumes, which trouble the minde," Avicenna. They are very cholerick, and soon hot, solitary, sad, often silent, watchfull, discontent, Montaltus *cap.* 24. If any thing trouble them, they cannot sleep, but fret themselves still, till another object mitigate, or time wear it out. They have grievous passions, and immoderate perturbations of the mind, fear, sorrow, &c. yet not so continuate, but that they are sometimes merry, apt to profuse laughter, which is more to be wondered at, and that by the authority of [g] Galen himself, by reason of mixture of bloud, *prærubri jocosis delectantur & irrisores plerumque sunt*, if they be ruddy, they are delighted in jests, and oftentimes scoffers themselves, conceipted; and as Rhodericus à Vega comments on that place of Galen, merry, witty, of a pleasant disposition, and yet grievously melancholy anon after: *omnia discunt sine doctore*, saith Areteus, they learn without a teacher: and as [h] Laurentius supposeth, those ferall passions and Symptomes of such as think themselves glass, pitchers, feathers, &c. speak strange languages, proceed *a calore cerebri* (if it be in excess) from the brain's distempered heat.

SUBSECT. II.

Symptomes of windy Hypocondriacall Melancholy.

"IN this Hypocondriacall or flatuous melancholy, the symptomes are so ambiguous," saith [i] Crato in a counsell of his for a Noblewoman, "that the most exquisite Physicians cannot determine of the part affected." Matthew Flaccius, consulted about a Noble matron, confessed as much, that in this malady he with Hollerius, Fracastorius, Falopius, and others, being to give their sentence of a party labouring of Hypocondriacall melancholy, could not finde out by the symptomes, which part was most especially affected; some said the womb, some heart, some stomach, &c. and therefore Crato, *consil.* 24. *lib.* 1. boldy avers, that in this diversity of symptomes, which commonly accompany this disease, "[k] no physician can truely say what part is affected." Galen *lib.* 3. *de loc. affect.* reckons up these ordinary symptomes, which all the Neotericks repeat of Diocles; only this fault he finds with him, that he puts not Fear and Sorrow amongst the other signes. Trin-

[g] Lib. de loc. affect. cap. 6. [h] Cap. 6. [i] Hildesheim spicel. 1. de mel. In Hypocondriaca melancholia adeo ambigua sunt symptomata, ut etiam exercitatissimi medici de loco affecto statuere non possint. [k] Medici de loco affecto nequeunt statuere.

cavelius

cavelius excuseth Diocles, *lib.* 3. *consil.* 35. because that oftentimes in a strong head and constitution, a generous spirit, and a valiant, these symptomes appear not, by reason of his valour and courage. * Hercules de Saxoniâ (to whom I subscribe) is of the same mind (which I have before touched) that Fear and Sorrow are not generall Symptomes; some fear and are not sad; some be sad and fear not; some neither fear nor grieve. The rest are these, beside Fear and Sorrow, "[l] sharp belchings, fullsome crudities, heat in the bowels, wind and rumbling in the guts, vehement gripings, pain in the belly and stomack sometimes, after meat that is hard of concoction, much watering of the stomack, and moist spittle, cold sweat, *importunus sudor*, unseasonable sweat all over the body," as Octavius Horatianus *lib.* 2. *cap.* 5. cals it; "cold joynts, indigestion, [m] they cannot endure their own fulsome belchings, continuall wind about their Hypocondries, heat and griping in their bowels, *præcordia sursum convelluntur*, midriffe and bowels are pulled up, the veins about their eyes look red, and swell from vapours and winde." Their ears sing now and then, Vertigo and giddiness come by fits, turbulent dreams, driness, leanness, apt they are to sweat upon all occasions, of all colours and complexions. Many of them are high-coloured especially after meales, which symptome Cardinal Cæcius was much troubled with, and of which he complained to Prosper Calenus his physician, he could not eat, or drink a cup of wine, but he was as red in the face, as if he had been at a Maior's feast. That symptom alone vexeth many. [n] Some again are black, pale, ruddy, sometime their shoulders, and shoulder blades ake, there is a leaping all over their bodies, sudden trembling, a palpitation of the heart, and that *cardiaca passio*, grief in the mouth of the stomach, which maketh the patient think his heart itself aketh, and sometimes suffocation, *difficultas anhelitus*, short breath, hard wind, strong pulse, swooning. Montanus *consil.* 55. Trincavelius *li.* 3 *consil.* 36. & 37. Fernelius *cons.* 43. Frambesarius *consult. lib.* 1. *consil.* 17. Hildesheim, Claudinus, &c. give instance of every particular. The peculiar Symptomes, which properly belong to each part, be these. If it proceed from the stomack, saith

* Tract. posthumo de mel. Patavii edit. 1620. per Bozettum Bibliop. cap. 2.
[l] Acidi ructus, cruditates, æstus in præcordiis, flatus, interdum ventriculi dolores vehementes, sumptoq; cibo concoctu difficili, sputum humidum idq; multum sequetur, &c. Hip. lib. de mel. Galenus, Melanelius è Ruffo et Ætio, Altomarus, Piso, Montaltus, Bruel, Wecker, &c. [m] Circa præcordia de assidua in flatione queruntur, et cum sudore totius corporis importuno, frigidos articulos sæpe patiuntur, indigestione laborant, ructus suos insuaves perhorrescunt, viscerum dolores habent. [n] Montaltus c. 13. Wecker, Fuchsius c. 13. Altomarus c. 7. Laurentius c. 73. Bruel, Gordon.

[o] Savanarola, 'tis full of pain, wind. Guianerius addes, vertigo, nausea, much spitting, &c. If from the myrache, a swelling and wind in the Hypocondries, a lothing, and appetite to vomit, pulling upward. If from the heart, aking and trembling of it, much heaviness. If from the liver, there is usually a pain in the right Hypocondrie. If from the spleen, hardness and grief in the left Hypocondrie, a rumbling, much appetite and small digestion, Avicenna. If from the Meseraicke veines and liver on the other side, little or no appetite, Herc. de Saxoniâ. If from the Hypocondries, a rumbling inflation, concoction is hindered, often belching, &c. And from these crudities, windy vapors ascend up to the brain which trouble the imagination, and cause fear, sorrow, dulness, heaviness, many terrible conceipts and Chimera's, as Lemnius wel observes, *l.* 1. *c.* 16. "as [p] a black and thick cloud covers the Sun, and intercepts his beames and light, so doth this melancholy vapour obnubilate the minde, inforce it to many absurd thoughts and imaginations," and compell good, wise, honest, discreet men (arising to the Brain from the [q] lower parts, "as smoke out of a chimney)" to dote, speak, and doe that which becomes them not, their persons, callings, wisdoms. One by reason of those ascending vapours and gripings, rumbling beneath, will not be perswaded but that he hath a serpent in his guts, a viper, another frogs. Trallianus relates a storie of a woman, that imagined she had swallowed an Eele, or a Serpent; and Felix Platerus, *observat. lib.* 1. hath a most memorable example of a countreyman of his, that by chance falling into a pit where frogs and frogs-spawn was, and a little of that water swallowed, began to suspect that he had likewise swallowed frogs-spawn, and with that conceipt and fear, his phantasie wrought so far, that he verily thought he had young live frogs in his belly, *qui vivebant ex alimento suo*, that lived by his nourishment, and was so certainly persuaded of it, that for many years following, he could not be rectified in his conceipt: He studied Physick seven years together to cure himself, travelled into Italy, France and Germany to confer with the best physicians about it, and A° 1609. asked his counsell amongst the rest; he told him it was wind, his conceipt, &c. but *mordicus contradicere, & ore, & scriptis probare nitebatur:* no saying would serve, it was no wind, but reall frogs: "and doe you not heare them croake?" Platerus would have deceived him, by putting live frogs into his excrements: but he, being a physitian himself, would not be deceived, *vir prudens aliàs, &*

[o] Pract. major: dolor in eo et ventositas, nausea. [p] Ut atra densaq; nubes soli effusa, radios et lumen ejus intercipit et offuscat; sic, etc. [q] Ut fumus è camino.

doctus,

doctus, a wise and learned man otherwise, a Doctor of physick, and after seven years dotage in this kind, *à phantasia liberatus est*, he was cured. Laurentius and Goulart have many such examples, if you be desirous to read them. One commoditie above the rest which are melancholy, these windy flatuous have, *lucida intervalla*, their symptomes and pains are not usually so continuate as the rest, but come by fits, fear and sorrow, and the rest: yet in another they exceed all others; and that is, [s] they are luxurious, incontinent, and prone to Venerie, by reason of wind, *& facilè amant, & quamlibet ferè amant.* (Jason Pratensis) [t] Rhasis is of opinion, that Venus doth many of them much good; the other symptomes of the minde be common with the rest.

SUBSECT. III.

Symptomes of Melancholy abounding in the whole bodie.

THEIR bodies that are affected with this universall melancholy, are most part black, "[u] the melancholy juice is redundant all over," hirsute they are, and lean, they have broad veins, their bloud is gross and thick. "[x] Their Spleen is weak," and a Liver apt to ingender the humour; they have kept bad diet, or have had some evacuation stopped, as hæmrods, or moneths in women, which [y] Trallianus, in the cure, would have carefully to be inquired, and withall to observe of what complexion the party is of, black or red. For as Forrestus and Hollerius contend, if [z] they be black, it proceeds from abundance of naturall melancholy; if it proceed from cares, agony, discontents, diet, exercise, &c. they may be as wel of any other colour: red, yellow, pale, as black, and yet their whole bloud corrupt: *prærubri colore sæpe sunt tales, sæpe flavi*, (saith [a] Montaltus cap. 22.) The best way to discern this species, it to let them bleed, if the bloud be corrupt, thick and black, and they withall free from those hypocondriacall symptomes, and not so grievously troubled with them, or those of the head, it argues they are melancholy, *à toto corpore*. The fumes which arise from this corrupt bloud, disturb the mind,

[s] Hypocondriaci maxime affectant coire, & multiplicatur coitus in ipsis, eo quod ventositates multiplicantur in hypocondriis, & coitus sæpe allevat has ventositates. [t] Cont. lib. 1. tract. 9. [u] Wecker, Melancholicus succus toto corpore redundans. [x] Splen natura imbecillior. Montaltus cap. 22. [y] Lib. 1. cap. 16. Interrogare convenit, an aliqua evacuationis retentio obvenerit, viri in hæmorroid, mulierum menstruis, & vide faciem similiter an sit rubicunda. [z] Naturales nigri acquisiti à toto corpore, sæpe rubicundi. [a] Montaltus cap. 22. Piso. Ex colore sanguinis si minuas venam, si fluat niger, &c.

and make them fearfull and sorrowfull, heavie hearted, as the rest, dejected, discontented, solitarie, silent, wearie of their lives, dull and heavie, or merrie, &c. and if far gone, that which Apuleius wished to his enemy, by way of imprecation, is true in them; "[b] Dead mens bones, hobgoblins, ghosts are ever in their minds, and meet them still in every turn: all the bugbears of the night, and terrors, fairybabes of tombs, and graves are before their eyes, and in their thoughts, as to women and children, if they be in the dark alone." If they hear, or read, or see any tragicall object, it sticks by them, they are afraid of death, and yet weary of their lives, in their discontented humours they quarrel with all the world, bitterly inveigh, taxe satyrically, and because they cannot otherwise vent their passions, or redress what is amiss, as they mean, they will by violent death at last be revenged on themselves.

SUBSEC. IV.

Symptomes of Maids, Nunnes, and Widows Melancholy.

BECAUSE Lodovicus Mercatus in his second book *de mulier. affect. cap.* 4. and Rodericus à Castro *de morb. mulier. cap.* 3. *lib.* 2. two famous Physicians in Spain, Daniel Sennertus of Wittenberg *lib.* 1. *part.* 2. *cap.* 13. with others, have vouchsafed in their works not long since published, to write two just Treatises *de Melancholiâ virginum, Monialium & Viduarum*, as a particular species of melancholy (which I have already specified) distinct from the rest: ([a] for it much differs from that which commonly befals men and other women, as having one only cause proper to women alone) I may not omit in this generall Survey of melancholy Symptomes, to set down the particular signs of such parties so mis-affected.

The causes are assigned out of Hippocrates, Cleopatra, Moschion, and those old *Gynæciorum Scriptores*, of this ferall malady, in more ancient Maids, Widows, and barren Women, *ob septum transversum violatum* saith Mercatus, by reason of the midriffe or *Diaphragma*, heart and brain offended with those vicious vapours which come from menstruous blood, *inflammationem arteriæ circa dorsum*, Rodericus adds, an inflammation of the back, which with the rest is offended

[b] Apul. lib. 1. semper obviæ species mortuorum quicquid umbrarum est uspiam, quicquid lemurum et larvarum oculis suis aggerunt, sibi fingunt omnia noctium occursacula, omnia bustorum formidamina, omnia sepulchrorum terriculamenta. [a] Differt enim ab ea quæ viris & reliquis feminis communiter contingit, propriam habens causam.

by

by [b] that fuliginous exhalation of corrupt seed, troubling the brain, heart and mind; the brain, I say, not in essence, but by consent, *Universa enim hujus affectus causa ab utero pendet, & à sanguinis menstrui malitia*, for in a word, the whole malady proceeds from that inflammation, putredity, black smoky vapours, &c. from thence comes care, sorrow, and anxiety, obfuscation of spirits, agony, desperation, and the like, which are intended or remitted; *si amatorius accesserit ardor*, or any other violent object or perturbation of mind. This melancholy may happen to Widows, with much care and sorrow, as frequently it doth, by reason of a sudden alteration of their accustomed course of life, &c. To such as lye in childe-bed *ob suppressam purgationem;* but to Nunnes and more ancient Maids, and some barren Women for the causes abovesaid, 'tis more familiar, *crebriùs his quam reliquis accidit, inquit Rodericus*, the rest are not altogether excluded.

Out of these causes Rodericus defines it with Areteus, to be *angorem animi*, a vexation of the mind, a sudden sorrow from a small, light, or no occasion, [c] with a kind of still dotage and grief of some part or other, head, heart, breasts, sides, back, belly, &c. with mueh solitarinesse, weeping, distraction, &c. from which they are sometimes suddenly delivered, because it comes and goes by fits, and is not so permanent as other melancholy.

But to leave this brief description, the most ordinary symptomes be these, *pulsatio juxta dorsum*, a beating about the back, which is almost perpetuall, the skin is many times rough, squalid, especially, as Areteus observes, about the arms, knees, and knuckles. The midriffe and heart-strings do burn and beat very fearfully, and when this vapour or fume is stirred, flyeth upward, the heart it self beats, is sore grieved, and faints, *fauces siccitate præcluduntur, ut difficulter possit ab uteri strangulatione decerni*, like fits of the mother, *Alvus plerisq; nil reddit, aliis exiguum, acre, biliosum, lotium flavum.* They complain many times, saith Mercatus, of a great pain in their heads, about their hearts, and hypocondries, and so likewise in their breasts, which are often sore, sometimes ready to swoon, their faces are inflamed, and red, they are dry, thirsty, suddenly hot, much troubled with winde, cannot sleep, &c.

[b] Ex menstrui sanguinis tetra ad cor & cerebrum exhalatione, vitiatum semen mentem perturbat, &c non per essentiam, sed per consensum. Animus mœrens & anxius inde malum trahit, & spiritus cerebrum obfuscantur, quæ cuncta augentur, &c. [c] Cum tacito delirio ac dolore alicujus partis internæ, dorsi, hypocondrii, cordis regionem & universam mammam interdum occupantis, &c. Cutis aliquando squalida, aspera, rugosa, præcipue cubitis, genibus, & digitorum articulis, præcordia ingenti sæpe terrore æstuant & pulsant, cumque vapor excitatus sursum evolat, cor palpitat aut premitur, animus deficit, &c.

And from hence proceed *ferina deliramenta*, a brutish kinde of dotage, troublesome sleep, terrible dreams in the night, *subrusticus pudor & verecundia ignava*, a foolish kinde of bashfulness to some, perverse conceipts and opinions, † dejection of mind, much discontent, preposterous judgement. They are apt to loath, dislike, disdain, to be weary of every object, &c. each thing almost is tedious to them, they pine away, void of counsell, apt to weep, and tremble, timorous, fearfull, sad, and out of all hope of better fortunes. They take delight in nothing for the time, but love to be alone and solitary, though that do them more harm; And thus they are affected so long as this vapour lasteth; but by and by as pleasant and merry as ever they were in their lives, they sing, discourse and laugh in any good company, upon all occasions, and so by fits it takes them now and then, except the malady be inveterate, and then 'tis more frequent, vehement, and continuate. Many of them cannot tell how to express themselves in words, or how it holds them, what ailes them, you cannot understand them, or well tell what to make of their sayings; so far gone sometimes, so stupified and distracted, they think themselves bewitched, they are in despair, *aptæ ad fletum, desperationem, dolores mammis & hypocondriis.* Mercatus therefore adds, now their breasts, now their hypocondries, belly and sides, then their heart and head akes, now heat, then wind, now this, now that offends, they are weary of all; * and yet will not, cannot again tell how, where or what offends them, though they be in great pain, agony, and frequently complain, grieving, sighing, weeping and discontented still, *sine causâ manifestâ*, most part, yet I say they will complain, grudge, lament, and not be perswaded, but that they are troubled with an evill spirit, which is frequent in Germany, saith Rodericus, amongst the common sort: and to such as are most grievously affected, (for he makes three degrees of this disease in women) they are in despair, surely forespoken or bewitched, and in extremity of their dotage, (weary of their lives) some of them will attempt to make away themselves. Some think they see visions, confer with spirits and devils, they shall surely be damned, are afraid of some treachery, imminent danger, and the like, they wil not speak, make answer to any question, but are almost distracted,

† Animi dejectio, perversa rerum existimatio, præposterum judicium. Fastidiosæ, languentes, tædiosæ, consilii inopes, lachrymosæ, timentes, mœstæ, cum summa rerum meliorum desperatione, nulla re delectantur, solitudinem amant, &c. * Nolunt aperire molestiam quam patiuntur, sed conqueruntur tamen de capite, corde, mammis, &c. In puteos fere maniaci prosilire, ac strangulari cupiunt, nulla orationis suavitate ad spem salutis recuperandam erigi, &c. Familiares non curant, non loquuntur, non respondent, &c. & hæc graviora, si, &c.

mad,

mad, or stupid for the time, and by fits: and thus it holds them, as they are more or less affected, and as the inner humour is intended or remitted, or by outward objects and perturbations aggravated, solitariness, idleness, &c.

Many other maladies there are incident to young women, out of that one and only cause above specified, many ferall diseases. I will not so much as mention their names, melancholy alone is the subject of my present discourse, from which I will not swerve. The several cures of this infirmity, concerning Diet, which must be very sparing, Phlebotomy, Physick, internall, externall remedies, are at large in great variety in * Rodericus à Castro, Sennertus, and Mercatus, which whoso will, as occasion serves, may make use of. But the best and surest remedy of all, is to see them well placed, and married to good husbands in due time, *hinc illæ lachrymæ*, that is the primary cause, and this the ready cure, to give them content to their desires. I write not this to patronize any wanton, idle flurt, lascivious or light huswives, which are too forward many times, unruly, and apt to cast away themselves on him that comes next, without all care, counsel, circumspection, and judgment. If religion, good discipline, honest education, wholesome exhortation, fair promises, fame and loss of good name cannot inhibit and deterre such, (which to chast and sober maids cannot chuse but avail much) labour and exercise, strict diet, rigor and threats may more opportunely be used, and are able of themselves to qualifie and divert an ill disposed temperament. For seldom should you see an hired servant, a poor handmaid, though ancient, that is kept hard to her work, and bodily labour, a coarse country wench troubled in this kind, but noble virgins, nice gentlewomen, such as are solitary and idle, live at ease, leade a life out of action and imployment, that fare well, in great houses and joviall companies, ill disposed peradventure of themselves, and not willing to make any resistance, discontented otherwise, of weak judgment, able bodies, and subject to passions *(grandiores virgines*, saith Mercatus, *steriles & viduæ plerumq; melancholicæ)* such for the most part are misaffected, and prone to this disease. I do not so much pity them that may otherwise be eased, but those alone that out of a strong temperament, innate constitution, are violently carried away with this torrent of inward humours, and though very modest of themselves, sober, religious, vertuous, and well given, (as many so distressed maids are) yet cannot make resistance, these grievances will appear, this malady will take place, and now manifestly shews it self, and may not other-

* Clisteres & Helleborismum Mathioli summè laudat,

wise

wise be helped. But where am I? Into what subject have I rushed? What have I to do with Nunnes, Maids, Virgins, Widows? I am a Batchelor my self, and lead a Monastick life in a Colledg, *næ ego sane ineptus qui hæc dixerim*, I confess 'tis an *indecorum*, and as Pallas a Virgin blushed, when Jupiter by chance spake of Love matters in her presence, and turn'd away her face; *me reprimam*, though my subject necessarily require it, I will say no more.

And yet I must and will say something more, add a word or two *in gratiam Virginum & Viduarum*, in favour of all such distressed parties, in commiseration of their present estate. And as I cannot chuse but condole their mishap that labour of this infirmitie, and are destitute of help in this case, so must I needs inveigh against them that are in fault, more then manifest causes, and as bitterly tax those tyrannizing Pseudopolititians, superstitious orders, rash vows, hard hearted parents, guardians, unnatural friends, allies, (cal them how you will) those careless and stupid overseers, that out of worldly respects, covetousness, supine negligence, their own private ends *(cum sibi sit interim benè)* can so severely reject, stubbornly neglect, and impiously contemn, without all remorse and pitie, the tears, sighs, groans, and grievous miseries of such poor souls committed to their charge. How odious and abominable are those superstitious and rash vows of Popish Monasteries, so to bind and inforce men and women to vow virginitie, to lead a single life against the laws of nature, opposite to religion, policie, and humanity, so to starve, to offer violence, to suppress the vigor of youth, by rigorous statutes, severe laws, vaine perswasions, to debar them of that, to which by their innate temperature they are so furiously inclined, urgently carried, and sometimes precipitated, even irresistably led, to the prejudice of their souls health, and good estate of body and minde: And all for base and private respects, to maintain their gross superstition, to inrich themselves and their territories as they falsly suppose, by hindering some marriages, that the world be not full of beggers, and their parishes pestered with Orphanes; stupid politicians; *hæccine fieri flagitia?* ought these things so to be carried? better marry then burn, saith the Apostle, but they are otherwise perswaded. They wil by all means quench their neighbours house if it be on fire, but that fire of lust which breaks out into such lamentable flames, they will not take notice of, their own bowels oftentimes, flesh and bloud shall so rage and burn, and they will not see it: *miserum est*, saith Austin, *seipsum non miserescere*, and they are miserable in the meane time, that cannot pity themselves, the common good of all, and *per consequens* their own estates. For let them

them but consider what fearful maladies, ferall diseases, gross inconveniences come to both sexes by this enforced temperance, it troubles me to think of, much more to relate those frequent aborts and murdring of infants in their Nunneries (read * Kemnitius and others) their notorious fornications, those Spintrias, Tribadas, Ambubeias, &c. those rapes, incests, adulteries, mastuprations, Sodomies, buggeries of Monkes and Friers. See Bale's visitation of Abbies, † Mercurialis, Rodericus à Castro, Peter Forestus, and divers physicians; I know their ordinarie Apologies and excuses for these things, *sed viderint Politici, Medici, Theologi*, I shall more opportunely meet with them ‡ elsewhere.

> " Illius viduæ, aut patronum Virginis hujus,
> Ne me forte putes, verbum non amplius addam."

MEMB. III.

Immediate cause of these precedent Symptomes.

TO give some satisfaction to melancholy men, that are troubled with these symptomes, a better means in my judgment cannot be taken, then to shew them the causes whence they proceed; not from divels, as they suppose, or that they are bewitched or forsaken of God, hear or see, &c. as many of them think, but from naturall and inward causes, that so knowing them, they may better avoid the effects, or at least endure them with more patience. The most grievous and common symptomes are Fear and Sorrow, and that without a cause, to the wisest and discreetest men, in this malady not to be avoided. The reason why they are so Ætius discusseth at large, *Tetrabib.* 2. 2. in his first probleme out of Galen, *lib. 2. de causis sympt.* 1. For Galen imputeth all to the cold that is black, and thinks that the spirits being darkned, and the substance of the brain cloudy and dark, all the objects thereof appear terrible, and the [c] minde it self, by those dark, obscure, gross fumes, ascending from black humours, is in continuall darkness, fear and sorrow; divers terrible monstrous fictions in a thousand shapes and apparitions occurre, with violent passions, by which the brain and phantasie are troubled and eclipsed. [d] Fracastorius *lib. 2. de intellect.* " will have

* Examen conc. Trident. de cælibatu sacerd. † Cap. de Satyr. et Priapis.
‡ Part. 3. sect. 2. Memb. 5. Sub. 5. [c] Vapores crassi et nigri, à ventriculo in cerebrum exhalant. Fel. Platerus. [d] Calidi hilares, frigidi indispositi ad lætitiam, et ideo solitarii, taciturni, non ob tenebras internas, ut medici volunt, sed ob frigus: multi melancholici nocte ambulant intrepidi.

cold

cold to be the cause of Fear and Sorrow; for such as are cold, are ill disposed to mirth, dull and heavy, by nature solitarie, silent; and not for any inward darkness (as Physicians think) for many melancholy men dare boldly be, continue, and walk in the dark, and delight in it:" *solùm frigidi timidi:* if they be hot, they are merry; and the more hot, the more furious, and void of fear, as we see in madmen: but this reason holds not, for then no melancholy, proceeding from choler adust, should fear. *Averroes scoffs at Galen for his reasons, and brings five arguments to refell them: so doth Herc. de Saxoniâ, *Tract. de melanch. cap.* 3. assigning other causes, which are copiously censured and confuted by Ælianus Montaltus, *cap.* 5. & 6. Lod. Mercatus *de Inter. morb. cur. lib.* 1. *cap.* 17. Altomarus *cap.* 7. *de mel.* Guianerius *tract.* 15. *c.* 1. Bright *cap.* 17. Laurentius *cap.* 5. Valesius *med. cont. lib.* 5 *con.* 1. "[c] Distemperature," they conclude, "makes black juice, blackness obscures the spirits, the spirits obscured, cause fear and sorrow." Laurentius *cap.* 13. supposeth these black fumes offend especially the Diaphragma or Midriffe, and so *per consequens* the mind, which is obscured as [f] the Sun by a cloud. To this opinion of Galen, almost all the Greeks and Arabians subscribe, the Latines new and old, *internæ tenebræ offuscant animum, ut externæ nocent pueris,* as children are affrighted in the dark, so are melancholy men at all times, [g] as having the inward cause with them, and still carrying it about. Which black vapors, whether they proceed from the black bloud about the heart, as T. W. Jes. thinks in his Treatise of the passions of the mind, or stomack, spleen, midriffe, or all the misaffected parts together, it boots not, they keep the mind in a perpetuall dungeon, and oppress it with continual fears, anxieties, sorrows, &c. It is an ordinarie thing for such as are sound, to laugh at this dejected pusillanimity, and those other symptomes of melancholy, to make themselves merry with them, and to wonder at such, as toys and trifles, which may be resisted and withstood, if they will themselves: but let him that so wonders, consider with himself, that if a man should tell him on a sudden, some of his especial friends were dead, could he choose but grieve? or set him upon a steep rock, where he should be in danger to be precipitated, could he be secure? his heart would tremble for fear, and his head be giddy. P. Byarus

* Vapores melancholici, spiritibus misti, tenebrarum causæ sunt, cap. 1.
[c] Intemperies facit succum nigrum, nigrities, obscurat spiritum, obscuratio spiritus facit metum et tristiam. [f] Ut nubecula Solem offuscat. Constantinus lib. de melanch. [g] Altomarus c. 7. Causam timoris circumfert ater humor passionis materia, et atri spiritus perpetuam animæ domicilio offundunt noctem.

Tract.

Tract. de pest. gives instance (as I have said) "[h] and put case (saith he) in one that walks upon a plank, if it lye on the ground, he can safely do it: but if the same plank be laid over some deep water, instead of a bridge, he is vehemently moved, and 'tis nothing but his imagination, *forma cadendi impressa*, to which his other members and faculties obey." Yea, but you infer, that such men have a just cause to fear, a true object of fear; so have melancholy men an inward cause, a perpetuall fume and darkness, causing fear, grief, suspicion, which they carry with them, an object which cannot be removed; but sticks as close, and is as inseparable as a shadow to a bodie, and who can expell, or over-run his shadow? remove heat of the liver, a cold stomack, weak spleen: remove those adust humours and vapours arising from them, black bloud from the heart, all outward perturbations, take away the cause, and then bid them not grieve nor fear, or be heavie, dull, lumpish, otherwise counsell can do little good; you may as well bid him that is sick of an ague, not to be a dry; or him that is wounded, not to feel pain.

Suspicion follows Fear and Sorrow at heels, arising out of the same fountaine, so thinks [i] Fracastorius, "that Fear is the cause of Suspicion, and still they suspect some treachery, or some secret machination to be framed against them, stil they distrust." Restlesness proceeds from the same spring, variety of fumes make them like and dislike. Solitariness, avoiding of light, that they are weary of their lives, hate the world, arise from the same causes, for their spirits and humors are opposite to light, fear makes them avoid company, and absent themselves, least they should be misused, hissed at, or overshoot themselves, which stil they suspect. They are prone to venery, by reason of wind. Angry, waspish, and fretting still, out of abundance of choler, which causeth fearfull dreames, and violent perturbations to them, both sleeping and waking: That they suppose they have no heads, flie, sink, they are pots, glasses, &c. is wind in their heads. [*] Herc. de Saxonia doth ascribe this to the severall motions in the animall spirits, "their dilation, contraction, confusion, alteration, tenebrosity, hot or cold distemperature," excluding all materiall humors. [k] Fra-

[h] Pone exemplum, quod quis potest ambulare super trabem quæ est in via: sed si sit super aquam profundam, loco pontis, non ambulabit super eam, eo quod imaginetur in animo et timet vehementer, forma cadendi impressa, cui obediunt membra omnia, et facultates reliquæ. [i] Lib. 2. de intellectione. Suspiciosi ob timorem et obliquum discursum, et semper inde putant sibi fieri insidias. Lauren. 5. [*] Tract. de mel. cap. 7. Ex dilatione, contractione, confusione, tenebrositate spirituum, calida, frigida intemperie, &c. [k] Illud inquisitione dignum, cur tam falsa recipiant, habere se cornua, esse mortuos, nasutos, esse aves, &c.

castorius

castorius "accounts it a thing worthy of inquisition, why they should entertain such false conceipts, as that they have horns, great noses, that they are birds, beasts," &c. why they should think themselves kings, lords, cardinals. For the first, [l] Fracastorius gives two reasons: "One is the disposition of the body: the other, the occasion of the phantasy," as if their eyes be purblind, their ears sing, by reason of some cold and rheume, &c. To the second, Laurentius answers, the imagination inwardly or outwardly moved, represents to the understanding, not inticements only, to favor the passion, or dislike, but a very intensive pleasure follows the passion, or displeasure, and the will and reason are captivated by delighting in it.

Why students and lovers are so often melancholy and mad, the Philosopher of [m] Conimbra assigns this reason, "because by a vehement and continuall meditation of that, wherewith they are affected, they fetch up the spirits into the brain, and with the heat brought with them, they incend it beyond measure: and the cells of the inner senses dissolve their temperature, which being dissolved, they cannot perform their offices as they ought."

Why melancholy men are witty, which Aristotle hath long since maintained in his problems; and that [n] all learned men, famous Philosophers, and Law-givers, *ad unum ferè omnes Melancholici*, have still been melancholy; is a probleme much controverted. Jason Pratensis will have it understood of naturall melancholy, which opinion Melancthon inclines to, in his book *de Anima*, and Marcilius Ficinus *de san. tuend. lib.* 1. *cap.* 5. but not simple, for that makes men stupid, heavie, dull, being cold and dry, fearfull, fooles, and solitary, but mixt with the other humors, flegme only excepted: and they not adust, [o] but so mixt, as that bloud be half, with little or no adustion, that they be neither too hot nor too cold. Aponensis cited by Melancthon, thinks it proceeds from melancholy adust, excluding all naturall melancholy as too cold. Laurentius condemns his tenent, because adustion of humours makes men mad, as lime burns when water is cast on it. It must be mixt with bloud, and somewhat adust, and so that old Aphorisme of Aristotle may be verified, *Nullum magnum ingenium sine mixturâ dementiæ*, no excellent wit without a mixture of madness. Fracastorius shal decide the controversy,

[l] 1. Dispositio corporis. 2. Occasio Imaginationis. [m] In pro. li. de cœlo. Vehemens et assidua cogitatio rei erga quam afficitur, spiritus in cerebrum evocat. [n] Melancholici ingeniosi omnes, summi viri in artibus et disciplinis, sive circum imperatoriam aut reip. disciplinam omnes ferè melancholici, Aristoteles. [o] Adeo miscentur, ut sit duplum sanguinis ad reliqua duo.

"[p] Phleg-

" [p] Phlegmatick are dull: Sanguine lively, pleasant, acceptable and merry, but not witty: Cholerick are too swift in motion, and furious, impatient of contemplation, deceitfull wits: Melancholy men have the most excellent wits, but not all; this humour may be hot or cold, thick or thin; if too hot, they are furious and mad: if too cold, dull, stupid, timorous and sad: if temperate, excellent, rather inclining to that extreme of heat, then cold." This sentence of his will agree with that of Heraclitus, a dry light makes a wise minde, temperate heat and driness, are the chief causes of a good wit; therefore, saith Ælian, an Elephant is the wisest of all bruit beasts, because his brain is driest, & *ob atræ bilis copiam:* this reason Cardan approves *subtil. l.* 12. Jo. Baptista Silvaticus, a physician of Millan, in his first controversy, hath copiously handled this question: Rulandus in his problemes, Cælius Rhodiginus *lib.* 17. Valleriola 6to *narrat. med.* Herc. de Saxoniâ *Tract. posth. de mel. cap.* 3. Lodovicus Mercatus *de inter. morb. cur. lib. cap.* 17. Baptista Porta *Physiog. lib.* 1. *c.* 13. and many others.

Weeping, sighing, laughing, itching, trembling, sweating, blushing, hearing and seeing strange noyses, visions, wind, crudity, are motions of the body, depending upon these precedent motions of the mind: Neither are tears, affections, but actions (as Scaliger holds) " [q] the voice of such as are afraid, trembles, because the heart is shaken" *(Conimb. prob.* 6. *sec.* 3. *de som.)* why they stutter or faulter in their speech, Mercurialis and Montaltus *cap.* 17. give like reasons out of Hippocrates, " [r] driness, which makes the nerves of the tongue torpid." Fast speaking (which is a symptome of some few) Ætius will have caused " [s] from abundance of wind, and swiftness of imagination: [t] baldness comes from excess of driness," hirsuteness from a dry temperature. The cause of much waking in a dry brain, continuall meditation, discontent, fears and cares, that suffer not the mind to be at rest, incontinency is from wind, and an hot liver, Montanus *cons.* 26. Rumbling in the guts, is caused from wind, and wind from ill concoction, weakness of naturall heat, or a distempered heat and cold; [u] Palpitation of the heart from vapours, heaviness and aking from the same cause. That the belly is hard, wind is a cause, and of that leaping in many parts. Redness of the face, and

[p] Lib. 2. de intellectione. Pingui sunt Minerva phlegmatici: sanguinei amabiles, grati, hilares, at non ingeniosi; cholerici celeres motu, et ob id contemplationis impatientes: Melancholici solum excellentes, &c. [q] Trepidantium vox tremula, quia cor quatitur. [r] Ob ariditatem quæ reddit nervos linguæ torpidos. [s] Incontinentia linguæ ex copia flatuum, et velocitate imaginationis. [t] Calvities ob siccitatis excessum. [u] Ætius.

itching,

itching, as if they were flea-bitten, or stung with pismires, from a sharp subtile wind. [x] Cold sweat from vapours arising from the Hypocondries, which pitch upon the skin; leanness for want of good nourishment. Why their appetite is so great, [y] Ætius answers: *Os ventris frigescit*, cold in those inner parts, cold belly, and hot liver, causeth crudity, and intention proceeds from perturbations, [z] our souls for want of spirits cannot attend exactly to so many intentive operations, being exhaust, and oversway'd by passion, she cannot consider the reasons which may disswade her from such affections.

[a] Bashfulness and blushing, is a passion proper to men alone, and is not only caused for [b] some shame and ignominy, or that they are guilty unto themselves of some fowle fact committed, but as [c] Fracastorius well determines, *ob defectum proprium, & timorem*, "from fear, and a conceit of our defects; The face labours and is troubled at his presence that sees our defects, and nature willing to help, sends thither heat, heat draws the subtilest bloud, and so we blush. They that are bold, arrogant, and careless, seldome or never blush, but such as are fearfull." Anthonius Lodovicus, in his book *de pudore*, will have this subtil bloud to arise in the face, not so much for the reverence of our betters in presence, "[d] but for joy and pleasure, or if any thing at unawares shall pass from us, a sudden accident, occurse, or meeting:" (which Disarius in * Macrobius confirms) any object heard or seen, for blind men never blush, as Dandinus observes, the night and darkness make men impudent. Or that we be staid before our betters, or in company we like not, or if any thing molest and offend us, *erubescentia* turnes to *rubor*, blushing to a continuate redness. [e] Sometimes the extremity of the ears tingle, and are red, sometimes the whole face, *Etsi nihil vitiosum commiseris*, as Lodovicus holds: though Aristotle is of opinion, *omnis pudor ex vitio commisso*, All shame for some offence. But we finde otherwise, it may as well proceed [f] from fear, from force and inexperience, (so † Dandinus holds) as vice; a hot liver, saith Duretus *(notis in Hollerium:)* "From a hot brain, from wind, the lungs

[x] Lauren. c. 13. [y] Tetrab. 2. ser. 2. cap. 10. [z] Ant. Lodovicus prob. lib. 1. sect. 5. de atrabilariis. [a] Subrusticus pudor vitiosus pudor. [b] Ob ignominiam aut turpedinem facti, &c. [c] De symp et Antip. cap. 12. laborat facies ob præsentiam ejus qui defectum nostrum videt, et natura quasi opem latura calorem illuc mittit, calor sanguinem trahit, unde rubor, audaces non rubent, &c. [d] Ob gaudium et voluptatem foras exit sanguis, aut ob melioris reverentiam, aut ob subitum occursum, aut si quid incautius exciderit. *Com. in Arist. de anima. Cæci ut plurimum impudentes, nox facit impudentes. • Alexander Aphrodisiensis, makes all bashfulness a vertue, eumq; se refert in seipso experiri solitum, etsi esset admodum senex. [f] Sæpe post cibum apti ad ruborem, ex potu vini, ex timore sæpe et ab hepate calido, cerebro calido, &c. † Com. in Arist. de anima, tam à vi et inexperientia quam à vitio.

heated,

heated, or after drinking of wine, strong drink, perturbations," &c.

Laughter what it is, saith [g] Tully, "how caused, where, and so suddenly breaks out, that desirous to stay it, we cannot, how it comes to possess and stirre our face, veines, eyes, countenance, mouth, sides, let Democritus determine." The cause that it often affects melancholy men so much, is given by Gomesius *lib. 3. de sale genial. cap.* 18. abundance of pleasant vapours, which, in sanguine melancholy especially, break from the heart, "[h] and tickle the midriffe, because it is transverse and full of nerves: by which titillation the sense being moved, and arteries distended, or pulled, the spirits from thence move and possess the sides, vaines, countenance, eyes. See more in *Jossius de risu & fletu, Vives 3 de Animâ.* Tears, as Scaliger defines, proceed from grief and pity, "[i] or from the heating of a moist brain, for a dry cannot weep."

That they see and hear so many phantasmes, chimeraes, noyses, visions, &c. as Fienus hath discoursed at large in his book of imagination, and [k] Lavater *de spectris part.* 1. *cap.* 2. 3. 4. their corrupt phantasie makes them see and hear that which indeed is neither heard nor seen, *Qui multum jejunant, aut noctes ducunt insomnes*, they that much fast, or want sleep, as melancholy or sick men commonly do, see visions, or such as are weak-sighted, very timorous by nature, mad, distracted, or earnestly seek. *Sabini quod volunt somniant*, as the saying is, they dream of that they desire. Like Sarmiento the Spaniard, who when he was sent to discover the Streights of Magellan, and Confine places, by the Prorex of Peru, standing on the top of an Hill, *Amænissimam planitiem despicere sibi visus fuit, ædificia magnifica, quamplurimos Pagos, altas Turres, splendida Templa*, and brave Cities, built like ours in Europe, not, saith mine *Author, that there was any such thing, but that he was *vanissimus & nimis credulus*, and would fain have had it so. Or as † Lod. Mercatus proves, by reason of inward vapours, and humours from bloud, choler, &c. diversly mixt, they apprehend and see outwardly, as they suppose, divers images, which indeed are not. As they that drink wine think all runs round, when it is in their own brain; so is it with these men, the fault and cause is inward, as Galen affirmes, [l] mad men and such as are near death, *quas extra se*

[g] 2. De oratore, quid ipse risus, quo pacto concitatur, ubi sit, &c. [h] Diaphragma titillant, quia transversum et nervosum, quia titillatione moto sensu atq; arteriis distentis, spiritus inde latera, venas, os, oculos occupant. [i] Ex calefactione humidi cerebri: nam ex sicco lachrymæ non fluunt. [k] Res mirandas imaginantur: et putant se videre quæ nec vident, nec audiunt. * Laet. lib. 13. cap. 2. descript. Indiæ Occident. † Lib. 1. ca. 17. cap. de mel. [l] Insani, et qui morti vicini sunt, res quas extra se videre putant, intra oculos habent.

videre putant Imagines, intra oculos habent, 'tis in their brain, which seemes to be before them; the brain as a concave glass reflects solid bodies. *Senes etiam decrepiti cerebrum habent concavum & aridum, ut imaginentur se videre* (saith *Boissardus) *quæ non sunt*, old men are too frequently mistaken and dote in like case: or as he that looketh through a piece of red glass, judgeth every thing he sees to be red; corrupt vapours mounting from the body to the head, and distilling again from thence to the eyes, when they have mingled themselves with the watery chrystal which receiveth the shadowes of things to be seen, make all things appeare of the same colour, which remains in the humour that overspreds our sight, as to melancholy men all is black, to phlegmatick all white, &c. Or else as before the Organs corrupt by a corrupt phantasy, as Lemnius *lib.* 1. *cap.* 16. well quotes, "[m] cause a great agitation of spirits, and humors, which wander to and fro in all the creeks of the brain, and cause such apparations before their eyes." One thinks he reads something written in the moon, as Pythagoras is said to have done of old, another smels brimstone, hears Cerberus bark: Orestes now mad supposed he saw the furies tormenting him, and his mother still ready to run upon him.

> "O mater obsecro noli me persequi
> His furiis, aspectu anguineis, horribilibus,
> Ecce ecce me invadunt, in me jam ruunt."

but Electra told him thus raving in his mad fit, he saw no such sights at all, it was but his crased imagination.

> "Quiesce, quiesce miser in linteis tuis,
> Non cernis etenim quæ videre te putas."

So Pentheus (in Bacchis Euripidis) saw two suns, two Thebes, his brain alone was troubled. Sicknes is an ordinarie cause of such sights. Cardan *subtil.* 8. *Mens ægra laboribus & jejuniis fracta, facit eos videre, audire, &c.* And. Osiander beheld strange visions, and Alexander ab Alexandro both, in their sickness, which he relates *de rerum varietat. lib.* 8. *cap.* 44. Albategnius that noble Arabian, on his death bed, saw a ship ascending and descending, which Fracastorius records of his friend Baptista Tirrianus. Weak sight and a vaine perswasione withall, may effect as much, and second causes concurring, as an oare in water makes a refraction, and seems bigger, bended double, &c. The thickness of the aire may cause such effects, or any object not well discerned in the dark,

* Cap. 10. de Spirit. apparitione. [m] De occult. Nat. mirac.

fear

fear and phantasie will suspect to be a Ghost, a Devil, &c. [n] *Quod nimis miseri timent, hoc facilè credunt*, we are apt to beleeve, and mistake in such cases. Marcellus Donatus, *lib.* 2. *cap.* 1. brings in a storie out of Aristotle, of one Antepheron which likely saw, wheresoever he was, his own image in the aire, as in a glass. Vitellio *lib.* 10. *perspect.* hath such another instance of a familiar acquaintance of his, that after the want of three or four nights sleep, as he was riding by a river side, saw another riding with him, and using all such gestures as he did, but when more light appeared, it vanished. Eremites and Anachorites have frequently such absurd visions, revelations by reason of much fasting, and bad diet, many are deceived by legerdemain, as Scot hath well shewed in his book of the discovery of witchcraft, and Cardan *subtil.* 18. suffites, perfumes, suffumigations, mixt candles, perspective glasses, and such naturall causes, make men look as if they were dead, or with horse-heads, buls-horns, and such like brutish shapes, the room ful of snakes, adders, dark, light, green, red, of all colours, as you may perceive in Baptista Porta, Alexis, Albertus, and others, Glow-wormes, Fire-drakes, Meteors, *Ignis fatuus*, which Plinius *lib.* 2. *cap.* 37. cals Castor and Pollux, with many such that appear in moorish grounds, about churchyards, moist valleys, or where battels have been fought, the causes of which reade in Goclenius, Velcurius, Finkius, &c. such fears are often done, to frighten children with squibs, rotten wood, &c. to mak folks look as if they were dead, * *solito majores*, bigger, lesser, fairer, fowler, *ut astantes sine capitibus videantur; aut toti igniti, aut forma dæmonum, accipe pilos canis nigri, &c.* saith Albertus; And so 'tis ordinarie to see strange uncouth sights by Catoptricks; who knows not that if in a dark roome, the light be admitted at one only little hole, and a paper or glass put upon it, the sun shining, wil represent on the opposite wal, all such objects as are illuminated by his rays? with Concave and Cylinder glasses, we may reflect any shape of men, divels, anticks, (as magicians most part do, to guil a silly spectator in a dark roome) we will our selves, and that hanging in the aire, when 'tis nothing but such an horrible image as † Agrippa demonstrates, placed in another roome. Roger Bacon of old is said to have represented his own image walking in the aire by this art, though no such thing appear in his perspectives. But most part it is in the brain that deceives them, although I may

[n] Seneca. Quod metuunt nimis, nunquam amoveri posse, nec tolli putant. * Sanguis upupæ cum melle compositus et centaurea, &c. Albertus. † Lib. 1. occult. philos. Imperiti homines dæmonum et umbrarum imagines videre se putant. quum nihil sint aliud, quam simulachra animæ expertia,

not deny, but that oftentimes the devil deludes them, takes his opportunity to suggest, and represent vain objects to melancholy men, and such as are ill affected. To these you may adde the knavish Impostures of Juglers, Exorcists, Mass-Priests, and Mountebanks, of whom Roger Bacon speaks, &c. *de miraculis naturæ & artis, cap.* 1. *they can counterfeit the voices of all birds and bruit beasts almost, all tones and tunes of men, and speak within their throats, as if they spoke afar off, that they make their auditors beleeve they hear spirits, and are thence much astonished and affrighted with it. Besides, those artificiall devices to over-hear their confessions, like that whispering place of Glocester with us, or like the Duke's place at Mantua in Italy, where the sound is reverberated by a concave wall; a reason of which Blancanus in his Ecchometria gives, and mathematically demonstrates.

So that the hearing is as frequently deluded as the sight, from the same causes almost, as he that hears bels, will make them sound what he list. "As the fool thinketh, so the bell clinketh." Theophilus in Galen, thought he heard musick, from vapours which made his ears sound, &c. Some are deceived by Eccho's, some by roaring of waters, or concaves and reverberation of aire in the ground, hollow places and wals. °At Cadurcum in Aquitany, words and sentences are repeated by a strange Eccho to the full, or whatsoever you shall play upon a musicall instrument, more distinctly and louder, then they are spoken at first. Some Eccho's repeat a thing spoken seven times, as at Olympus in Macedonia, as Pliny relates, *lib.* 36. *cap.* 15. Some twelve times, as at Charenton a village neere Paris in France. At Delphos in Greece heretofore was a miraculous Eccho, and so in many other places. Cardan *subtil. l.* 18. hath wonderfull stories of such as have been deluded by these Ecchos. Blancanus the Jesuite in his Ecchometria hath variety of examples, and gives his reader ful satisfaction of all such sounds by way of demonstration. ᵖAt Barrey an Isle in the Severn mouth they seem to hear a smith's forge: so at Lypara, and those sulphurious Isles, and many such like which Olaus speaks of in the continent of Scandia, and those Northern countries. Cardan *de rerũ var. l.* 15. *c.* 84. mentioneth a woman, that stil supposed she heard the divel cal her, and speaking to her, she was a painter's wife in Millan:

* Pythonissæ vocum varietatem in ventre et gutture fingentes, formant voces humanas à longè vel propè, prout volunt, ac si spiritus cum homine loqueretur, et sonos brutorum fingunt, &c. ° Tam clarè et articulatè audies repetitum, ut perfectior sit Eccho quam ipse dixeris. ᵖ Blowing of bellows, and knocking of hammers, if they apply their ear to the cliffe.

and

and many such illusions and voices, which proceed most part from a corrupt imagination.

Whence it comes to pass, that they prophesie, speak severall languages, talke of Astronomy, and other unknown sciences to them: (of which they have been ever ignorant,) [q] I have in brief touched, only this I will here adde, that Arculanus, *Bodin. lib.* 3. *cap.* 6. *dæmon.* and some others, [r] hold as a manifest token that such persons are possessed with the divel: so doth * Hercules de Saxonia, and Apponensis, and fit only to be cured by a Priest. But [s] Guianerius, [t] Montaltus, Pomponatius of Padua, and Lemnius *lib.* 2. *cap.* 2. refer it wholly to the ill disposition of the [u] humour, and that out of the authority of Aristotle *prob.* 30. 1. because such symptomes are cured by purging; and as by the striking of a flint fire is inforced, so by the vehement motions of spirits, they do *elicere voces inauditas*, compell strange speeches to be spoken: another argument he hath from Plato's *reminiscentia*, which all out as likely as that which † Marsilius Ficinus speaks of his friend Pierleonus; by a divine kind of infusion he understood the secrets of nature, and tenents of Græcian and Barbarian philosophers, before ever he heard of, saw, or read their works: but in this I should rather hold with Avicenna and his associats, that such symptomes proceed from evil spirits, which take all opportunities of humors decayed, ot otherwise to pervert the soul of man; and besides, the humour it self is *Balneum Diaboli*, the devil's bath; and as Agrippa proves, doth intice him to seize upon them.

SECT. IV.

MEMB. I.

Prognosticks of Melancholy.

PROGNOSTICKS, or signs of things to come, are either good or bad. If this malady be not hereditary, and taken at the beginning, there is good hope of cure, *recens curationem non habet difficilem*, saith Avicenna, *l.* 3. *Fen.* 1. *Tract.* 4 *c.* 18. That which is with laughter, of all others is most secure, gentle, and remiss, Hercules de Saxoniâ. " [x] If that evacuation of hæmrods, or *varices* which they call the water between the

[q] Memb. 1. Sub. 3. of this partition, cap. 16. in 9. Rhasis. [r] Signa dæmonis nulla sunt nisi quod loquantur ea quæ ante nesciebant, ut Teutonicum aut aliud Idioma, &c. * Cap. 12. tract. de mel. [s] Tract. 15. c. 4. [t] Cap 9. [u] Mira vis concitat humores, ardorq; vehemens mentem exagitat, quum &c. † Præfat. Iamblici mysteriis. [x] Si melancholicis hæmorroides supervenerint varices, vel ut quibusdam placet, aqua inter cutem, solvitur malum.

skin, shall happen to a melancholy man, his misery is ended," Hypocrates *Aphor.* 6. 11. Galen. *l.* 6. *de morbis vulgar. com.* 8. confirmes the same; and to this Aphorisme of Hippocrates, all the Arabians, new and old Latines subscribe; Montaltus, *c.* 25. Hercules de Saxonia, Mercurialis, Vittorius Faventinus, &c. Skenkius *l.* 1. *observat. med. c. de Maniâ*, illustrates this Aphorisme, with an example of one Daniel Federer a Coppersmith that was long melancholy, and in the end mad about the 27 yeare of his age, these *varices* or water began to arise in his thighes, and he was freed from his madness. Marius the Roman was so cured, some say, though with great pain. Skenkius hath some other instances of women that have been helped by flowing of their moneths, which before were stopped. That the opening of the hæmrods will do as much for men, all phycians joyntly signifie, so they be voluntary, some say, and not by compulsion. All melancholy are better after a quartane; [y] Jobertus saith, scarce any man hath that ague twice: But whether it free him from this malady, 'tis a question; for many physicians ascribe all long agues for especiall causes, and a quartane ague amongst the rest. [z] *Rhasis. cont. lib.* 1. *tract.* 9. "When melancholy gets out at the superfices of the skin, or settles breaking out in scabs, leprosie, morphew, or is purged by stooles, or by the urine, or that the spleen is enlarged, and those *varices* appeare, the disease is dissolved." Guianerius, *cap.* 5. *tract.* 15. addes dropsie, jandise, dysentery, leprosie, as good signes, to these scabs, morphewes, and breaking out, and proves it, out of the 6. of Hippocrates Aphorismes.

Evil prognosticks on the other part. *Inveterata melancholia incurabilis*, if it be inveterate, it is [a] incurable, a common axiome, *aut difficultèr curabilis* as they say that make the best, hardly cured. This Galen witnesseth, *l.* 3. *de loc. affect. cap.* 6. "[b] be it in whom it will, or from what cause soever, it is ever long, wayward, tedious, and hard to be cured, if once it be habituated. As Lucian said of the gout, she was "[c] the queen of diseases, and inexorable," may we say of melancholy. Yet Paracelsus will have all diseases whatsoever curable, and laughs at them which think otherwise, as T. Erastus *par.* 3. objects to him; although in another place, hereditary diseases he accounts incurable, and by no art to be removed. [d] Hildesheim

[y] Cap. 10. de quartana. [z] Cum sanguis exit per superficiem & residet melancholia per scabiem, morpheam nigram, vel expurgatur per inferiores partes, vel urinam &c. non erit, &c. splen magnificatur & varices apparent. [a] Quia jam conversa in naturam. [b] In quocunq; sit à quacunq; causa Hypocon. præsertim, semper est longa, morosa, nec facile curari potest. [c] Regina morborum & inexorabilis. [d] Omne delirium quod oritur à paucitate cerebri incurabile, Hildesheim, spicel. 2. de mania.

spicel.

spicel. 2. de mel. holds it less dangerous if only "[c] imagination be hurt, and not reason, [f] the gentlest is from bloud. Worse from choler adust, but the worst of all from melancholy putrefied." [g] Bruell esteems hypocondriacall least dangerous, and the other two species (opposite to Galen) hardest to be cured. [h] The cure is hard in man, but much more difficult in women. And both men and women must take notice of that saying of Montanus *consil.* 230. *pro Abate Italo*, "[i] This malady doth commonly accompany them to their grave; Physicians may ease, and it may lye hid for a time, but they cannot quite cure it, but it will return again more violent and sharp than at first, and that upon every small occasion or errour:" as in Mercurie's weather-beaten statue, that was once all over gilt, the open parts were clean, yet there was *in fimbriis aurum*, in the chinks a remnant of gold: there will be some reliques of melancholy left in the purest bodies (if once tainted) not so easily to be rooted out. [k] Oftentimes it degenerates into Epilepsy, Apoplexy, Convulsions, and blindness: by the authority of Hippocrates and Galen, [l] all averre, if once it possesse the ventricles of the brain, Frambesarius, and Salust. Salvianus adds, if it get into the optick nerves, blindness. Mercurialis *consil.* 20. had a woman to his patient, that from melancholy became Epileptick and blinde. [m] If it come from a cold cause or so continue cold, or increase, Epilepsie; Convulsions follow, and blindness, or else in the end they are moped, sottish, and in all their actions, speeches, and gestures, ridiculous. [n] If it come from an hot cause, they are more furious, and boisterous, and in conclusion mad. *Calescentem melancholiam sæpius sequitur mania.* [o] If it heat and increase, that is the common event, [p] *per circuitus, aut semper insanit*, he is mad by fits, or altogether. For as * Sennertus contends out of Crato, there is *seminarius ignis* in this humour, the very seeds of fire. If it come from melancholy naturall adust, and in excess, they are often demoniacall, Montanus.

[q] Seldome this malady procures death, except (which is the greatest, most grievous calamity, and the misery of all miseries)

[c] Si sola imaginatio lædatur, & non ratio. [f] Mala à sanguine fervente, deterior à bile assata, pessima ab atra bile putrefacta. [g] Difficilior cura ejus quæ fit vitio corporis totius & cerebri. [h] Difficilis curatu in viris, multo difficilior in fœminis. [i] Ad interitum plerumq; homines comitatur, licit medici levent plerumq, tamen non tollunt unquam, sed recidet acerbior quam antea minima occasione, aut errore. [k] Periculum est ne degenereret in Epilepsiam, Apoplexiam, Convulsionem, cæcitatem. [l] Montal. c. 25. Laurentius. Nic. Piso. [m] Her. de Saxonia, Aristotle, Capivaccius. [n] Favent. Humor frigidus sola delirii causa, furoris vero humor calidus. [o] Heurnius cals madness sobolem melancholiæ. [p] Alexander l. 1. c. 18. * Lib. 1. part. 2. c. 11. [q] Montalt. c. 15. Raro mors aut nunquam, nisi sibi ipsis inferant.

they make away themselvs, which is a frequent thing, and familiar amongst them. 'Tis [r] Hippocrates observation, Galen's sentence, *Etsi mortem timent, tamen plerumque sibi ipsis mortem consciscunt, l. 3. de locis affec. cap. 7.* The doom of all physicians. 'Tis [s] Rabbi Moses Aphorisme, the prognosticon of Avicenna, Rhasis, Ætius, Gordonius, Valescus, Altomarus, Salust. Salvianus, Capivaccius, Mercatus, Hercules de Saxonia, Piso, Bruel, Fuchsius, all, &c.

> " [t] Et sæpè usq; adeò mortis formidine vitæ,
> Percipit infelix odium lucisq; videndæ,
> Ut sibi consciscat mærenti pectore lethum."
>
> And so far forth death's terror doth affright.
> He makes away himself, and hates the light:
> To make an end of fear and grief of heart,
> He voluntary dies to ease his smart.

In such sort doth the torture and extremity of his misery torment him, that he can take no pleasure in his life, but is in a manner inforced to offer violence unto himself, to be freed from his present insufferable pains. So some (saith [u] Fracastorius) " in fury, but most in despair, sorrow, fear, and out of the anguish and vexation of their souls, offer violence to themselves: for their life is unhappy and miserable. They can take no rest in the night, nor sleep, or if they do slumber, fearful dreames astonish them." In the day time they are affrighted still by some terrible object, and torn in pieces with suspition, fear, sorrow, discontents, cares, shame, anguish, &c. as so many wild horses, that they cannot be quiet an hour, a minute of time, but even against their wils they are intent, and still thinking of it, they cannot forget it, it grindes their souls day and night, they are perpetually tormented, a burden to themselves, as Job was, they can neither eat, drink or sleep. Psal. 107. 18. "Their soul abhorreth all meat, and they are brought to death's door, [x] being bound in misery and iron:" they [y] curse their stars with Job, " [z] and day of their birth, and wish for death:" for as Pineda and most interpreters hold, Job was even melancholy to despair, and almost * madnesse it self; they murmur many times against the world, frinds, allies, all mankinde, even against God himself in the bitternesse of their passion, [a] *vivere nolunt, mori nesciunt*, live they will not, die they cannot. And in

[r] Lib. de Insan. Fabio Calico Interprete. [s] Nonulli violentas manus sibi inferunt. [t] Lucret. l. 3. [u] Lib. 2. de intell. sæpe mortem sibi consciscunt ob timorem & tristitiam tædio vitæ affecti ob furorem & desperationem. Est enim infera &c. Ergo sic perpetuo afflictati vitam od erunt, se præcipitant, his malis carituri aut interficiunt se, aut tale quid commit[t]unt. [x] Psal. 107. 10. [y] Job 33. [z] Job 6. 8. * Vi doloris & tristitiæ ad insaniam penè redactus. [a] Seneca.

the

the midst of these squalid, ugly, and such irkesome dayes, they seek at last, finding no comfort, [b] no remedy in this wretched life, to be eased of all by death. *Omnia appetunt bonum*, All creatures seek the best, and for their good as they hope, *sub specie* in shew at least, *vel quia mori pulchrum putant* (saith [c] Hippocrates) *vel quia putant inde se majoribus malis liberari*, to be freed as they wish. Though many times, as Æsop's fishes, they leap from the frying-pan into the fire it self, yet they hope to be eased by his meanes; and therefore (saith Felix [d] Platerus) "after many tedious dayes at last, either by drowning, hanging, or some such fearfull end," they precipitate, or make away themselves: "many lamentable examples are daily seen amongst us:" *alius ante fores se laqueo suspendit*, (as Seneca notes) *alius se præcipitavit à tecto, ne dominum stomachantem audiret, alius ne reduceretur à fuga ferrum redegit in viscera*, so many causes there are——*His amor exitio est, furor his*——love, grief, anger, madness, and shame, &c. 'Tis a common calamity, [e] a fatal end to this disease, they are condemned to a violent death, by a jury of Physicians, furiously disposed, carried headlong by their tyrannizing wils, inforced by miseries, and there remains no more to such persons, if that heavenly Physician, by his assisting grace and mercy alone do not prevent, (for no humane perswasion, or art can help) but to be their own butchers, and execute themselves. Socrates his *cicuta*, Lucretia's dagger, Timon's halter are yet to be had; Cato's knife, and Nero's sword are left behinde them, as so many fatall engines, bequeathed to posterity, and will be used to the world's end, by such distressed souls: so intolerable, unsufferable, grievous and violent is their pain, [f] so unspeakable, and continuate. One day of grief is an hundred years, as Cardan observes: 'Tis *carnificina hominum*, *angor animi*, as well saith Areteus, a plague of the soul, the cramp and convulsion of the soul, an Epitome of hell; and if there be an hell upon earth, it is to be found in a melancholy man's heart.

> For that deep torture may be call'd an hell,
> When more is felt, then one hath power to tell.

Yea, that which scoffing Lucian said of the Gout in jest, I may truly affirm of melancholy in earnest.

[b] In salutis suæ desperatione proponunt sibi mortis desiderium, Oct. Horat. l. 2. c. 5. [c] Lib. de insania. Sic sic juvat ire per umbras. [d] Cap. 3. de mentis alienat. mæsti degunt, dum tandem mortem quam timent, suspendio aut submersione, aut aliqua alia vi, ut multa tristia exempla vidimus. [e] Arculanus in 9. Rhasis. c. 16. cavendum ne ex alto se præcipitent aut aliàs lædant. [f] O omnium opinionibus incogitabile malum. Lucian Mortesq; mille, mille dum vivit neces gerit, petitq, Heinsius Austriaco.

"O

" O triste nomen! o diis odibile
* Melancholia lacrymosa, Cocyti filia,
Tu Tartari specubus opacis edita
Erinnys, utero quam Mægera suo tulit,
Et ab uberibus aluit, cuique parvulæ
Amarulentum in os lac Alecto dedit,
Omnes abominabilem te dæmones
Produxere in lucem, exitio mortalium.
Non Jupiter ferit tale telum fulminis,
Non ulla sic procella sævit æquoris,
Non impetuosi tanta vis est turbinis.
An asperos sustineo morsus Cerberi?
Num virus Echidnæ membra mea depascitur?
Aut tunica sanie tincta Nessi sanguinis?
Illacrymabile & immedicabile malum hoc."

O sad and odious name! a name so fell,
Is this of melancholy, brat of hell.
There born in hellish darkness doth it dwel,
The Furies brought it up, Megera's teat,
Alecto gave it bitter milk to eat.
And all conspir'd a bane to mortall men,
To bring this devil out of that black den.
Et paulo post. Jupiter's thunderbolt, not storm at sea,
Nor whirl-winde doth our hearts so much dismay.
What? am I bit by that fierce Cerberus?
Or stung by † serpent so pestiferous?
Or put on shirt that's dipt in Nessus bloud?
My pain's past cure; Physic can do no good.

No torture of body like unto it, *Siculi non invenere tyranni majus tormentum*, no strappado's, hot irons, Phalaris' bulls,

" [g] Nec ira deûm tantum, nec tela, nec hostis,
Quantum sola noces animis illapsa,"

Jove's wrath, nor devils can
Do so much harm to th' Soul of man.

All fears, griefs, suspicions, discontents, imbonities, insuavities are swallowed up, and drowned in this Euripus, this Irish sea, this Ocean of misery, as so many smal brooks; tis *coagulum omnium ærumnarum:* which [h] Ammianus applied to his distressed Palladius. I say of our Melancholy man, he is the cream of humane adversity, the [i] quintessence, and upshot; all other diseases whatsoever, are but flea-bitings to melancholy

* Regina morborum cui famulantur omnes & obediunt. Cardan. † Ehcu quis intus Scorpio, &c. Seneca Act. 4. Herc. O Et. [g] Silius Italicus. [h] Lib. 29. [i] Hic omnis imbonitas & insuavitas consistit, ut Tertulliani verbis utar, orat. ad. martyr.

in

n extent: 'Tis the pith of them all, † *Hospitium est calamitatis; quid verbis opus est?*

" Quamcunq; malam rem quæris, illic reperies;"

What need more words? 'tis calamities Inn,
Where seek for any mischief, 'tis within;

nd a melancholy man is that true Prometheus, which is bound to Caucasus; the true Titius, whose bowels are still by a vulture devoured (as Poets fain) for so doth [k] Lilius Geraldus interpret it, of anxieties, and those griping cares, and so ought t to be understood. In all other maladies, we seek for help, if a leg or an arm ake, through any distemperature or wound, or hat we have an ordinary disease, above all things whatsoever, we desire help and health, a present recovery, if by any means possible it may be procured: we will freely part with all our other ortunes, substance, endure any misery, drink bitter potions, swallow those distastful pils, suffer our joynts to be seared, to be cut off, any thing for future health; so sweet, so dear, so precious above all other things in this world is life: 'tis that we chiefly desire, long life and happy days, * *multos da Jupiter annos*, ncrease of years all men wish; but to a melancholy man, nothing so tedious, nothing so odious; that which they so carefully seek to preserve [l] he abhors, he alone; so intolerable are his pains; some make a question, *graviores morbi corporis an animi*, whether the diseases of the body or mind be more grievous, but there is no comparison, no doubt to be made of t, *multò enim sævior longèq; est atrocior animi, quàm corporis cruciatus* (*Lem. l.* 1. *c.* 12.) the diseases of the mind are far more grievous.—*Totum hic pro vulnere corpus*, body and soul is misaffected here, but the soul especially. So Cardan testifies *de rerum var. lib.* 8. 40. [m] Maximus Tyrius a Platonist and Plutarch have made just volumes to prove it. [n] *Dies idimit ægritudinem hominibus*, in other diseases there is some hope likely, but these unhappy men are born to misery, past all hope of recovery, incurably sick, the longer they live the worse hey are, and death alone must ease them.

Another doubt is made by some Philosophers, whether it be awful for a man in such extremity of pain and grief, to make away himself: and how these men that so do, are to be censured. The Platonists approve of it, that it is lawful in such cases, and upon a necessity; Plotinus *l. de beatitud. c.* 7. and Socrates himself defends it, in Plato's Phædon, " if any

† Plautus. [k] Vit. Herculis. * Persius [l] Quid est miserius in vita, quam velle mori? Seneca [m] Tom. 2. Libello, an graviores passiones, &c. Ter.

man

man labor of an incurable disease, he may dispatch himself, if it be to his good." Epicurus and his followers, the Cynicks and Stoicks in general affirm it, Epictetus and ° Seneca amongst the rest, *quamcunq; veram esse viam ad libertatem*, any way is allowable, that leads to liberty, " * let us give God thanks, that no man is compelled to live against his will:" † *quid ad hominem claustra, carcer, custodia? liberum ostium habet*, death is always ready and at hand. *Vides illum præcipitem locum, illud flumen*, Dost thou see that steep place, that river, that pit, that tree, there's liberty at hand, *effugia servitutis & doloris sunt*, as that Laconian lad cast himself headlong *(non serviam aiebat puer)* to be freed of his misery: Every vein in thy body, if these be *nimis operosi exitus*, wil set thee free, *quid tua refert finem facias an accipias?* there's no necessity for a man to live in misery. *Malum est necessitati vivere; sed in necessitate vivere, necessitas nulla est. Ignavus qui sine causa moritur, & stultus qui cum dolore vivit. Idem epi.* 58. Wherefore hath our Mother the earth brought out poysons, saith ‡ Pliny, in so great a quantity, but that men in distress might make away themselves? which Kings of old had ever in a readiness, *ad incerta fortunæ venenum sub custode promptum*, Livy writes, and Executioners always at hand. Speusippes being sick was met by Diogenes, and carried on his slaves shoulders, he made his moan to the Philosopher; but I pitty thee not quoth Diogenes, *qui cum talis vivere sustines*, thou maist be freed when thou wilt, meaning by death. ‖ Seneca therefore commends Cato, Dido, and Lucretia, for their generous courage in so doing, and others that voluntarily die, to avoid a greater mischief, to free themselves from misery, to save their honor, or vindicate their good name, as Cleopatra did, as Sophonisba, Syphax wife did, Hannibal did, as Junius Brutus, as Vibius Virius, and those Campanian Senators in Livy *(Dec. 3. lib. 6.)* to escape the Roman tyranny, that poysoned themselves. Themistocles drank Bulls bloud, rather then he would fight against his Countrey, and Demosthenes chose rather to drink poyson, Publius Crassi *filius*, Censorius and Plancus, those heroicall Romans to make away themselves, then to fall into their enemies hands. How many myriads besides in all ages might I remember, *qui sibi lethum Insontes peperere manu*, &c. ᵖ Rhasis in the Macchabees is magnified for it, Sampson's death approved. So did Saul and Jonas sin,

° Patet exitus; si pugnare non vultis, licet fugere; quis vos tenet invitos? De provid. cap. 8. * Agamus Deo gratias, quod nemo invitus in vita teneri potest. † Epist. 26. Seneca & de sacra. 2. cap. 15. & Epist. 70. & 12. ‡ Lib. 2. cap. 83. Terra mater nostri miserta. ‖ Epist. 24. 71. 82. ᵖ Mac. 14. 42.

and

and many worthy men and women, *quorum memoria celebratur in Ecclesia*, saith * Leminchus, for killing themselves to save their Chastity and honour, when Rome was taken, as Austin instances, *l.* 1. *de Civit. Dei, cap.* 16. Jerom vindicateth the same in *Jonam & Ambrose, l.* 3. *de virginitate* commendeth Pelagia for so doing. Eusebius, *lib.* 8. *cap.* 15. admires a Romane Matron for the same fact to save her self from the lust of Maxentius the Tyrant. Adelhelmus, Abbot of Malmesbury cals them *Beatas virgines quæ sic*, &c. Titus Pomponius Atticus, that wise, discreet, renowned Romane Senator, Tully's dear friend, when he had been long sick, as he supposed of an incurable disease, *vitamque produceret ad augendos dolores, sine spe salutis*, was resolved voluntarily by famine to dispatch himself to be rid of his pain; and when as Agrippa, and the rest of his weeping friends earnestly besought him, *osculantes obsecrarent ne id quod natura cogeret, ipse acceleraret*, not to offer violence to himself, " with a setled resolution he desired again they would approve of his good intent, and not seek to dehort him from it:" And so constantly died, *precesque eorum taciturnâ sua obstinatione depressit.* Even so did Corellius Rufus another grave Senator, by the relation of Plinius Secundus, *epist. lib.* 1. *epist.* 12. famish himself to death; *pedibus correptes cum incredibiles cruciatus & indignissima tormenta pateretur, à cibis omnino abstinuit;* neither he nor Hispilla his wife could divert him, but *destinatus mori obstinatè magis*, &c. die he would, and die he did. So did Lycurgus, Aristotle, Zeno, Chrysippus, Empedocles, with myriads, &c. In wars for a man to run rashly upon imminent danger, and present death, is accounted valor and magnanimity, † to be the cause of his own, and many a thousand's ruin besides, to commit wilful murther in a manner, of himself and others, is a glorious thing, and he shall be crowned for it. The ? Massegatæ in former times, ‡ Barbiccians, and I know not what nations besides, did stifle their old men, after 70. years, to free them from those grievances incident to that age. So did the inhabitants of the Island of Choa, because their air was pure and good, and the people generally long lived, *antevertebant fatum suum, priusquam manci forent, aut imbecillitas accederet, papavere vel cicuta*, with Poppy or Hemlock they prevented death. Sir Thomas Moore in his Utopia commends voluntary death, if he be *sibi aut aliis molestus*, troublesome to himself or others, (" ' especially if to live be a

* Vindicatio Apoc. lib. † As amongst Turks and others. ? Bohemus de moribus gent. ‡ Ælian. lib. 4. cap. 1. omnes 70. annum egressus interficiunt. ' Lib. 2. Præsertim quum tormentum ei vita sit, bona spe fretus, acerba vita velut à carcere se eximat, vel ab aliis eximi sua voluntate patiatur.

torment

torment to him) let him free himself with his own hands from this tedious life, as from a prison, or suffer himself to be freed by others." [s] And 'tis the same tenent which Laertius relates of Zeno, of old, *Justè sapiens sibi mortem consciscit, si in acerbis doloribus versetur, membrorum mutilatione aut morbis ægre curandis*, and which Plato 9. *de legibus* approves, if old age, poverty, ignominy, &c. oppress, and which Fabius expresseth in effect *(Præfat. 7. Institut.) Nemo nisi suâ culpâ diù dolet.* It is an ordinary thing in China (saith Mat. Riccius the Jesuit) "[t] if they be in despair of better fortunes, or tyred and tortured with misery, to bereave themselves of life, and many times, to spite their enemies the more, to hang at their door." Tacitus the historian, Plutarch the Philosopher, much approve a voluntary departure, and Aust. *de civ. Dei. l.* 1. *c.* 29. defends a violent death, so that it be undertaken in a good cause, *nemo sic mortuus, qui non fuerat aliquando moriturus; quid autem interest, quo mortis genere vita ista finiatur, quandò ille cui finitur, iterum mori non cogitur?* &c. no man so voluntarily dies, but *volens nolens*, he must die at last, and our life is subject to innumerable casualties, who knows when they may happen, *utrum satius est unam perpeti moriendo, an omnes timere vivendo*, [u] rather suffer one, than fear all. "Death is better than a bitter life," Eccl. 30. 17. [x] And a harder choise to live in fear, than by once dying, to be freed from all. Theombrotus Ambraciotes perswaded I know not how many hundreds of his auditors, by a luculent oration he made of the miseries of this, and happiness of that other life, to precipitate themselves. And having read Plato's divine tract *de anima*, for example's sake led the way first. That neat Epigram of Calimachus will tell you as much,

> "Jamque vale Soli cum diceret Ambrociotes,
> In Stygios fertur desiluisse lacus,
> Morte nihil dignum passus: sed forte Platonis
> Divini eximum de nece legit opus."

[y] Calenus and his Indians, hated of old to die a natural death: the Circumcellians and Donatists, loathing life, compelled others to make them away, with many such: [z] but these are

[s] Nam quis amphoram exsiccans fœcem exorberet (Seneca epist. 58.) quis in pœnas et risum viveret? stulti est manere in vitâ cum sit miser. [t] Expedit. ad Sinas l. 1. c. 9. Vel bonorum desperatione, vel malorum perpessione fracti et fagitati, vel manus violentas sibi inferunt vel ut inimicis suis ægre faciant. &c. [u] So did Anthony, Galba, Vitellius, Otho, Aristotle himself, &c. Ajax in despair; Cleopatra to save her honour. [x] Inertius deligitur diu vivere quam in timore tot morborum semel moriendo, nullum deinceps formidare. [y] Curtius l. 10. [z] Laqueus præcisus, cont. 1. l. 5. quidam naufragio facto, amissis tribus liberis, et uxore, suspendit se; præcidit illi quidam ex præterentibus laqueum: A liberato reus fit maleficii. Seneca.

false

false and Pagan positions, prophane Stoical Paradoxes, wicked examples, it boots not what Heathen Philosophers determine in this kind, they are impious, abominable, and upon a wrong ground. "No evil is to be done that good may come of it;" *reclamat Christus, reclamat Scriptura*, God, and all good men are * against it: He that stabs another can kill his body; but he that stabs himself, kils his own Soul. [a] *Malè meretur, qui dat mendico, quod edat; nam & illud quod dat, perit; & illi producit vitam ad miseriam:* he that gives a begger an almes (as that Comical Poet said) doth ill, because he doth but prolong his miseries. But Lactantius *l.* 6. *c.* 7. *de vero cultu*, cals it a detestable opinion, and fully confutes it, *lib.* 3. *de sap. cap.* 18. and S. Austin. *ep.* 52. *ad Macedonium, cap.* 61. *ad Dulcitium Tribunum:* so doth Hierom to Marcella of Blesilla's death, *Non recipio tales animas &c.* he cals such men *martyres stultæ Philosophiæ:* so doth Cyprian *de duplici martyrio; Si qui sic moriantur, aut infirmitas, aut ambitio, aut dementia cogit eos:* 'tis meer madness so to do, † *furor est ne moriare mori.* To this effect writes Arist. 3. *Ethic. Lipsius Manuduc. ad Stoicam Philosophiæm lib.* 3. *dissertat.* 23. but it needs no confutation. This only let me add, that in some cases, those [b] hard censures of such as offer violence to their own persons, or in some desperate fit to others, which sometimes they do, by stabbing, slashing, &c. are to be mitigated, as in such as are mad, beside themselves for the time, or found to have been long melancholy, and that in extremity, they know not what they do, deprived of reason, judgement, all, [c] as a ship that is void of a Pilot, must needs impinge upon the next rock or sands, and suffer shipwrack. [d] P. Forestus hath a story of two melancholy brethren, that made away themselves, and for so foul a fact, were accordingly censured, to be infamously buried, as in such cases they use: to terrifie others, as it did the Milesian Virgins of old; but upon farther examination of their misery and madness, the censure was [e] revoked, and they were solemnly interred, as Saul was by David, 2 Sam. 2. 4. and Seneca well adviseth, *Irascere interfectori, sed miserere interfecti;* be justly offended with

* See Lipsius Manuduc. ad Stoicam philosophiam lib. 3. dissert. 22. D. Kings 14. Lect. on Jonas. D. Abbot's 6. Lect. on the same Prophet. [a] Plautus. † Martial. [b] As to be buried out of Christian burial with a stake. Idem. Plato 9. de legibus, vult separatim sepeliri, qui sibi ipsis mortem consciscunt, &c. lose their goods, &c. [c] Navis destituta nauclero, in terribilem aliquem scopulum impingit. [d] Observat. [e] Seneca tract. 1. l. 8. c. 4. Lex, Homicida in se insepultus abjiciatur, contradicitur; Eo quod afferre sibi manus coactus sit assiduis malis; summam infælicitatem suam in hoc removit, quod existimabat licere misero mori.

him

him as he was a murderer, but pity him now as a dead man. Thus of their goods and bodies, we can dispose; but what shall become of their Souls, God alone can tell; his mercy may come *inter pontem & fontem, inter gladium & jugulum*, betwixt the bridge and the brook, the knife and the throat. *Quod cuiquam contigit, cuivis potest:* Who knows how he may be tempted? It is his case, it may be thine: **Quæ sua sors hodie est, cras fore vestra potest.* We ought not to be so rash and rigorous in our censures, as some are; charity will judge and hope the best; God be merciful unto us all.

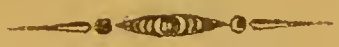
* Buchanan. Eleg. lib.

THE

SYNOPSIS

OF THE

SECOND PARTITION.



- Cure of melancholy is either
  - *Sect.* 1. Generall to all, which contains
    - Unlawful means forbidden.
      - *Mem.*
      - 1. From the Divel, Magicians, Witches, &c. by charmes, spels, incantations, Images, &c.
        - *Quest.* 1. Whether they can cure this, or other such like diseases?
        - *Quest.* 2. Whether if they can so cure, it be lawfull to seek to them for help?
    - or
    - Lawfull means, which are
      - 2. Immediately from God, *a Jove principiũ*, by prayer, &c.
      - 3. *Quest.* 1. Whether Saints and their Reliques can help this infirmity?——
        - *Quest.* 2. Whether it be lawfull in this case to sue to them for aide?
      - or
      - 4. Mediatly by Nature, which concerns and works by
        - *Subsect.*
        - 1. *Physician*, in whom is required science, confidence, honesty, &c.
        - 2. *Patient*, in whom is required obedience, constancy, willingness, patience, confidence, bounty, &c. not to practise on himself.
        - 3. *Physicke*, which consists of
          - Diæteticall ♈
          - Pharmaceuticall ♉
          - Chirurgicall ♊
  - or
  - Particular to the three distinct species ♎ ♌ ♍

- ♈ *Sect.* 2. Diætetical, which consists in reforming those six non natural things, as in
  - Diet rectified. 1. *Memb.*
    - Matter & quality. 1. *Subs.*
      - Such meats as are easie of digestion, well dressed, hot, sod, &c. young, moist, of good nourishment, &c.
      - Bread of pure wheat, well baked.
      - Water cleer from the fountain.
      - Wine and drink not too strong, &c.
      - or
        - Flesh.
          - Mountain birds, partridg, pheasant, quails, &c.
          - Hen, capon, mutton, veale, kid, rabbit, &c.
        - Fish
          - That live in gravelly waters, as pike, pearch, trowt, Sea-fish, solid, white, &c.
        - Hearbs
          - Borage, bugloss, bawm, succory, endive, violets in broath, not raw, &c.
        - Fruits and roots.
          - Raysins of the Sun, apples corrected for wind, oranges, &c. parsnips, potatoes, &c.
    - 2. Quantity.
      - At seasonable and usuall times of repast, in good order, not before the first be concocted, sparing, not overmuch of one dish.
  - 2. Rectification of Retention and Evacuation, as costiveness, Venery, bleeding at nose, months stopped, baths, &c.
  - 3. Aire rectified, with a Digression of the Aire.
    - Naturally in the choice, and site of our contrey, dwelling-place, to be hot and moist, light, wholsome, pleasant, &c.
    - Artificially, by often change of aire, avoiding winds, fogs, tempests, opening windows, perfumes, &c.
  - 4. Exercise.
    - Of body and minde, but moderate, as hawking, hunting, riding, shooting, bowling, fishing, fowling, walking in fair fields, galleries, tennis, bar.
    - Of minde, as Chess, cards, tables, &c. to see playes, masks, &c. serious studies, business, all honest recreations.
  - 5. Rectification of waking and terrible dreams, &c.
  - 6. Rectification of passions and perturbations of the minde. ♎

- *Memb.* 6. Passions and perturbations of the minde rectified
  - From himself
    - *Subsect.*
    - 1. By using all good means of help, confessing to a friend, &c.
    - Avoiding all occasions of his infirmity.
    - Not giving way to passions, but resisting to his utmost.
  - or from his friends.
    - 2. By fair and foul means, counsell, comfort, good perswasion, witty devices, fictions, and if it be possible to satisfie his mind.
    - 3. Musick of all sorts aptly applyed.
    - 4. Mirth, and merry company.
    - *Sect.* 3. A consolatory digression, containing remedies to all discontents and passions of the minde.
      - *Memb.*
      - 1. Generall discontents and grievances satisfied.
      - 2. Particular discontents, as deformity of body, sickness, baseness of birth, &c.
      - 3. Poverty and want, such calamities and adversities.
      - 4. Against servitude, loss of liberty, imprisonment, banishment, &c.
      - 5. Against vain fears, sorrows for death of friends, or otherwise.
      - 6. Against envy, livor, hatred, malice, emulation, ambition, and self-love, &c.
      - 7. Against repulses, abuses, injuries, contempts, disgraces, contumelies, slanders, and scoffes, &c.
      - 8. Against all other grievous and ordinary symptoms of this disease of melancholy.

☿ *Sect.* 4. Pharmaceutice, or Physick which cureth with medicines, with a digression of this kinde of Physick, is either *Mem.* 1. *Subs.* 1.

- Generall to all
- or
- Particular to the three distinct Species, ♋ ♌ ♍.

Alternative or Purging ☾

Simples altering melancholy, with a digression of Exotick Simples. 2. *Subs.*

Herbs. 3. *Subs.*

- To the heart; borage, buglosse, Scorzonera, &c.
- To the head; balm, hops, nenuphar, &c.
- Liver; Eupatory, artimesia, &c.
- Stomach; wormwood, centory, peniroyall.
- Spleen; Ceterache, ashe, Tamerisk.
- To purifie the blood; endive, succory, &c.
- Against wind; origan, fennel, aniseed, &c.

4. Pretious stones; as smarragdes, chelidonies, &c. Minerals, as gold, &c.

or

Compounds altering melancholy, with a digression of Compounds. 1. *Subs.*

Inwardly taken or Outwardly used, as

Liquid

- fluide
  - Wines; as of Hellebor, Buglosse, Tamariske, &c.
  - Syrupes of borage, buglosse, hops, Epithyme, endive, succory, &c.
- or consisting
  - Conserves of violets, maidenhair, borage, buglosse, roses, &c.
  - Confections; Treacle, Mithridate, Eclegmes, or Linctures.

or solid, as those aromatical confections.

- hot or
  - Diambra, dianthos.
  - Diamargaritum calidum.
  - Diamoscum dulce.
  - Electuarium de gemmis.
  - Lætificans Galeni & Rhasis.
- cold
  - Diamargaritum frigidum.
  - Diarrhodon Abbatis.
  - Diacorolli, diacodium, with their tables.
- Condites of all sorts, &c.

Outwardly used, as

- Oyls of Camomile, Violets, Roses, &c.
- Oyntments, alablastritum, populeum, &c.
- Liniments; plaisters, cerotes, cataplasms, frontals, fomentations, Epithymes, sacks, bags, odoraments, posies, &c.

- Medicines purging melancholy, are either *Memb.* 2.
  - Simples purging melancholy.
    - 1. *Subs.* Upward, as vomits
      - Asrabecca, Lawrell, white Hellebor, Scylla, or Sea-onyon, Antimony, Tobaceo.
    - or Downward.
      - More gentle; as Sena, Epithime, Polipody, Mirobalanes, Fumitory, &c.
      - Stronger; Aloes, lapis Armenus, lapis lazuli, black hellebor.
    - 2. *Subs.*
  - or
    - Superior parts.
      - Mouth
        - swallowed, or
          - Liquid, as Potions, Julips, Syrups, wine of Hellebor, buglosse, &c.
          - Solid, as lapis Armenus, and lazuli, pils of Indy, pils of Fumitory, &c.
          - Electuaries, Diasena, confection of Hamech, Hierologladium, &c.
        - Or
          - Not swallowed, as gargarisms, masticatories, &c.
      - Or
        - Nostrils; sneezing powders, odoramẽts, perfumes, &c.
    - Inferior parts, as Clysters strong and weak, and suppositories of Castilian sope, honey boiled, &c.
  - 3. *Subs.* Compounds purging melancholy.
- II Chyrurgical physick, which consists of *Mem.* 3.
  - Phlebotomy, to all parts almost, and all the distinct Species.
  - With knife, horsleeches.
  - Cupping-glasses.
  - Cauteries, and searing with hot Irons, boaring.
  - Dropax and Synapismus.
  - Issues to severall parts, and upon severall occasions.
- ℌ *Sect.* 5. Cure of head-melancholy. *Memb.* 1.
  - 1. *Subsect.*
    - Moderate diet, meat of good juyce, moistning, easie of digestion.
    - Good Ayr.
    - Sleep more than ordinary.
    - Excrements daily to be avoided by Art or Nature.
    - Exercise of body and minde not too violent, or too remiss, passions of the minde, and perturbations to be avoided.
  - 2. Bloud-letting if there be need, or that the blood be corrupt, in the arm, forehead, &c. or with Cupping-glasses.
  - 3. Preparatives and purgers.
    - Preparatives; as Syrup of borage, bugloss, Epithime, hops, with their distilled waters, &c.
    - Purgers; as Montanus, and Matthiolus Helleborismus, Quercetanus, Syrup of Hellebor, Extract of Hellebor, Pulvis Hali, Antimony prepared, *Rulandi aqua mirabilis*: which are used, if gentler medicines will not take place, with Arnoldus, *vinum buglossatum*, Sena, cassia, mirobalanes, *aurum potabile*, or before Hamech, Pil. Indæ, Hiera. Pil. de lab. Armeno, lazuli.
  - 4. Averters.
    - Cardan's nettles, frictions, clysters, suppositories, sneezings, masticatories, nasals, cupping-glasses.
    - To open the Hæmrods with horsleeches, to apply horsleeches to the forehead without scarification, to the shoulders, thighs.
    - Issues, boaring, cauteries, hot irons in the suture of the crown.
  - 5. Cordials, resolvers, hinderers.
    - A cup of wine or strong drink.
    - Bezars stone, amber, spice.
    - Conserves of Borage, Buglosse, Roses, Fumitory.
    - Confection of Alchermes.
    - *Electuarium lætificans Galeni & Rhasis, &c.*
    - *Diamargaritum frig. Diaboraginatum, &c.*

6. Cor-

6. Correctors of accidents, as,

- Odoraments of Roses, Violets.
- Irrigations of the head, with the decoctions of nymphea, lettice, mallows, &c.
- Epithemes, oyntments, bags to the heart.
- Fomentations of oyl for the Belly.
- Baths of sweet water, in which were sod mallows, violets, roses, Water-lillies, Borage flowers, rams heads, &c.
- To procure sleep, and are
  - Inwardly taken, or
    - Simples
      - Poppy, Nymphea, lettice, roses, purslane, henban, mandrake, nightshade, opium, &c.
    - or
      - Liquid, as Syrups of Poppy, Verbasco, Violets, Roses.
    - Compounds.
      - Solid, as *requies Nicholai, Philonium, Romanum, Laudanum Paracelsi.*
  - or Outwardly used, as,
    - Olys of Nymphea, Poppy, Violets, Roses, Mandrake, Nutmegs.
    - Odoraments of Vinegar, rose-water, opium.
    - Frontals of rose-cake, rose-vinegar, nutmeg.
    - Oyntments, alablastritum, unguentum populeum, simple or mixt with opium.
    - Irrigations of the head, feet, spunges, Musick, murmure and noise of waters.
    - Frictions of the head and outward parts, sacculi of Henbane, wormwood at his pillow, &c.
- Against terrible dreams; not to sup late, or eat pease, cabbage, venison, meats heavy of digestion, use bawm, harts-tongue, &c.
- Against ruddiness and blushing, inward and outward remedies.

♌ 2. *Memb.* Cure of melancholy over the body.

- Diet, preparatives, purges, averters, cordials, correctors, as before.
- Phlebotomy in this kind more necessary, and more frequent.
- To correct and cleanse the blood with Fumitory, Sene, Succory, Dandelion, Endive, &c.

♍ Cure of Hypocondriacall, or windy melancholy, 3. *Mem.*

- *Subsect.* 1.
- Phlebotomy if need require.
- Diet, preparatives, averters, cordials, purgers, as before, saving that they must not be so vehement.
- Use of peny-royal, wormwood, centaury sod, which alone hath cured many.
- To provoke urine with aniseed, daucus, asarum, &c. and stools if need be by clysters and suppositories.
- To respect the spleen, stomack, liver, hypocondries.
- To use Treacle now and then in winter.
- To vomit after meals sometimes, if it be inveterate.
- 2. To expel wind.
  - Inwardly taken
    - Simples, or Compounds, as
      - Roots, Hearbs, Spices, Seeds.
        - Galanga, gentian, Enula, Angelica, calamus Aromaticus, zedoary, china, condite ginger, &c.
        - Peniroyal, rue, calamint, bay leaves, and beries, Scordium, Bettany, Lavandar, camomile, centaury, wormwood, cumin, broom, orange pils.
        - Saffron, cynamome, mace, nutmeg, pepper, musk, zedoary with wine, &c.
        - Aniseed, fennelseed, ammi, cary, cumin, nettle, bayes, parsly, grana paradisi.
      - or
        - Dianisũ, Diagalanga, Diaciminũ, diacalaminthes, Electuariũ de baccis Lauri, Benedicta laxativa, &c. pulvis Carminativus, and pulvis descrip. Antidotario Florentino, aromaticum, rosatum, Mithridat.
  - Outwardly used, as Cupping-glasses to the Hypocõdries without scarification, oyl of camomile, rue, aniseed,

THE

SECOND PARTITION.

THE CURE OF MELANCHOLIE.

THE FIRST

SECTION, MEMBER, SUBSECTION.

Unlawful Cures rejected.

INVETERATE Melancholy, howsoever it may seeme to be a continuate, inexorable disease, hard to be cured, accompanying them to their graves most part, as [a] Montanus observes, yet many times it may be helped, even that which is most violent, or at least, according to the same [b] Author, "it may be mitigated and much eased." *Nil desperandum.* It may be hard to cure, but not impossible for him that is most grievously affected, if he be but willing to be helped.

Upon this good hope I will proceed, using the same method in the Cure, which I have formerly used in the rehearsing of the causes; first General, then Particular; and those according to their severall species. Of these cures some be Lawfull, some again Unlawfull, which though frequent, familiar, and often used, yet justly censured, and to be controverted. As first, whether by these diabolical meanes, which are commonly practised by the Devil and his Ministers, Sorcerers, Witches, Magicians, &c. by Spells, Cabalistical words, Charmes, Characters, Images, Amulets, Ligatures, Philters, Incantations, &c. this disease and the like may be cured? and if they may, whether it be lawful to make use of them, those magneticall cures, or for our good to seek after such meanes in any case? The first, whether they can do any such cures, is questioned

[a] Consil. 235. pro Abbate Italo. [b] Consil. 23. aut curabitur, aut certè minus afficietur, si volet.

amongst many writers, some affirming, some denying. Valesius *cont. med. lib.* 5. *cap.* 6. Malleus Maleficor. Heurnius, *l.* 3. *pract. med. cap.* 28. Cælius *lib.* 16. *c.* 16. Delrio *Tom.* 3. Wierus *lib.* 2. *de præstig. dæm.* Libanius, Lavater *de spect. part.* 2. *cap.* 7. Holbrenner the Lutheran in Pistorium, Polydor *Virg. l.* 1. *de prodig.* Tandlerus, Lemnius, (Hippocrates, and Avicenna amongst the rest) deny that spirits or devils have any power over us, and referre all with Pomponatius of Padua to naturall causes and humours. Of the other opinion are Bodinus *Dæmonamantiæ, lib.* 3. *cap.* 2. Arnoldus, Marcellus Empyricus, I. Pistorius, Paracelsus *Apodix. Magic.* Agrippa *lib.* 2. *de occult. Philos. cap.* 36. 69. 71. 72. & *l.* 3. *c.* 23. & 10. Marcilius Ficinus *de vit. cælit. compar. cap.* 13. 15. 18. 21. &c. Galeottus *de promiscua doct. cap.* 24. Jovianus Pontanus *Tom.* 2. *Plin. lib.* 28. *c.* 2. Strabo, *lib.* 15. Geog. Leo Suavius: Goclenius *de ung. armar.* Oswoldus Crollius, Ernestus Burgravius. Dr Flud, &c. Cardan *de subt.* brings many proofs out of Ars Notoria, and Solomon's decayed workes, old Hermes, Artefius, Costaben Luca, Picatrix, &c. that such cures may be done. They can make fire it shall not burn, fetch back theeves or stolen goods, shew their absent faces in a glasse, make serpents ly still, stanch bloud, salve gouts, epilepsies, biting of mad dogs, tooth-ach, melancholy, & *omnia mundi mala*, make men immortal, young again as the * Spanish Marques is said to have done by one of his slaves, and some, which juglers in † China maintain stil (as Tragaltius writes) that they can do by their extraordinary skil in physick, and some of our moderne Chymists by their strange limbecks, by their spels, Philosopher's stones and charms. "[c] Many doubt," saith Nicholas Taurellus, "whether the devil can cure such diseases he hath not made, and some flatly deny it, howsoever common experience confirmes to our astonishment, that Magicians can worke such feats, and that the devil without impediment can penetrate through all the parts of our bodies, and cure such maladies by meanes to us unknown." Daneus in his tract *de Sortiariis* subscribes to this of Taurellus; Erastus *de lamiis*, maintaineth as much, and so do most divines, out of their excellent knowledge and long experience they can commit [d] *agent es cum patientibus, colligere semina rerum, eaq; materiæ applicare*, as Austin infers *de Civ. Dei* & *de Tri-*

* Vide Renatum Morcy Animad. in scholam Salernit. c. 38. si ad 40. annos. possent producere vitam, cur non ad centum? si ad centum, cur non ad mille? † Hist. Chinensum. [c] Alii dubitant an dæmon possit morbos curare quos non fecit, alii negant, sed quotidiana experientia confirmat, magos magno multorum stupore morbos curare, singulas corporis partes citra impedimentum permeare, et mediis nobis ignotis curare. [d] Agentia cum patientibus conjugunt.

nit.

nit. lib. 3. *cap.* 7. & 8. they can worke stupend and admirable conclusions; we see the effects only, but not the causes of them. Nothing so familiar as to hear of such cures. Sorcerers are too common; cunning men, wizards, and white-witches, as they call them, in every village, which if they be sought unto, will help almost all infirmities of body and minde, *Servatores* in Latine, and they have commonly St Catherine's wheel printed in the roof of their mouth, or in some other part about them, *resistunt incantatorum præstigiis*, (* Boissardus writes) *morbos à sagis motos propulsant*, &c. that to doubt of it any longer, "[e] or not to beleeve, were to run into that other Sceptical extreme of incredulity," saith Taurellus. Leo Suavius in his comment upon Paracelsus seemes to make it an art, which ought to be approved: Pistorius and others stifly maintaine the use of charmes, words, characters, &c. *Ars vera est, sed pauci artifices reperiuntur*; The art is true, but there be but a few that have skill in it. Marcellius Donatus *lib.* 2. *de hist. mir. cap.* 1. proves out of Josephus' eight bookes of antiquities, that "[f] Solomon so cured all the diseases of the minde by spels, charmes, and drove away devils, and that Eleazar did as much before Vespasian." Langius in his *med. epist.* holds Jupiter Menecrates, that did so many stupend cures in his time, to have used this art, and that he was no other then a Magician. Many famous cures are daily done in this kinde, the devil is an expert Physician, as Godelman calls him, *lib.* 1. *cap.* 18. and God permits oftentimes these Witches and Magicians to produce such effects, as Lavater *cap.* 3. *lib.* 8. *part.* 3. *cap.* 1. Polid. Virg. *lib.* 1. *de prodigiis*, Delrio and others admit. Such cures may be done, and as Paracels. *Tom.* 4. *de morb. ament.* stifly maintaines, "[g] they cannot otherwise be cured but by spels, seales, and spiritual physick." [h] Arnoldus *lib. de sigillis*, sets down the making of them, so doth Rulandus and many others.

Hoc posito, they can effect such cures, the maine question is whether it be lawfull in a desperate case, to crave their help, or aske a Wizard's advice. 'Tis a common practice of some men to go first to a Witch, and then to a Physician, if one cannot the other shall, *Flectere si nequeant superos Acheronta movebunt.* "[i] It matters not," saith Paracelsus, "whether it be God or the Devil, Angels, or unclean spirits cure him, so that

* Cap. 11. de Servat. [e] Hæc alii rident, sed vereor ne dum nolumus esse creduli, vitium non effugiamus incredulitatis. [f] Refert Solomonem mentis morbos curasse, et dæmones abegisse ipsos carminibus, quod et coram Vespasiano fecit Eleazar. [g] Spirituales morbi spiritualiter curari debent. [h] Sigillum ex auro peculiari ad Melancholiam, &c. [i] Lib. 1. de occult. Philos. nihil refert an Deus an diabolus, angeli an immundi spiritus ægro opem ferant, modo morbus curetur.

he

he be eased." If a man fall into a ditch, as he prosequutes it, what matter is it whether a friend or an enemy help him out? and if I be troubled with such a malady, what care I whether the devil himself, or any of his ministers by God's permission, redeem me? He calls a [k]Magician God's Minister and his Vicar, applying that of *vos estis dii* prophanely to them, for which he is lashed by T. Erastus *part.* 1. *fol.* 45. And elsewhere he encourageth his patients to have a good faith, "[l] a strong imagination, and they shall finde the effects: let Divines say to the contrary what they will." He proves and contends that many diseases cannot otherwise be cured; *Incantatione orti incantatione curari debent;* if they be caused by incantation, [m] they must be cured by incantation. Constantinus *lib.* 4. approves of such remedies: Bartolus the Lawyer, Peter Ærodius *rerum Judic. lib.* 3. *tit.* 7. Salicetus Godefridus, with others of that sect, allow of them; *modò sint ad sanitatem, quæ à magis fiunt, secùs non,* so they be for the parties good, or not at all. But these men are confuted by Remigius, Bodinus, *dæm. lib.* 3. *cap.* 2. Godelmanus *lib.* 1. *cap.* 8. Wierus, Delrio *lib.* 6. *quæst.* 2. *Tom.* 3. *mag. inquis.* Erastus *de Lamiis;* all our [n] Divines, Schoolmen, and such as write cases of conscience are against it, the Scripture it self absolutely forbids it as a mortall sinne, Levit. cap. 18. 19. 20. Deut. 18. &c. Rom. 8. 19. "Evill is not to be done, that good may come of it." Much better it were for such patients that are so troubled, to endure a little misery in this life, then to hazard their souls' health for ever, and as Delrio counselleth, "[o] much better dye, then be so cured." Some take upon them to expell Devils by naturall remedies, and magicall exorcismes, which they seem to approve out of the practice of the primitive Church, as that above cited of Josephus, Eleazar, Iræneus, Tertullian, Austin. Eusebius makes mention of such, and Magick it self hath been publickly professed in some Universities, as of old in Salamanca in Spain, and Cracovia in Poland: but condemned Anno 1318. by the Chancellor and University of [p] Paris. Our Pontificall writers retain many of these adjurations and forms of exorcismes still in the Church; besides those in Baptisme used, they exorcise meats, and such as are possessed, as they hold, in Christ's name. Read Hieron. Mengus *cap.* 3. Pet. Tyreus,

[k] Magus minister et Vicarius Dei. [l] Utere forti imaginatione et experieris effectum, dicant in adversum quicquid volunt Theologi. [m] Idem Plinius contendit quosdam esse morbos qui incantationibus solum curentur. [n] Qui talibus credunt, aut ad eorum domos euntes, aut suis domibus introducunt, aut interrogant, sciant se fidem Christianam et baptismum prævaricasse, et Apostatas esse. Austin de superstit. observ. hoc pacto à Deo deficitur ad diabolum, P. Mart. [o] Mori præstat quam superstitiosè sanari, Disquis. mag. l. 2. c. 2. sect. 1. quæst 1. Tom. 3. [p] P. Lumbard.

part.

part. 3. *cap.* 8. what exorcismes they prescribe, besides those ordinary means of "[q] fire, suffumigations, lights, cutting the aire with swords," *cap.* 57. hearbs, Odours: of which Tostatus treats, 2. *Reg. cap.* 16. *quæst.* 43. you shall finde many vaine and frivolous superstitious formes of exorcismes among them, not to be tolerated, or endured.

MEMB. II.

Lawfull Cures, first from God.

BEING so clearly evinced, as it is, all unlawfull cures are to be refused, it remaines to treat of such as are to be admitted, and those are commonly such which God hath appointed, [r] by vertue of stones, hearbes, plants, meats, &c. and the like, which are prepared and applied to our use, by art and industry of physicians, who are the dispensers of such treasures for our good, and to be "[s] honoured for necessities sake," God's intermediate ministers, to whom in our infirmities we are to seek for help. Yet not so that we rely too much, or wholy upon them: *A Jove principium*, we must first begin with [t] prayer, and then use physick; not one without the other, but both together. To pray alone, and reject ordinary meanes, is to do like him in Æsop, that when his cart was stalled, lay flat on his back, and cried aloud, Help Hercules, but that was to little purpose, except as his friend advised him, *rotis tute ipse annitaris*, he whipt his horses withall, and put his shoulder to the wheel. God workes by meanes, as Christ cured the blind man with clay and spittle:

"Orandum est ut sit mens sana in corpore sano."

As we must pray for health of body and minde, so we must use our utmost endeavors to preserve and continue it. Some kind of devils are not cast out but by fasting and prayer, and both necessarily required, not one without the other. For all the physick we can use, art, excellent industry, is to no purpose without calling upon God, *Nil juvat immensos Cratero promittere montes:* It is in vain to seek for help, run, ride, except God blesse us.

——"non Siculi dapes
[u] Dulcem elaborabunt saporem,
Non animum cytheræve cantus.

[q] Suffitus, gladiorum ictus, &c. [r] The Lord hath created medicines of the earth, and he that is wise will not abhor them, Ecclus. 38. 4. [s] My son, fail not in thy sickness, but pray unto the Lord, and he will make thee whole, Ecclus. 38. 9. [t] Huc omne principium, huc refer exitum. Hor. 3. carm. Od. 6. [u] Musick and fine fare can do no good.

[x] Non

[x] Non domus & fundus, non æris acervus & auri
Ægroto possunt domino deducere febres."

[y] With house, with land, with money, and with gold,
The master's fever will not be control'd.

We must use Prayer and Physick both together: and so no doubt but our Prayers will be available, and our Physick take effect. 'Tis that Hezekiah practised, 2. King. 20. Luke the Evangelist: and which we are enjoyned, Coloss. 4. not the patient only, but the Physician himself. Hippocrates, an Heathen, required this in a good practitioner, and so did Galen. *lib. de Plat. & Hipp. dog. lib. 9. cap.* 15. and in that tract of his, *an mores sequantur temp. cor. ca.* 11. 'tis a rule which he doth inculcate, [z] and many others. Hyperius in his first book *de sacr. script. lect.* speaking of that happiness and good success which all Physicians desire and hope for in their cures, "[a] tels them that it is not to be expected, except with a true faith they call upon God, and teach their patients to do the like." The councell of Lateran, Canone 22. decreed they should do so; the Fathers of the Church have still advised as much: "Whatsoever thou takest in hand (saith [b] Gregory) let God be of thy counsel, consult with him; That healeth those that are broken in heart, (Psal. 147. 3.) and bindeth up their sores." Otherwise as the Prophet Jeremie, *cap.* 46. 11. denounced to Ægypt, In vain shalt thou use many medicines, for thou shalt have no health. It is the same counsel which [c] Comineus that politick historiographer gives to all christian princes, upon occasion of that unhappy overthrow of Charles Duke of Burgundy, by meanes of which he was extremely melancholy, and sick to death: in so much that neither Physick nor perswasion could do him any good, perceiving his preposterous error belike, adviseth all great men in such cases, "[d] to pray first to God with all submission and penitency, to confess their sins, and then to use physick." The very same fault it was, which the Prophet reprehends in Asa king of Juda, that he relyed more on Physick then on God, and by all meanes would have him to amend

[x] Hor. l. 1. ep. 2. [y] Sint Cræsi et Crassi licet, non hos Pactolus aureas undas agens eripiet unquam è miseriis. [z] Scientia de Deo debet in medico infixa esse, Mesue Arabs. Sanat omnes languores Deus. For you shall pray to your Lord, that he would prosper that which is given for ease, and then use Physick for the prolonging of life. Ecclus. 38. 4. [a] Omnes optant quandam in medicina fælicitatem, sed hanc non est quòd expectent, nisi deum vera fide invocent, atq; ægros similiter ad ardentem vocationem excitent. [b] Lemnius è Gregor exhor. ad vitam opt. instit. cap. 48. Quicquid meditaris aggredi aut perficere, Deum in consilium adhibeto. [c] Commentar. lib. 7. ob infelicem pugnam contristatus, in ægritudinem incidit, ita ut à medicis curari non posset. [d] In his animi malis princeps imprimis ad Deum precetur, et peccatis veniam exoret, inde ad medicinam, &c.

it.

it. And 'tis a fit caution to be observed of all other sorts of men. The prophet David was so observant of this precept, that in his greatest misery and vexation of mind, he put this rule first in practice. Psal. 77. 3. "When I am in heaviness, I will think on God." Psal. 86. 4. "Comfort the soul of thy servant, for unto thee I lift up my soul:" and vers. 7. "In the day of trouble will I call upon thee, for thou hearest me." Psal. 54. 1. "Save me, O God, by thy name," &c. Psal. 82. Psal. 20. And 'tis the common practice of all good men, Ps. 107. 13. "when their heart was humbled with heaviness, they cried to the Lord in their trouble, and he delivered them from their distress." And they have found good success in so doing, as David confesseth, Ps. 30. 12. "Thou hast turned my mourning into joy, thou hast loosed my sackcloth, and girded me with gladness." Therefore he adviseth all others to do the like, Psal. 31. 24. "All ye that trust in the Lord, be strong, and he shall establish your heart." It is reported by [e] Suidas, speaking of Hezekiah, that there was a great book of old, of King Solomon's writing, which contained medicines for all manner of diseases, and lay open still as they came into the Temple: but Hezekiah king of Jerusalem caused it to be taken away, because it made the people secure, to neglect their duty in calling and relying upon God, out of a confidence on those remedies. [f] Minutius that worthy Consull of Rome in an oration he made to his souldiers, was much offended with them, and taxed their ignorance, that in their misery called more on him then upon God. A generall fault it is all over the world, and Minutius's speech concerns us all, we rely more on physick, and seek oftner to Physicians, then to God himself. As much faulty are they that prescribe, as they that ask, respecting wholy their gain, and trusting more to their ordinary receipts and medicines many times, then to him that made them. I would wish all patients in this behalf, in the midst of their melancholy, to remember that of Siracides, Ecc. 1. 11. and 12. "The fear of the Lord is glory and gladness, and rejoycing. The fear of the Lord maketh a merry heart, and giveth gladness, and joy, and long life:" And all such as prescribe Physick, to begin *in nomine Dei*, as [g] Mesue did, to imitate Læbius à Fonte Eugubinus, that in all his consultations, still con-

[e] Greg. Tholoss. To. 2. l. 28. c. 7. Syntax. In vestibulo templi Solomon. liber remediorum cujusq; morbi fuit, quem revulsit Ezechias, quod populus neglecto Deo nec invocato, sanitatem inde peteret. [f] Livius l. 23. Strepunt aures clamoribus plorantium sociorum, sæpius nos quam deorum invocantium opem. [g] Rulandus adjungit optimam orationem ad finem Empyricorum. Mercurialis consil. 25. ita concludit. Montanus passim, &c. et plures alii, &c.

cludes

cludes with a prayer for the good success of his business; and to remember that of Creto one of their predecessors, *fuge avaritiam, & sine oratione & invocatione Dei nihil facias*, avoid covetousness, and do nothing without invocation upon God.

MEMB. III.

Whether it be lawfull to seek to Saints for Aide in this Disease.

THAT we must pray to God, no man doubts; but whether we should pray to Saints in such cases, or whether they can do us any good, it may be lawfully controverted. Whether their images, shrines, reliques, consecrated things, holy water, medals, benedictions, those divine amulets, holy exorcismes, and the signe of the crosse, be availeable in this disease? The papists on the one side stifly maintaine how many melancholy, mad, dæmoniacall persons are daily cured at S^t^. Anthonie's Church in Padua, at S^t^. Vitus in Germany, by our Lady of Lauretta in Italy, our Lady of Sichem in the Low Countries: [h] *Quæ & cæcis lumen. ægris salutem, mortuis vitam, claudis gressum reddit, omnes morbos corporis, animi, curat, & in ipsos dæmones imperium exercet;* she cures halt, lame, blinde, all diseases of body and minde, and commands the devil himself, saith Lipsius. "25000 in a day come thither," [i] *quis nisi numen in illum locum sic induxit?* who brought them? *in auribus, in oculis omnium gesta, nova novitia;* New newes lately done, our eyes and ears are full of her cures, and who can relate them all? They have a proper Saint almost for every peculiar infirmity; for poyson, gouts, agues, Petronella: St Romanus for such as are possessed: Valentine for the falling sickness; St Vitus for madmen, &c. And as of old [k] Pliny reckons up Gods for all diseases, *(Febri fanum dicatum est)* Lilius Giraldus repeates many of her ceremonies: all affections of the mind were heretofore accounted gods, Love, and Sorow, Vertue, Honor, Liberty, Contumely, Impudency, had their Temples, Tempests, Seasons, *Crepitus Ventris, dea Vacuna, dea Cloacina*, there was a goddess of idleness, a goddess of the draught, or jakes, *Prema, Premunda, Priapus*, bawdy gods, and gods for all [m] offices. Varro reckons up 30000 gods; Lucian makes Podagra the gout a goddesse, and assignes her priests and ministers: and melan-

[h] Lipsius. [i] Cap. 26. [k] Lib. 2. cap. 7. de Deo Morbisq; in genera descriptis deos reperimus. [l] Selden prolog. cap. 3. de diis Syris. Rofinus. [m] See Lilii Giraldi syntagma de diis, &c.

cholv

choly comes not behind; for as Austin mentioneth *lib.* 4. *de Civit. Dei, cap.* 9. there was of old *Angerona dea*, and she had her Chappell and Feasts, to whom (saith [n] Macrobius) they did offer sacrifice yearly, that she might be pacified as well as the rest. 'Tis no new thing, you see this of Papists; and in my judgment, that old doting Lipsius might have fitter dedicated his [o] pen after all his labours, to this our goddesse of Melancholy, then to his *Virgo Halensis*, and been her Chaplain, it would have becomed him better: But he, poor man, thought no harme in that which he did, and will not be perswaded but that he doth well, he hath so many patrons, and honorable precedents in the like kinde, that justifie as much, as eagerly, and more then he there saith of his Lady and Mistress: read but superstitious Coster and Gretser's Tract *de Cruce.* *Laur.* Arcturus *Fanteus de Invoc. Sanct.* Bellarmine, *Delrio dis. mag. Tom.* 3. *l.* 6. *quæst.* 2. *sect.* 3. Greg. Tolosanus *Tom.* 2. *lib.* 8. *cap.* 24. Syntax. Strozius Cicogna *lib.* 4. *cap.* 9. Tyreus, Hieronymus Mengus, and you shall finde infinite examples of cures done in this kinde, by holy waters, reliques, crosses, exorcismes, amulets, images, consecrated beads, &c. Barradius the Jesuite boldly gives it out, that Christ's countenance, and the virgin Marie's, would cure melancholy, if one had looked steadfastly on them. P. Morales the Spaniard in his book *de pulch. Jes. & Mar.* confirmes the same out of Carthusianus, and I know not whom, that it was a common proverb in those daies, for such as were troubled in minde to say, *Eamus ad videndum filium Mariæ*, let us see the son of Mary, as they do now post to St. Anthonie's in Padua, or to St. Hillarie's at Poicters in France. [p] In a closet of that church, there is at this day St. Hillarie's bed to be seen, "to which they bring all the mad men in the country, and after some prayers and other ceremonies, they lay them down there to sleep, and so they recover." It is an ordinary thing in those parts, to send all their mad men to St. Hillarie's cradle. They say the like of S. Tubery in [q] another place. Giraldus *Cambrensis Itin. Camb. c.* 1. tells strange stories of S. Ciricius staffe, that would cure this, and all other diseases. Others say as much (as * Hospinian observes) of the three kings of Colen; their names written in parchment, and hung about a patient's neck, with the signe of the crosse, will produce like effects. Read Lipomannus, or that golden legend of *Jacobus de Voragine*, you shall

[n] 12 Cal. Januarii ferias celebrant, ut angores & animi solicitudines propitiata depellat. [o] Hanc divæ pennam consecravi, Lipsius [p] Jodocus Sincerus itin. iGalliæ. 1617. Huc mente captos deducunt, & statis orationibus, sacrisq; peracis, [q] illum lectum dormitum ponunt, &c. [q] In Gallia Narbonensi. * Lib. 1. de orig. Festorum. Collo suspensa et pergameno inscripta, cum signo crucis, &c.

have

have infinite stories, or those new relations of our [r]Jesuits in Japona and China, of Mat. Riccius, Acosta, Loiola, Xaverius's life, &c. Jasper Belga, a Jesuit, cured a mad woman by hanging S. John's Gospel about her necke, and many such. Holy-water did as much in Japona, &c. Nothing so familiar in their works, as such examples.

But we on the other side seeke to God alone. Wee say with David, Ps. 46. 1. "God is our hope and strength, and helpe in trouble, ready to be found." For their catalogue of examples, wee make no other answer, but that they are false fictions, or diabolicall illusions, counterfeit miracles. We cannot deny but that it is an ordinary thing on S. Anthonie's day in Padua, to bring divers mad men and demonicall persons to be cured: yet we make a doubt whether such parties be so affected indeed, but prepared by their priests, by certain oyntments and drams, to cosen the commonalty, as [s]Heldesheim well saith; the like is commonly practised in Bohemia as Mathiolus gives us to understand in his preface to his comment upon Dioscorides. But we need not run so far for examples in this kinde, we have a just volume published at home to this purpose. "*A declaration of egregious popish impostures, to with-draw the hearts of religious men under pretence of casting out of devils, practised by Father Edmunds, alias Weston, a Jesuite, and divers Romish priests his wicked associates, with the several parties names, confessions, examinations, &c. which were pretended to be possessed." But these are ordinary tricks only to get opinion and mony, meere impostures. Æsculapius of old, that counterfeit God, did as many famous cures; his temple (as [t]Strabo relates) was daily full of patients, and as many severall tables, inscriptions, pendants, donaries, &c. to be seen in his church, as at this day our Lady of Loretta's in Italy. It was a custome long since,

> ——— "suspendisse potenti
> Vestimenta maris deo."
>
> (Hor. Od. 1. lib. 5. Od.)

To do the like, in former times they were seduced and deluded as they are now. 'Tis the same devil still, called heretofore Apollo, Mars, Neptune, Venus, Æsculapius, &c. as [u]Lactan-

[r] Em. Acosta com. rerum in Oriente gest. à societat. Jesu, Anno 1568. Epist. Gonsalvi Fernandis, Anno 1560. è Japonia. [s] Spicel. de morbis dæmoniacis, sic à sacrificulis parati unguentis Magicis corpori illitis, ut stultæ plebeculæ persuadeant tales curari à Sancto Antonio. * Printed at London 4to by J. Roberts. 1605. [t] Greg. lib. 8. Cujus fanum ægrotantium multitudine refertum, undiquaq; & tabellis pendentibus, in quibus sanati languores erant inscripti. [u] Mali angeli sumpserunt olim nomen Jovis, Junonis, Apollinis, &c. quos Gentiles deos credebant, nunc S. Sebastiani, Barbaræ, &c. nomen habent, & aliorum.

tius

tius *lib.* 2. *de orig. erroris, c.* 17. observes. The same Jupiter and those bad angels are now worshipped and adored by the name of S. Sebastian, Barbara, &c. Christopher and George are come in their places. Our Lady succeeds Venus (as they use her in many offices), the rest are otherwise supplied, as [x] Lavater writes, and so they are deluded. "[y] And God often winkes at these impostures, because they forsake his word, and betake themselves to the devil, as they do that seek after holy water, crosses," &c. Wierus *lib.* 4. *cap.* 3. What can these men plead for themselves more then those heathen gods, the same cures done by both, the same spirit that seduceth: but reade more of the Pagan gods effects in Austin *de Civitate Dei l.* 10. *cap.* 6. and of Æsculapius especially in Cicognà *l.* 3. *cap.* 8. or put case they could help, why should we rather seek to them, then to Christ himself, since that he so kindly invites us unto him, "Come unto me all ye that are heavy laden, and I will ease you," Mat. 11. and we know that there is one God, "one Mediator betwixt God and Man Jesus Christ, (1. Tim. 2. 5.) who gave himself a ransome for all men. We know that we have an [z]Advocate with the Father, Jesus Christ (1. Joh. 2. 1.) that there is no other name under heaven, by which we can be saved, but by his," who is alwaies ready to hear us, and sits at the right hand of God, and from [a] whom we can have no repulse, *solus vult, solus potest, curat universos tanquam singulos, &* [b] *unumquemq; nostrum ut solum,* we are all as one to him, he cares for us all as one, and why should we then seek to any other but to him.

MEMB. IV. SUBSECT. I.

Physitian, Patient, Physick.

OF those diverse gifts which our Apostle Paul saith God hath bestowed on man, this of Physick is not the least, but most necessary, and especially conducing to the good of mankind. Next therefore to God in all our extremities ("for of the most high cometh healing," Ecclus. 38. 2.) we must seek to, and rely upon the Physician, [c] who is *Manus Dei,* saith Hierophilus, and to whom he hath given knowledge, that he might be glorified in his wondrous works. "With

[x] Part. 2. ca. 9. de spect. Veneri substituunt Virginem Mariam. [y] Ad hæc ludibria Deus connivet frequentur, ubi relicto verbo Dei, ad Satanam curritur, quales hi sunt, qui aquam lustralem, crucem, &c. lubricæ fidei hominibus offerunt. [z] Charior est ipsis homo quam sibi, Paul. [a] Bernard. [b] Austin. [c] Ecclus. 38. In the sight of great men he shall be in admiration.

such doth he heale men, and take away their pains," Ecclus. 38. 6. 7. " when thou hast need of him, let him not go from thee. The houre may come that their enterprises may have good successe," ver. 13. It is not therefore to be doubted, that if we seek a Physician as we ought, we may be eased of our infirmities, such a one I meane as is sufficient, and worthily so called; for there be many Mountebanks, Quacksalvers, Empericks, in every street almost, and in every village, that take upon them this name, make this noble and profitable Art to be evil spoken of and contemned, by reason of these base and illiterate Artificers: but such a Physician I speak of, as is approved, learned, skilful, honest, &c. of whose duty Wecker, *Antid. cap. 2. & Syntax. med.* Crato. Julius Alexandrinus *medic.* Heurnius *prax. med. lib. 3. cap. 1. &c.* treat at large. For this particular disease, him that shall take upon him to cure it, [d] Paracelsus will have to be a Magician, a Chimist, a Philosopher, an Astrologer; Thurnesserus, Severinus the Dane, and some other of his followers, require as much: " many of them cannot be cured but by Magick." [e] Paracelsus is so stiffe for those Chimicall medicines, that in his cures he will admit almost of no other Physick, deriding in the mean time Hippocrates, Galen, and all their followers: but Magick, and all such remedies I have already censured, and shall speak of Chimistry [f] elswhere. Astrology is required by many famous Physicians, by Ficinus, Crato, Fernelius; [g] doubted of, and exploded by others: I will not take upon me to decide the controversy myself, Johannes Hossurtus, Thomas Boderius, and Maginus in the preface to his Mathematicall physick, shall determine for me. Many Physicians explode Astrology in physick (saith he), there is no use of it, *unam artem ac quasi temerariam insectantur, ac gloriam sibi ab ejus imperitia aucupari:* but I will reprove Physicians by Physicians, that defend and profess it, Hippocrates, Galen, Avicen, &c. that count them butchers without it, *homicidas medicos Astrologiæ ignaros, &c.* Paracelsus goes farther, and will have his Physician [h] predestinated to this man's cure, this malady; and time of cure, the scheme of each geniture inspected, gathering of hearbs, of administering, Astrologically observed; in which Thurnesserus, and some Iatromathematicall professors, are too superstitious in my judgement. " [i] Hellebor will help, but not alway, not given by every

[d] Tom. 4. Tract. 3. de morbis amentium, horum multi non nisi à Magis curandi & Astrologis, quoniam origo ejus à cœlis petenda est. [e] Lib. de Podagra. [f] Sect. 5. [g] Langius. J. Cæsar Claudinus consult. [h] Prædestinatum ad hunc curandum. [i] Helleborus curat, sed quod ab omni datus medico vanum est.

Physician,

Physician, &c." but these men are too peremptory and self-conceited as I think. But what do I do, interposing in that which is beyond my reach? A blind man cannot judge of colours, nor I peradventure of these things. Only thus much I would require, Honesty in every Physician, that he be not over-careless or covetous, Harpy-like to make a prey of his patient; *Carnificis namq; est* (as * Wecker notes) *inter ipsos cruciatus ingens precium exposcere*, as an hungry Chirurgion often produces and wier-draws his cure, so long as there is any hope of pay,

"Non missura cutem, nisi plena cruoris hirudo."

Many of them, to get a fee, will give Physick to every one that comes, when there is no cause, and they do so *irritare silentem morbum*, as [k] Heurnius complaines, stir up a silent disease, as it often falleth out, which by good counsel, good advice alone, might have been happily composed, or by rectification of those six non-naturall things otherwise cured. This is *Naturæ bellum inferre*, to oppugne nature, and to make a strong body weak. Arnoldus in his 8 and 11 Aphorismes gives cautions against, and expressely forbiddeth it. "[l] A wise Physician will not give Physick, but upon necessity, and first try medicinall diet, before he proceed to medicinall cure." [m] In another place he laughs those men to scorne, that think *longis syrupis expugnare dæmones & animi phantasmata*, they can purge phantasticall imaginations and the divel by physick. Another caution is, that they proceed upon good grounds, if so be there be need of Physick, and not mistake the disease; they are often deceived by the [n] similitude of symptomes, saith Heurnius, and I could give instance in many Consultations, wherein they have prescribed opposite Physick. Sometimes they go too perfunctorily to work, in not prescribing a just [o] course of Physick: To stir up the humor, and not to purge it, doth often more harme then good. Montanus *consil.* 30. inveighs against such perturbations, "that purge to the halfes, tire nature, and molest the body to no purpose." 'Tis a crabbed humor to purge, and as Laurentius calls this disease, the reproach of Physicians: *Bessardus, flagellum medicorum*, their lash; and for

* Antid. gen. lib 3. cap. 2. [k] Quod sæpe evenit. lib. 3. cap. 1. cum non sit necessitas. Frustra fatigant remediis ægros, qui victus ratione curari possunt, Heurnius. [l] Modestus & sapiens medicus, nunquam properabit ad pharmacum, nisi cogente necessitate, 11 Aphor. prudens & pius medicus cibis prius medicinal. quam medicinis puris morbum expellere satagat. [m] Brev. l. c. 18. [n] Similitudo sæpe bonis medicis imponit. [o] Qui melancholicis præbent remedia non satis valida Longiores morbi imprimis solertiam medici postulant & fidelitatem, qui enim tumultuario hos tractant, vires absq; ullo commodo lædunt & frangunt, &c.

that cause, more carefully to be respected. Though the patient be averse, saith Laurentius, desire help, and refuse it again, though he neglect his own health, it behoves a good Physician not to leave him helpless. But most part they offend in that other extreme, they prescribe too much physick, and tire out their bodies with continual potions, to no purpose. *Ætius tetrabib.* 2. 2. *ser. cap.* 90. will have them by all means therefore "[p] to give some respite to nature," to leave off now and then; and Lælius à Fonte Eugubinus in his consultations, found it (as he there witnesseth) often verified by experience, "[q] that after a deal of Physick to no purpose, left to themselves, they have recovered." 'Tis that which Nic. Piso, Donatus Altomarus, still inculcate, *dare requiem Naturæ*, to give nature rest.

SUBSECT. II.

Concerning the Patient.

WHEN these precedent cautions are accurately kept, and that we have now got a skilfull, an honest Physician to our minde, if his patient will not be conformable, and content to be ruled by him, all his endevours will come to no good end. Many things are necessarily to be observed and continued on the patient's behalf; First that he be not too niggardly miserable of his purse, or think it too much he bestows upon himself, and to save charges endanger his health. The Abderites, when they sent for * Hippocrates, promised him what reward he would, "[r] all the gold they had, if all the city were gold he should have it." Naaman the Syrian, when he went into Israel to Elisha to be cured of his leprosy, took with him ten talents of silver, six thousand pieces of gold, and ten change of rayments, (2 Kings 5. 5.) Another thing is, that out of bashfulness he do not conceal his grief; if ought trouble his minde, let him freely disclose it,

"Stultorum incurata pudor malus ulcera celat:"

by that means he procures to himself much mischief, and runs into a greater inconvenience: He must be willing to be cured, and earnestly desire it. *Pars sanitatis velle sanari fuit.* (Seneca) 'Tis a part of his cure to wish his own health; and not to defer it too long.

"[s] Qui blandiendo dulce nutrivit malum,
Serò recusat ferre quod subiit jugum, Et

[p] Naturæ remissionem dare oportet. [q] Pleriq; hoc morbo medicina nihil profecisse visi sunt, & sibi demissi invaluerunt. * Abderitani ep. Hippoc. [r] Quicquid auri apud nos est, libenter persolvemus, etiamsi tota urbs nostra aurum esset. [s] Seneca.

[t] Helleborum

[t] Helleborum frustra cum jam cutis ægra tumebit,
Poscentes videas; venienti occurrite morbo."

He that by cherishing a mischief doth provoke,
Too late at last refuseth to cast off his yoke.
When the skin swels, to seek it to appease
With Hellebor, is vain; meet your disease.

by this means many times, or through their ignorance in not taking notice of their grievance and danger of it, contempt, supine negligence, extenuation, wretchedness and peevishness; they undo themselves. The Citizens, I know not of what City now, when rumor was brought their enemies were coming, could not abide to hear it; and when the plague begins in many places and they certainly know it, they command silence and hush it up; but after they see their foes now marching to their gates, and ready to surprize them, they begin to fortifie and resist when 'tis too late; when the sickness breaks out and can be no longer concealed, then they lament their supine negligence: 'tis no otherwise with these men. And often out of prejudice, a loathing, and distaste of Physick, they had rather dy, or do worse, then take any of it. "Barbarous immanity ([u] Melancthon termes it) and folly to be deplored, so to contemn the precepts of health, good remedies, and voluntarily to pull death, and many maladies upon their own heads." Though many again are in that other extreme too profuse, suspicious, and jealous of their health, too apt to take physick on every small occasion, to aggravate every slender passion, imperfection, impediment: if their finger do but ake, run, ride, send for a physician, as many Gentlewomen do, that are sick, without a cause, even when they will themselves, upon every toy or small discontent, and when he comes, they make it worse then it is, by amplifying that which is not. [x] Hier. Cappivaccius sets it down as a common fault of all "melancholy persons, to say their symptomes are greater then they are, to help themselves." And which [y] Mercurialis notes, *consil.* 53. "to be more troublesome to their Physicians, then other ordinary patients, that they may have change of physick."

A third thing to be required in a Patient, is confidence, to be of good chear, and have sure hope that his Physician can help him. [z] Damascen the Arabian requires likewise in the

[t] Per. 3. Sat. [u] De anima. Barbara tamen immanitate, & deploranda inscitia contemnunt præcepta sanitatis, mortem & morbos ultro accersunt. [x] Consul. 173. è Scoltzio Melanch. Ægrorum hoc fere proprium est, ut graviora dicant esse symptomata, quam revera sunt. [y] Melancholici plerumq; medicis sunt molesti, ut alia aliis adjungant. [z] Oportet infirmo imprimere salutem, utcunque promittere, etsi ipse desperet. Nullum medicamentum efficax, nisi medicus etiam fuerit fortis imaginationis.

Physician himself, that he be confident he can cure him, otherwise his physick will not be effectuall, and promise withall that he will certainly help him, make him beleeve so at least. [a] Galeottus gives this reason, because the forme of health is contained in the Physician's minde, and as Galen holds "[b] confidence and hope to be more good then physick," he cures most in whom most are confident. Axiocus sick almost to death, at the very sight of Socrates recovered his former health. Paracelsus assignes it for an only cause, why Hippocrates was so fortunate in his cures, not for any extraordinary skill he had; [c] but "because the common people had a most strong conceipt of his worth." To this of confidence we may adde perseverance, obedience, and constancie, not to change his Physician, or dislike him upon every toy; for he that so doth (saith [d] Janus Damascen) "or consults with many, falls into many errours; or that useth many medicines." It was a chief caveat of [e] Seneca to his friend Lucilius, that he should not alter his Physician, or prescribed physick: "Nothing hinders health more; a wound can never be cured that hath severall plasters." Crato *consil.* 186. taxeth all melancholy persons of this fault; "[f] 'Tis proper to them, if things fall not out to their minde, and that they have not present ease, to seek another, and another;" (as they do commonly that have sore eyes) twenty, one after another, and they still promise all to cure them, try a thousand remedies; and by this means they increase their malady, make it most dangerous and difficil to be cured. They try many (saith [g] Montanus) and profit by none:" and for this cause, *consil.* 24. he injoyns his patient before he take him in hand, "[h] perseverance and sufferance, for in such a small time no great matter can be effected, and upon that condition he will administer physick, otherwise all his endevour and counsell would be to small purpose." And in his 31. counsell for a notable Matron, he tells her, "[i] if she will be cured, she must be of a most abiding patience, faithfull obedience, and singular perseverance; if she remit, or despair, she can expect or hope for no good success." *Consil.* 230. for an Italian Abbot, he makes it one of the greatest reasons, why this disease is

[a] De promisc. doct. cap. 15. Quoniam sanitatis formam animi medici continent. [b] Spes & confidentia, plus valent quam medicina. [c] Fælicior in medicina ob fidem Ethnicorum. [d] Aphoris. 89. Æger qui plurimos consulit medicos, plerumq; in errorem singulorum cadit. [e] Nihil ita sanitatem impedit, ac remediorum crebra mutatio, nec venit vulnus ad cicatricem in quo diversa medicamenta tentantur. [f] Melancholicorum proprium, quum ex eorũ arbitrio non fit subita mutatio in melius, alterare medicos qui quidvis, &c. [g] Consil. 31. Dum ad varia se conferunt, nullo prosunt. [h] Imprimis hoc statuere oportet, requiri perseverantiam, & tolerantiam. Exiguo enim tempore nihil ex, &c. [i] Si curari vult, opus est pertinaci perseverantia, fideli obedientia, & patientia singulari, si tædet aut desperet, nullum habebit effectum

so

so incurable, " [k] because the parties are so restless, and impatient, and will therefore have him that intends to be eased, [l] to take physick, not for a moneth, a year, but to apply himself to their prescriptions all the dayes of his life." Last of all, it is required that the patient be not too bold to practise upon himself, without an approved physician's consent, or to try conclusions, if he read a receipt in a book; for so, many grosly mistake, and do themselves more harme then good. That which is conducing to one man, in one case, the same time is opposite to another. * An Asse and a Mule went laden over a brook, the one with salt, the other with wool: the Mule's pack was wet by chance, the salt melted, his burden the lighter, and he thereby much eased: He told the Asse, who, thinking to speed as well, wet his packe likewise at the next water, but it was much the heavier, he quite tired. So one thing may be good and bad to severall parties, upon divers occasions. " Many things (saith [m] Penottus) are written in our books, which seem to the Reader to be excellent remedies, but they that make use of them, are often deceived, and take for Physick poyson." I remember in Valleriola's observations, a story of one John Baptist a Neopolitan, that finding by chance a pamphlet in Italian, written in praise of Hellebor, would needs adventure on himself, and tooke one dram for one scruple, and had not he been sent for, the poor fellow had poysoned himself. From whence he concludes out of Damascenus 2. & 3. *Aphoris.* " [n] that without exquisite knowledge, to work out of bookes is most dangerous: how unsavourie a thing it is to beleeve Writers, and take upon trust, as this patient perceived by his own perill." I could recite such another example of mine own knowledge, of a friend of mine, that finding a receipt in Brassivola, would needs take Hellebor in substance, and try it on his own person; but had not some of his familiars come to visit him by chance, he had by his indiscretion hazarded himself: many such I have observed. These are those ordinary cautions, which I should thinke fit to be noted, and he that shall keep them, as [o] Montanus saith, shall surely be much eased, if not throughly cured.

[k] Ægritudine amittunt patientiam, & inde morbi incurabiles. [l] Non ad mensem aut annum, sed oportet toto vitæ curriculo curationi operam dare. * Camerarius emb. 55. cent. 2. [m] Præfat. de nat. med. In libellis quæ vulgo versantur apud literatos, incautiores multa legunt, à quibus decipiuntur, eximia illis, sed portentosum hauriunt venenum. [n] Operari ex libris, absq; cognitione & solerti ingenio, periculosum est. Unde monemur, quam insipidum scriptis authoribus credere, quod hic suo didicit periculo. [o] Consil. 29. hæc omnia si quo ordine decet egerit, vel curabitur, vel certe minus afficietur.

SUBSECT. III.

Concerning Physick.

PHYSICK it self in the last place is to be considered; "for the Lord hath created medicines of the earth, and he that is wise will not abhorre them," Ecclus 38. 4. ver. 8. "of such doth the Apothecary make a confection, &c." Of these medicines there be divers and infinite kindes, Plants, Metals, Animals, &c. and those of severall natures, some good for one, hurtfull to another: some noxious in themselves, corrected by art, very wholesome and good, simples, mixt, &c. and therefore left to be managed by discreet and skillfull Physicians, and thence applied to man's use. To this purpose they have invented method, and severall rules of art, to put these remedies in order, for their particular ends. Physick (as Hippocrates defines it) is naught else but "[p] addition and substraction;" and as it is required in all other diseases, so in this of melancholy it ought to be most accurate, it being (as [q] Mercurialis acknowledgeth) so common an affection in these our times, and therefore fit to be understood. Severall prescripts and methods I find in severall men, some take upon them to cure all maladies with one Medicine, severally applyed, as that *Panacea*, *Aurum potabile*, so much controverted in these dayes, *Herba solis*, *&c.* Paracelsus reduceth all diseases to foure principal heads. to whom Severinus, Ravelascus, Leo Suavius, and others adhere and imitate: those are Leprosy, Gout, Dropsie, Falling-sickness. To which they reduce the rest; as to Leprosie, Ulcers, Itches, Furfures, Scabs, &c. To Gout, Stone, Cholick, Tooth-ach, Head-ach, &c. To Dropsie, Agues, Jaundies, Cacexia, &c. To the Falling-sicknesse, belong Palsy, Vertigo, Cramps, Convulsions, Incubus, Apoplexie, &c. "[r] If any of these four principall be cured (saith Ravelascus) all the inferior are cured," and the same remedies commonly serve: but this is too generall, and by some contradicted: for this peculiar disease of Melancholy, of which I am now to speak, I find severall cures, severall methods and prescripts. They that intend the practick cure of Melancholy, saith Duretus in his notes to Hollerius, set down nine peculiar scopes or ends; Savanarola prescribes seven especiall Canons. Ælianus Montaltus *cap.* 26. Faventinus in his Empyricks, Hercules de Saxoniâ, &c. have their severall injunctions and rules, all tending to one end. The ordinary is threefold, which I mean to fol-

[p] Fuchsius cap. 2. lib. 1. [q] In pract. med. hæc affectio nostris temporibus frequentissima, ergo maximè pertinet ad nos hujus curationem intelligere. [r] Si aliquis horum morborum summus sanatur, sanantur omnes inferiores.

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low. Διαίητικὴ, *Pharmaceutica*, and *Chirurgica*, Diet or Living, Apothecary, Chirurgery, which Wecker, Crato, Guianerius, &c. and most prescribe; of which I will insist, and speak in their order.

SECT. II.

MEMB. I. SUBSECT. I.

Dyet rectified in substance.

DIET, Διαίητικὴ, *Victus* or Living, according to [s] Fuchsius and others, comprehend those six non-naturall things, which I have before specified, are especiall causes, and being rectified, a sole or chief part of the cure. [t] Johannes Arculanus *cap.* 16. *in* 9. *Rhasis*, accounts the rectifying of these six, a sufficient cure. Guianerius Tract. 15, cap. 9. calls them, *propriam & primam curam*, the principall cure: so doth Montanus, Crato, Mercurialis, Altomarus, &c. first to be tried, Lemnius *instit. cap.* 22. names them the hinges of our health, [u] no hope of recovery without them. Reinerus Solenander in his seventh consultation for a Spanish young Gentlewoman, that was so melancholy she abhorred all company, and would not sit at table with her familiar friends, prescribes this physick above the rest, [x] no good to be done without it. [y] Areteus, *lib.* 1. *cap.* 7. an old Physician, is of opinion, that this is enough of it self, if the party be not too far gone in sicknesse. [z] Crato in a consultation of his for a noble patient, tells him plainly, that if his Highness will keep but a good diet, he will warrant him his former health. [a] Montanus *Consil.* 27. for a Nobleman of France, admonisheth his Lordship to be most circumspect in his diet, or else all his other Physick will [b] be to small purpose. The same injunction I find *verbatim* in *J. Cæsar Claudinus*, *Respon* 34. *Scoltzii consil.* 183. *Trallianus cap.* 16. *lib.* 1. *Lælius à fonte Æugubinus* often brags, that he hath done more cures in this kinde by rectification of Diet, then all other physick besides. So that in a word I may say to most me-

[s] Instit. cap. 8. sect. 1. Victus nomine non tam cibus & potus, sed aër, exercitatio, somnus, vigilia, & reliquæ res sex non-naturales continentur. [t] Sufficit plerumq; regimen rerum sex non-naturalium. [u] Et in his potissima sanitas consistit. [x] Nihil hic agendum sine exquisita vivendi ratione, &c. [y] Si recens malum sit ad pristinum habitum recuperandum, alia medela non est opus. [z] Consil. 99. lib. 2. si celsitudo tua, rectam victus rationem, &c. [a] Moneo Domine, ut sis prudens ad victum, sine quo cætera remedia frustra adhibentur. [b] Omnia remedia irrita & vana sine his. Novistis me plerosq; ita laborantes, victu potius quam medicamentis curasse.

lancholy

lancholy men, as the Fox said to the Wesell, that could not get out of the garner, *Macra cavum repetes, quem macra subisti*, the six non-naturall things caused it, and they must cure it. Which howsoever I treat of, as proper to the Meridian of Melancholy, yet nevertheless, that which is here said with him in *Tully, though writ especially for the good of his freinds at Tarentum and Sicily, yet it will generally serve [c] most other diseases, and help them likewise, if it be observed.

Of these six non-naturall things, the first is Diet, properly so called, which consists in meat and drink, in which we must consider Substance, Quantity, Quality, and that opposite to the precedent. In Substance, such meats are generally commended, which are "[d] moist, easie of digestion, and not apt to engender winde, not fryed, nor rosted, but sod (saith Valescus, Altomarus, Piso, &c.) hot and moist, and of good nourishment;" Crato *Consil.* 21. *lib.* 2. admits rost meat, [e] if the burned and scorched *superficies*, the brown we call it, be pared of. Salvianus *lib.* 2. *cap.* 1. cries out oncold and dry meats; [f] young flesh and tender is approved, as of Kid, Rabbits, Chickens, Veale, Mutton, Capons, Hens, Partridge, Phesant, Quailes, and all mountain birds, which are so familiar in some parts of Africa, and in Italy, and as † Dublinius reports, the common food of Boores and Clownes in Palestina. Galen takes exception at Mutton, but without question he means that rammy mutton, which is in Turkie, and Asia minor, which have those great fleshie tailes, of 48. pound weight, as Vertomannus witnesseth, *navig. lib.* 2 *cap.* 5. The lean of fat meat is best, and all manner of brothes, and pottage, with borage, lettuce, and such wholesome hearbs are excellent good, specially of a Cock boyled; all spoon meat. Arabians commend brains, but [g] Laurentius *c.* 8. excepts against them, and so do many others; [h] Egges are justified as a nutritive wholesome meat, Butter and Oyle may passe, but with some limitation; so ‡ Crato confines it, and "to some men sparingly at set times, or in sauce," and so sugar and hony are approved. [i] All sharp and sowre sauces must be avoided, and spices, or at least seldome used: and so saffron sometimes in broth may be tolerated; but these things may be more freely used, as the temperature of the party is hot

* 1. de finibus Tarentinis & Siculis. [c] Modo non multum elongentur. [d] Lib. 1. de melan. cap. 7. Calidus & humidus cibus concoctu facilis, flatus exortes, elixi non assi, neq; sibi frixi sint. [e] Si interna tantum pulpa devoretur, non superficies torrida ab igne. [f] Bene nutrientes cibi, tenella ætas multum vale, carnes non virosæ, nec pingues. † Hœdoper. peregr. Hierosol. [g] Inimica stomacho. [h] Not fryed or buttered, but potched. ‡ Consil. 16. Non improbatur butyrum & oleum, si tamen plus quam par sit, non profunditur: sacchari & mellis usus, utiliter ad ciborum condimenta comprobatur. [i] Mercurialis consil. 88. acerba omnia evitentur.

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or cold, or as he shall finde inconvenience by them. The thinnest, whitest, smallest wine is best, not thick, nor strong; and so of bear, the middling is fittest. Bread of good wheat, pure, well purged from the bran is preferred; Laurentius *cap.* 8. would have it kneaded with rain water, if it may be gotten.

Water.] Pure, thin, light water by all means use, of good smell and taste, like to the ayr in sight, such as is soon hot, soon cold, and which Hippocrates so much approves, if at least it may be had. Rain water is purest, so that it fall not down in great drops, and be used forthwith, for it quickly putrefies. Next to it fountain water that riseth in the East, and runneth Eastward, from a quick running spring, from flinty, chalky, gravelly grounds: and the longer a river runneth, it is commonly the purest, though many springs do yeeld the best water at their fountains. The waters in hotter countries, as in Turkie, Persia, India, within the Tropicks, are frequently purer then ours in the North, more subtile, thin, and lighter, as our Merchants observe by four ounces in a pound, pleasanter to drink, as good as our bear, and some of them as Choaspis in Persia, preferred by the Persian kings, before wine it self.

> "* Clitorio quicunq; sitim de fonte levârit
> Vina fugit gaudetq; meris abstemius undis."

Many rivers I deny not are muddy still, white, thick, like those in China, Nilus in Ægypt, Tibris at Rome, but after they be setled two or three dayes, defecate and clear, very commodious, usefull and good. Many make use of deep wels, as of old in the holy Land, lakes, cisterns, when they cannot be better provided; To fetch it in Carts or Gundilo's as in Venice, or Camels backs, as at Cairo in Egypt, †Radzivilius observed 8000. Camels daily there, employed about that business; Some keep it in Trunks, as in the East Indies, made four square with descending steps, and 'tis not amiss: For I would not have any one so nice as that Græcian Calis, sister to Nicephorus Emperour of Constantinople, and ‡married to Dominitus Silvius Duke of Venice, that out of incredible wantonness, *communi aquâ uti nolebat*, would use no Vulgar water; but she died *tantâ* (saith mine author) *fœtidissimi puris copiâ*, of so fulsome a disease, that no water could wash her clean. §Plato would not have a traveller lodge in a city that is not governed by laws, or hath not a quick stream running by it; *illud enim animum, hoc corrumpit valetudinem*, one corrupts the body, the other the minde. But this is more then needs, too much

* Ovid. Met. l.b. 15. † Peregr. Hier. ‡ The Dukes of Venice were then permitted to marry. § De Legibus

curiosity

curiosity is naught, in time of necessity any water is allowed. Howsoever pure water is best, and which (as Pindarus holds) is better then gold; an especiall ornament it is, and "very commodious to a City (according to * Vegetius) when fresh springs are included within the wals," as at Corinth, in the midst of the town almost, there was *arx altissima scatens fontibus*, a goodly Mount full of fresh water-springs: "if nature afford them not, they must be had by art." It is a wonder to read of those [l] stupend Aqueducts, and infinite cost hath been bestowed in Rome of old, Constantinople, Carthage, Alexandria, and such populous cities, to conveigh good and wholsome waters: read [m] *Frontinus, Lipsius de admir.* [n] *Plinius lib.* 3. *cap.* 11. Strabo in his Geogr. That Aqueduct of Claudius was most eminent, fetched upon arches 15. miles, every Arch 109 foot high: they had 14. such other Aqueducts, besides lakes and cisterns, 700. as I take it; [o] every house had private pipes and chanels to serve them for their use. Peter Gillius, in his accurate description of Constantinople, speaks of an old cistern which he went down to see, 336. foot long, 180. foot broad, built of marble, covered over with Arch-work, and sustained by 336. pillars, twelve foot asunder, and in 11. rowes, to contain sweet water. Infinite cost in chanels and cisterns, from Nilus to Alexandria, hath been formerly bestowed, to the admiration of these times; [p] their cisterns so curiously cemented and composed, that a beholder would take them to be all of one stone: when the foundation is laid, and cistern made, their house is half built. That Segonian Aqueduct in Spain, is much wondred at in these dayes, [q] upon three rows of pillars, one above another, conveying sweet water to every house: but each City almost is full of such Aqueducts. Amongst the rest [r] he is eternally to be commended, that brought that new stream to the North side of London at his own charge: and Mr. Otho Nicholson, founder of our water-works and elegant Conduit in Oxford. So much have all times attributed to this Element, to be conveniently provided of it: Although Galen hath taken exceptions at such waters, which run through leaden pipes, *ob cerussam quæ in iis generatur*, for that unctuous ceruse, which causeth dysenteries and fluxes; † yet as Alsarius Crucius of Genna well answers, it is opposite to common experience.

* Lib. 4. cap. 10. Magna urbis utilitas cum perennes fontes muris includuntur, quod si natura non præstat, effodiendi, &c. [l] Opera gigantum dicit aliquis. [m] De aquæduct. [n] Curtius Fons à quadragesimo lapide in urbem opere arcuato perductus. Plin. 36. 15. [o] Quæq; domus Romæ fistulas habebat & canales, &c. [p] Lib. 2. ca. 20. Jod. à Meggen. cap. 15. pereg. Hier. Bellonius. [q] Cypr. Echovius delit. Hisp. Aqua profluens inde in omnes ferè domos ducitur, in puteis quoq; æstivo tempore frigidissima conservatur. [r] Sir Hugh Middleton, Baronet. † De quæsitis med. cent. fol. 354.

If that were true, most of our Italian cities, Montpelier in France, with infinite others, would finde this inconvenience, but there is no such matter. For private families, in what sort they should furnish themselves let them consult with P. Crescentius *de Agric. l.* 1. *c.* 4. Pamphilius Hirelacus, and the rest.

Amongst fishes, those are most allowed of, that live in gravelly or sandy waters, Pikes, Perch, Trout, Gudgeon, Smelts, Flounders, &c. Hyppolitus Salvianus takes exception at Carp; but I dare boldly say with [s] Dubravius, it is an excellent meat, if it come not from [t] muddy pooles, that it retain not an unsavory tast. Erinacius Marinus is much commended by Oribatius, Ætius, and most of our late writers.

[u] Crato *consil.* 21. *lib.* 2. censures all manner of fruits, as subject to putrefaction, yet tolerable at sometimes, after meales, at second course, they keep down vapors, and have their use. Sweet fruits are best, as sweet Cherries, Plums, sweet Apples, Peare-maines, and Pippins, which Laurentius extols, as having a peculiar property against this disease, and Plater magnifies, *omnibus modis appropriata conveniunt*, but they must be corrected for their windiness; ripe Grapes are good, and Raysins of the sun, Musk-millions well corrected, and sparingly used. Figs are allowed, and Almonds blanched. Trallianus discommends Figs, [x] Salvianus Olives and Capers, which [y] others especially like of, and so of pistick nuts. Montanus and Mercurialis out of Avenzoar, admit Peaches, [z] Peares, and Apples baked after meales, only corrected with sugar, and Ani-seed, or Fennell seed, and so they may be profitably taken, because they strengthen the stomack, and keep down vapors. The like may be said of preserved Cherries, Plums, marmalit of plums, quinces, &c. but not to drink after them, [a] Pomegranates, Lemons, Oranges are tolerated, if they be not too sharp.

[b] Crato will admit of no herbs, but Borage, Bugloss, Endive, Fennell, Anniseed, Bawme; Callenius and Arnoldus tolerate Lettuce, Spinage, Beets, &c. The same Crato will allow no roots at all to be eaten. Some approve of Potatoes, Parsnips, but all corrected for winde. No raw sallets; but as Lauren-

[s] De piscibus lib. habent omnes in lautitiis, modò non sint è cœnoso loco. [t] De pisc. c. 2. l. 7. Plurimum præstat ad utilitatem & jucunditatem. Idem Trallianus lib 1. c. 16. pisces petrosi, & molles carne. [u] Etsi omnes putredini sunt obnoxii, ubi secundis mensis, incepto jam priore, devorentur, commodi succi prosunt, qui dulcedine sunt præditi. Ut dulcia cerasa, poma, &c. [x] Lib 2. cap. 1. [y] Montanus consil. 24. [z] Pyra quæ grato sunt sapore, cocta mala, poma tosta, & saccharo, vel anisi sem ne conspersa, utiliter statim à prandio vel à cœna sumi possunt, eo quod ventriculum roborent & vapores caput petentes reprimant. Mont. [a] Punica mala aurantia commodè permittunt [illegible] modò non sint austera & acida. [b] Olera omnia præter boraginem, buglossum, intybum, feniculum, anisum, melissum vitari debent.

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tius prescribes, in broths; and so Crato commends many of them: or to use Borage, Hops, Bawme, steeped in their ordinary drink. [c] Avenzoar magnifies the juyce of a Pomegranate, if it be sweet, and especially Rose water, which he would have to be used in every dish, which they put in practice in those hot Countries, about Damascus, where (if we may beleeve the relations of Vertamannus) many hogsheads of Rose-water are to be sold in the market at once, it is in so great request with them.

SUBSECT. II.

Dyet rectified in quantity.

MAN alone, saith [e] Cardan, eates and drinkes without appetite, and useth all his pleasure without necessity, *animæ vitio*, and thence come many inconveniencies unto him. For there is no meat whatsoever, though otherwise wholesome and good, but if unseasonably taken, or immoderately used, more then the stomack can well beare, it will ingender cruditie, and do much harme. Therefore [f] Crato adviseth his patient to eat but twice a day, and that at his set meales, by no meanes to eat without an appetite, or upon a full stomack, and to put seven houres difference betwixt dinner and supper. Which rule if we did observe in our Colledges, it would be much better for our healths: But custome that tyrant so prevailes, that contrary to all good order and rules of Physick, we scarce admit of five. If after seven houres tarrying he shall have no stomack, let him defer his meal, or eat very little at his ordinary time of repast. This very counsell was given by Prosper Calenus to Cardinal Cæsius, labouring of this disease; and [g] Platerus prescribes it to a patient of his, to be most severely kept. Guianerius admits of three meals a day, but Montanus *consil.* 23. *pro. Ab. Italo*, ties him precisely to two. And as he must not eat overmuch, so he may not absolutely fast; for as Celsus contends *lib.* 1. *Jacchinus* 15. *in* 9. *Rhasis*, [h] repletion and inanition may both do harm in two contrary extreams. Moreover, that which he doth eat, must be well [i] chewed, and not hastily gobled, for that causeth crudities and winde; and by all

[c] Mercurialis pract. Med. [e] Lib. 2. de com. Solus homo edit bibitq; &c. [f] Consil. 21. 18. si plus ingeratur quam par est, et ventriculus tolerare posset, nocet, et cruditates generat, &c. [g] Observat. lib. 1. Assuescat bis in die cibos, sumere, certâ semper horâ. [h] Ne plus ingerat cavendum quàm ventriculus ferre potest, semperq; surgat à mensa non satur. [i] Siquidem qui semimansum velociter ingerunt cibum, ventriculo laborem inferunt, & flatus maximos promovent, Crato.

means

means to eat no more than he can well digest. "Some think (saith *Trincavelius *lib. 11. cap. 29. de curand. part. hum.*) the more they eat the more they nourish themselves:" eat and live, as the proverb is, "not knowing that onely repaires man which is well concocted, not that which is devoured." Melancholy men most part have good [k] appetites, but ill digestion, and for that cause they must be sure to rise with an appetite: and that which Socrates and Disarius the Physicians in [l] Macrobius so much require, S. Hierom injoines Rusticus to eat and drink no more than will [m] satisfie hunger and thirst. [n] Lessius the Jesuite holds 12. 13. or 14. ounces, or in our Northern countries 16. at most, (for all students, weaklings, and such as lead an idle sedentary life) of meat, bread, &c. a fit proportion for a whole day, and as much or little more of drink. Nothing pesters the body and minde sooner than to be still fed, to eat and ingurgitate beyond all measure, as many do. "[o] By overmuch eating and continuall feasts they stifle nature, and choke up themselves; which, had they lived coursly, or like galley-slaves been tyed to an oare, might have happily prolonged many fair years."

A great inconvenience comes by variety of dishes, which causeth the precedent distemperature, "[p] than which (saith Avicenna) nothing is worse; to feed on diversity of meats, or overmuch," Sertorius-like *in lucem cœnare*, and as commonly they do in Muscovie and Iseland, to prolong their meals all day long, or all night. Our Northern countries offend especially in this, and we in this Island (*ampliter viventes in prandiis & cœnis*, as [q] Polydore notes) are most liberall feeders, but to our own hurt. † *Persicos odi puer apparatus:* "Excess of meat breedeth sickness, and gluttony causeth cholerick diseases: by surfeting many perish, but he that dieteth himself prolongeth his life," Ecclus. 37. 29. 30. We account it a great glory for a man to have his table daily furnished with variety of meats: but hear the Physician, he puls thee by the ear as thou sittest, and telleth thee, "[r] that nothing can be more noxious to thy health, than such variety and plenty." Temperance is a bridle

* Quidam maximè comedere nituntur, putantes eâ ratione se vires refecturos; ignorantes, non ea quæ ingerunt posse vires reficere, sed quæ probè concoquunt. [k] Multa appetunt, pauca digerunt. [l] Saturnal. lib 7. cap. 4. [m] Modicus et temperatus cibus et carni et animæ utilis est. [n] Hygiasticon reg. 14. 16. unciæ per diem sufficiant, computato pane, carne ovis, vel aliis obsoniis, et totidem vel paulò plures unciæ potûs. [o] Idem reg. 27. Plures in domibus suis brevi tempore pascentes extinguuntur, qui si triremibus vincti fuissent, aut gregario pane pasti, sani et incolumes in longam ætatem vitam prorogâssent. [p] Nihil deterius quàm diversa nutrientia simul adjungere, & comedendi tempus prorogare. [q] Lib. 1. hist. † Hor. ad lib. 5. ode ult. [r] Ciborum varietate & copiâ in eadem mensa nihil nocentius homini ad luxem, Fr. Valeriola, observ. l. 2. cap. 6.

of

of gold, and he that can use it aright, * *ego non summis viris comparo, sed simillimum Deo judico*, is liker a God than a man: For as it will transform a beast to a man again, so will it make a man a God. To preserve thine honour, health, and to avoid therefore all those inflations, torments, obstructions, crudities, and diseases that come by a full diet, the best way is to [s] feed sparingly of one or two dishes at most, to have *ventrem bene moratum*, as Seneca calls it, "[t] to choose one of many, and to feed on that alone," as Crato adviseth his Patient. The same counsell [u] Prosper Calenus gives to Cardinall Cæsius, to use a moderate and simple diet: and though his table be jovially furnished by reason of his state and guests, yet for his own part to single out some one savoury dish and feed on it. The same is inculcated by [x] Crato *consil.* 9. *l.* 2. to a noble personage affected with this grievance, he would have his highness to dine or sup alone, without all his honorable attendance and courtly company, with a private friend or so, [y] a dish or two, a cup of Rhenish wine, &c. Montanus *consil.* 24. for a noble Matron injoyns her one dish, and by no means to drink betwixt meals. The like *consil.* 229. or not to eat till he be an hungry, which rule Berengarius did most strictly observe, as Hilbertus *Cenomecensis Episc.* writes in his life.

> ——"cui non fuit unquam
> Ante sitim potus, nec cibus ante famem,"

and which all temperate men do constantly keep. It is a frequent solemnity still used with us, when friends meet, to go to the ale-house or tavern, they are not sociable otherwise: and if they visit one another's houses, they must both eat and drink. I reprehend it not, moderately used; but to some men nothing can be more offensive; they had better, I speak it with Saint † Ambrose, pour so much water in their shooes.

It much availes likewise to keep good order in our diet, "[z] to eat liquid things first, broaths, fish, and such meats as are sooner corrupted in the stomack; harder meats of digestion must come last." Crato would have the supper less than the dinner, which Cardan *Contradict. lib.* 1. *Tract.* 5. *contra-*

* Tul. orat. pro M. Marcel. [s] Nullus cibum sumere debet, isi stomachus sit vacuus. Gordon. lib. med. l. 1. c. 11. [t] E multis eduliis unum elige, relictisq; cæteris, ex eo comede. [u] L. de atra bile. Simplex sit cibus & non varius: quod licet dignitati tuæ ob convivas difficile videatur, &c. [x] Celsitudo tua prandeat sola, absq; apparatu aulico, contentus sit illustrissimus princeps duobus tantum ferculis, vinoq; Rhenano solum in mensa utatur. [y] Semper intra satietatem à mensa recedat, uno ferculo, contentus. † Lib. de Hel. & Jejunio. Multò melius in terram vina fudisses. [z] Crato. Multum refert non ignorare qui cibi priores, &c. liquida præcedant carnium jura, pisces, fructus, &c. Cœna brevior sit prandio.

dict.

dict. 18. disallowes, and that by the authority of Galen. 7. *art. curat. cap.* 6. and for four reasons he will have the supper biggest: I have read many treatises to this purpose, I know not how it may concern some few sick men, but for my part generally for all, I should subscribe to that custome of the Romans, to make a sparing dinner, and a liberall supper; all their preparation and invitation was still at supper, no mention of dinner. Many reasons I could give, but when all is said *pro* and *con*, [a] Cardan's rule is best, to keep that we are accustomed unto, though it be naught, and to follow our disposition and appetite in some things is not amiss; to eat sometimes of a dish which is hurtfull, if we have an extraordinary liking to it. Alexander Severus loved Hares and Apples above all other meats, as [b] Lampridus relates in his life: one Pope Pork, another Peacock, &c. what harm came of it? I conclude, our own experience is the best Physitian; that diet which is most propitious to one, is often pernicious to another, such is the variety of palats, humours, and temperatures, let every man observe, and be a law unto himself. Tiberius in * Tacitus did laugh at all such, that 30. years of age would ask counsell of others concerning matters of diet; I say the same.

These few rules of diet he that keeps, shall surely find great ease and speedy remedy by it. It is a wonder to relate that prodigious temperance of some Hermites, Anachorites, and fathers of the Church; he that shall but read their lives, written by Hierom, Athanasius, &c. how abstemious Heathens have bin in this kind, those Curii and Fabritii, those old Philosophers as Pliny records *lib.* 11. Xenophon. *lib.* 1. *de vit. Socrat.* Emperours and Kings, as Nicephorus relates, Eccles. hist. *lib.* 18. *cap.* 8. of Mauritius, Lodovicus Pius, &c. and that admirable † example of Lodovicus Cornarus, a Patritian of Venice, cannot but admire them. This have they done voluntarily, and in health; what shall these private men do that are visited with sickness, and necessarily [c] injoyned to recover, and continue their health? It is a hard thing to observe a strict diet, *& qui medicè vivit, miserè vivit*, as the saying is, *quale hoc ipsum erit vivere, his si privatus fuèris?* as good be buried, as so much debarred of his appetite; *excessit medicina malum*, the physick is more troublesome than the disease, so he complained in the Poet, so thou thinkest: yet he that loves himself, will easily endure this little misery, to avoid a

[a] Tract. 6. contradict. 1. lib. 1. [b] Super omnia quotidianum leporem habuit, et pomis indulsit. * Annal. 6. Ridere solebat eos, qui post 30. ætatis annum, ad cognoscenda corpori suo noxia vel utilia, alicujus consilii indigerent. † A Lessio edit. 1614. [c] Ægyptii olim omnes morbos curabant vomitu & jejunio. Bohemus lib. 1. cap. 5.

greater inconvenience; *è malis minimum*, better do this then do worse. And as *Tully holds, "better be a temperate old man, then a lascivious youth." 'Tis the only sweet thing, (which he adviseth) so to moderate our selves, that we may have *senectutem in juventute, & in juventute senectutem*, Be youthfull in our old age, staid in our youth, discreet and temperate in both.

MEMB. II.

Retention and Evacuation rectified.

I HAVE declared in the causes, what harm costiveness hath done in procuring this disease; if it be so noxious, the opposite must needs be good, or mean at least, as indeed it is, and to this cure necessarily required; *maximè conducit*, saith Montaltus *cap.* 27. it very much availes. [d] Altomarus *cap.* 7. "commends walking in a morning, into some fair green pleasant fields, but by all means first, by art or nature, he will have these ordinary excrements evacuated." Piso calls it, *Beneficium ventris*, the benefit, help or pleasure of the belly, for it doth much ease it. Laurentius *cap.* 8. Crato *consil.* 21. *l.* 2. prescribes it once a day at least: where nature is defective, art must supply, by those lenitive electuaries, suppositories, condite prunes, turpentine, clisters, as shall be shewed. Prosper Calenus *lib. de atra bile*, commends Clisters, in Hypocondriacall melancholy, still to be used as occasion serves, [e] Peter Cnemander in a consultation of his *pro hypocondriaco*, will have his patient continually loose, and to that end sets down there many forms of Potions and Clisters. Mercurialis, *consil.* 88. If this benefit come not of its own accord, prescribes [f] Clisters in the first place: so doth Montanus *consil* 24. *consil.* 31. & 229. he commends turpentine to that purpose: the same he ingeminates, *consil.* 230. for an Italian Abbot. 'Tis very good to wash his hands and face often, to shift his clothes, to have fair linnen about him, to be decently and comely attired, for *sordes vitiant*, nastiness defiles, and dejects any man that is so voluntarily, or compelled by want, it dulleth the spirits.

Bathes are either artificiall or naturall, both have their special

* Cat. Major: Melior conditio senis viventis ex præscripto artis medicæ, quam adolescentis luxuriosi. [d] Debet per amæna exerceri, & loca viridia, excretis prius arte vel natura alvi excrementis. [e] Hildesheim spicel. 2. de mel. Primum omnium operam dabis ut singulis diebus habeas beneficium ventris, semper cavendo ne alvus sit diutius astricta. [f] Si non sponte, Clisteribus purgetur.

uses

uses in this malady, and as [g]Alexander supposeth *lib.* 1. *cap.* 16. yeeld as speedy a remedy, as any other Physick whatsoever. Ætius would have them daily used, *assidua balnea*, *Tetra.* 2. *sect.* 2. *c.* 9. Galen crakes how many severall cures he hath performed in this kinde by use of bathes alone, and Rufus pills, moistning them which are otherwise dry. Rhasis makes it a principall cure, *Tota cura sit in humectando*, to bathe and afterwards anoint with oyle. Jason Pratensis, Laurentius *cap.* 8. and Montanus set down their peculiar formes of artificiall bathes. Crato *consil.* 17. *lib.* 2. commends Mallowes, Camomile, Violets, Borage to be boyled in it, and sometimes faire water alone, and in his following counsell, *Balneum aquæ dulcis solum sæpissimè profuisse compertum habemus.* So doth Fuchsius *lib.* 1. *cap.* 33. *Frisimelica* 2. *consil.* 42. in Trincavelius. Some beside hearbes, prescribe a ramme's head and other things to be boyled. [i]Fernelius *consil.* 44. will have them used 10. or 12. dayes together; to which he must enter fasting, and so continue in a temperate heat, and after that frictions all over the body. Lelius Ægubinus *consil.* 142. and Christoph. Ærerus in a consultation of his, hold once or twice a week sufficient to bathe, the "[k] water to be warme, not hot, for fear of sweating." Felix Plater, *observ. lib.* 1. for a Melancholy Lawyer, "[l] will have lotions of the head still joyned to these bathes, with a lee wherein capitall hearbs have been boyled." [m]Laurentius speaks of bathes of milk, which I finde approved by many others. And still after bath, the body to be anointed with oyl of bitter Almonds, of violets, new or fresh butter, [n]Capon's grease, especially the back bone, and then lotions of the head, embrocations, &c. These kinde of bathes have been in former times much frequented, and diversly varied, and are still in general use in those Eastern countries. The Romanes had their publick baths very sumptuous and stupend, as those of Antoninus and Dioclesian. Plin. 36. saith there were an infinite number of them in Rome and mightily frequented; some bathed seven times a day, as Commodus the Emperour is reported to have done: usually twice a day, and they were after anointed with most costly oyntments: rich women bathed themselves in milke, some in the milke of 500. she asses at once: we have many ruines of such bathes found in this Iland, amongst those paric-

[g] Balneorum usus dulcium, siquid aliud, ipsis opitulatur. Credo hæc dici cum aliqua jactantia, inquit Montanus consil. 26. [i] In quibus jejunus diu sedeat eo tempore, ne sudorem excitent aut manifestum teporem, sed quadam refrigeratione humectent. [k] Aqua non sit calida, sed tepida, ne sudor sequatur. [l] Lotiones capitis ex lixivio, in quo herbas capitales coxerint. [m] Cap. 8. de mel. [n] Aut axungia pulli, Piso.

tines and rubbish of old Romane townes. Lipsius *de mag. Urb. Rom. l.* 3. *c.* 8. Rosinus, Scot of Antwerp, and other Antiquaries, tell strange stories of their baths. Gillius *l.* 4. *cap. ult. Topogr. Constant.* reckons up 155. publicke [o] Baths in Constantinople, of faire building; they are still [p] frequented in that Citie by the Turkes of all sorts, men and women, and all over Greece and those hot countries; to absterge belike that fulsomeness of sweat, to which they are there subject. [q] Busbequius, in his epistles, is very copious in describing the manner of them, how their women go covered, a maid following with a box of oyntment to rub them. The richer sort have private baths in their houses; the poorer go to the common, and are generally so curious in this behalf, that they will not eate nor drink untill they have bathed, before and after meals some, " [r] and will not make water, (but they will wash their hands) or go to stool. Leo Afer. *l.* 3. makes mention of 100. severall baths at Fez in Africke, most sumptuous, and such as have great revenues belonging to them. Buxtorf. *cap.* 14, *Synagog. Jud.* speakes of many ceremonies amongst the Jews in this kind; they are very superstitious in their bathes, especially women.

Naturall Bathes are praised by some, discommended by others; but it is in a divers respect. [s] Marcus *de Oddis in Hip. affect.* consulted about Baths, condemns them for the heat of the liver, because they dry too fast; and yet by and by [t] in another counsell for the same disease, he approves them because they cleanse by reason of the sulphur, and would have their water to be drunk. Areteus, *c.* 7. commends Allome Baths above the rest; and [u] Mercurialis *consil.* 88. those of Luca in that Hypocondriacall passion. " He would have his patient tarry there 15. dayes together, and drink the water of them, and to be bucketed, or have the water poured on his head, John Baptista *Silvaticus cont.* 64. commends all the Baths in Italy, and drinking of their water, whether they be Iron, Allome, Sulphur; so doth [x] Hercules de Saxoniâ. But in that they cause sweat, and dry so much, he confines himself to Hypocondricall melancholy alone, excepting that of the head, and the other. Trincavelius *consil.* 14. *lib.* 1. prefers those [y] Porrectan baths before the rest, because of the mixture

[o] Thermæ. Nymphæ. [p] Sandes lib. 1. saith, that women go twice a week to the baths at least. [q] Epist. 3 [r] Nec alvum excernunt, quin aquam secum portent quâ partes obscænas lavent. Busbequius ep. 3. Leg. Turciæ. [s] Hildesheim speciel. 2. de mel. Hypocon. si non adesset jecoris caliditas, Thermas laudarem, & si non nimia humoris exsiccatio esset metuenda. [t] Fol. 141. [u] Thermas Lucenses adeat, ibiq; aquas ejus per 15. dies potet, et calidarum aquarum stillicidiis tum caput tum ventriculum de more subjiciat. [x] In panth. [y] Aquæ Porrectanæ.

of

of brasse, iron, allome, and *consil.* 35. *l.* 3. for a melancholy Lawyer, and *consil.* 36. in that hypocondrical passion, the [z] Baths of Aquaria, and 36. *consil.* the drinking of them. Frisimelica consulted amongst the rest in Trincavelius. *consil.* 42. *lib.* 2. preferres the waters of [a] Apona before all artificiall baths whatsoever in this disease, and would have one nine years affected with Hypocondricall passions, flie to them, as to an [b] holy anchor. Of the same mind is Trincavelius himself there, and yet both put a hot liver in the same party for a cause, and send him to the waters of S. Helen, which are much hotter. Montanus *consil.* 230. magnifies the [c] Chalderinian Baths, and *consil.* 237. & 239. he exhorteth to the same, but with this caution, "[d] that the liver be outwardly anointed with some coolers that it be not overheated." But these baths must be warily frequented by melancholy persons, or if used, to such as are very cold of themselves, for as Gabelius concludes of all Dutch Baths, and especially of those of Baden, "they are good for all cold diseases, [e] naught for cholerick, hot and dry, and all infirmities proceeding of choler, inflammations of the spleen and liver." Our English Baths, as they are hot, must needs incur the same censure: But D. Turner of old, and D. Jones have written at large of them. Of cold Baths I finde little or no mention in any Physician, some speak against them: * Cardan alone out of Agathimus "commends bathing in fresh rivers, and cold waters, and adviseth all such as mean to live long to use it, for it agrees with all ages and complexions, and is most profitable for hot temperatures." As for sweating, urine, bloud-letting by hæmrods, or otherwise, I shall elsewhere more opportunely speak of them.

Immoderate Venus in excess, as it is a cause, or in defect; so moderately used to some parties an only help, a present remedy. Peter Forestus calls it, *aptissimum remedium*, a most apposite remedy, "[f] remitting anger, and reason, that was otherwise bound." Avicenna *Fen.* 3. 20. Oribasius *med. collect. lib.* 6. *cap.* 37. contend out of Ruffus and others, "[g] that many mad-men, melancholy, and labouring of the falling sickness, have been cured by this alone. Montaltus *cap.* 27. *de*

[z] Aquæ Aquariæ. [a] Ad aquas Aponenses velut ad sacram anchoram confugiat. [b] Joh. Baubinus li. 3. ca. 14. hist. admir. Fontis Bollenses in ducat. Wittemberg laudat aquas Bollenses ad melancholicos morbos, mœrorem, fascinationem, aliaq; animi pathemata. [c] Balnea Chalderina. [d] Hepar externe ungatur ne calefiat. [e] Nocent calidis & siccis, cholericis, & omnibus morbis ex cholera, hepatis, splenisq; affectionibus. * Lib. de aqua. Qui brevo hoc vitæ curriculum cupiunt sani transigere, frigidis aquis sæpe lavare debent, nulli ætati cum sit incongrua, calidis imprimis utilis. [f] Solvit Venus rationis vim impeditam, ingentes iras remittit, &c. [g] Multi comitiales, melancholici, insani, hujus usu solo sanati.

melan. will have it drive away sorrow, and all illusions of the brain, to purge the heart and brain from ill smoakes and vapours that offend them; "[h] and if it be omitted," as Valescus supposeth, "it makes the minde sad, the body dull and heavy." Many other inconveniences are reckoned up by Mercatus, and by Rodericus â Castro, in their tracts *de melancholiâ virginum & monialium; ob seminis retentionem sæviunt sæpè moniales & virgines*, but as Platerus addes, *si nubant sanantur*, they rave single, and pine away, much discontent, but marriage mends all. Marcellus Donatus *lib.* 2. *med. hist. cap.* 1. tells a storie to confirm this out of Alexander Benedictus, of a maid that was mad, *ob menses inhibitos, cum in officinam meritoriam incidisset, à quindecem viris eadem nocte compressa, mensium largo profluvio, quod pluribus annis ante constiterat, non sine magno pudore mane menti restituta discessit.* But this must be warily understood, for as Arnoldus objects, *lib.* 1. *breviar.* 18. *cap. Quid coitus ad melancholicum succum?* What affinity have these two? "[i] except it be manifest that superabundance of seed, or fulness of blood be a cause, or that love, or an extraordinary desire of Venus, have gone before," or that as Lod. Mercatus excepts, they be very flatuous, and have been otherwise accustomed unto it. Montaltus *cap.* 27. will not allow of moderate Venus to such as have the Gout, Palsie, Epilepsie, Melancholy, except they be very lusty, and full of blood. [k] Lodovicus Antonius *lib. med. miscel.* in his chapter of Venus, forbids it utterly to all Wrestlers, Ditchers, labouring men, &c. [l] Ficinus and [m] Marsilius Cognatus put Venus one of the five mortall enemies of a student: "It consumes the spirits, and weakneth the brain." Halyabbas the Arabian, 5. *Theor. cap.* 36. and Jason Pratensis make it the fountain of most diseases, "[n] but most pernicious to them who are cold and dry;" a melancholy man must not meddle with it, but in some cases. Plutarch in his book *de san. tuend.* accounts of it as one of the three principall signs and preservers of health, temperance in this kinde; "[o] To rise with an appetite, to be ready to work, and abstain from venery," *tria saluberrima*, are three most heathfull things. We see their opposites how pernicious they are to maukinde, as to all other creatures they bring death, and many

[h] Si omittatur coitus, contristat, & plurimum gravat corpus & animum. [i] Nisi certo constet nimium semen aut sanguinem causam esse, aut amor præcesserit, aut, &c. [k] Athletis, Arthriticis, podagricis nocet, nec opportuna prodest, nisi fortibus & qui multo sanguine abundant. Idem Scaliger exerc. 269. Turcis ideo luctatoribus prohibitum. [l] De sanit. tuend. lib. 1. [m] Lib. 1. ca. 7. exhaurit enim spiritus animumq; debilitat. [n] Frigidis & siccis corporibus inimicissima. [o] Vesci intra satietatem, impigrum esse ad laborem, vitale semen conservare.

ferall

ferall diseases: *Immodicis brevis est ætas & rara senectus.* Aristotle gives instance in Sparrows, which are *parùm vivaces ob salacitatem,* [p] short lived because of their salacity, which is very frequent, as Scoppius in Priapiis will better inform you. The extremes being both bad, * the medium is to be kept, which cannot easily be determined. Some are better able to sustain, such as are hot and moist, plegmatick, as Hippocrates insinuateth, some strong and lustie, well fed like [q] Hercules, [r] Proculus the Emperour, lusty Laurence, [s] *prostibulum fæminæ Messalina* the Empress, that by Philters, and such kinde of lascivious meats, use all means to [t] inable themselves: and brag of it in the end, *confodi multas enim, occidi vero paucas per ventrem vidisti,* as that Spanish † Celestina merrily said: others impotent, of a cold and dry constitution, cannot sustain those gymnicks without great hurt done to their own bodies, of which number (though they be very prone to it) are melancholy men for the most part.

MEMB. III.

Ayr rectified. With a digression of the Ayr.

AS a long-winged Hawk when he is first whistled off the fist, mounts aloft, and for his pleasure fetcheth many a circuit in the Ayr, still soaring higher and higher, till he be come to his full pitch, and in the end when the game is sprung, comes down amain, and stoopes upon a sudden: so will I, having now come at last into these ample fields of Ayre, wherein I may freely expatiate and exercise my self for my recreation, a while rove, wander round about the world, mount aloft to those æthereall orbs and celestiall spheres, and so descend to my former elements again. In which progress, I will first see whether that relation of the Frier of [u] Oxford be true, concerning those Northern parts under the Pole (if I meet *obitèr* with the wandring Jew, Elias Artifex, or Lucian's *Icaromenippus,* they shall be my guides) whether there be such 4. Euripes, and a great rock of Load-stones, which may cause

[p] Nequitia est quæ te non sinit esse senem. * Vide Montanum, Pet. Godefridum, Amorum lib. 2. cap. 6. curiosum de his, nam et numerum de finitè Talimudistis, unicuiq; sciatis assignari suum tempus, &c. [q] Thespiadas genuit. [r] Vide Lampridium vit. ejus 4. [s] Et lassata viris, &c. [t] Vid. Mizald. cent. 8. 11. Lemnium lib. 2. cap. 16. Catullum ad Ipsiphilam, &c. Ovid. Eleg. lib. 3. & 6. &c. quot itinera una nocte confecissent, tot coronas ludicro deo puta Triphallo, Marsiæ, Hermæ, Priapo donarent, Cin. genus tibi mentulam coronis, &c. † Pernoboscodid. Gasp. Barthii. [u] Nich. de Lynna, cited by Mercator in his Map.

the needle in the Compass still to bend that way, and what should be the true cause of the variation of the compass, [x] is it a magneticall rock, or the Pole-star, as Cardan will; or some other star in the bear, as Marsilius Ficinus; or a magneticall meridian, as Maurolicus; *Vel situs in venâ terræ*, as Agricola; or the nearness of the next Continent, as Cabeus will; or some other cause, as Scaliger, Cortesius, Conimbricenses, Peregrinus, contend; why at the Azores it looks directly North, otherwise not? In the Mediterranean or Levant (as some observe) it varies 7. grad. by and by 12. and then 22. In the Baltick Seas, near Rasceburg in Finland, the needle runs round, if any ships come that way, though [a] Martin Ridley write otherwise, that the needle near the Pole will hardly be forced from his direction. 'Tis fit to be enquired whether certain rules may be made of it, as 11. *grad. Lond. variat. alibi* 36. &c. and that which is more prodigious, the variation varies in the same place, now taken accurately, 'tis so much after a few years quite altered from that it was: till we have better intelligence, let our Dr. Gilbert, and Nicholas [b] Cabeus the Jesuite, that have both written great volumes of this subject, satisfie these Inquisitors. Whether the sea be open and navigable by the Pole artick, and which is the likeliest way, that of Bartison the Hollander, under the Pole it self, which for some reasons I hold best; or by Fretum Davis, or Nova Zembla. Whether [c] Hudson's discovery be true of a new found Ocean, any likelihood of Button's bay in 50. degrees, Hubberd's Hope in 60. that of *ut ultra* near Sir Thomas Roe's welcome in North-west Fox, being that the sea ebbs and flows constantly there 15. foot in 12. hours, as our [d] new Cards inform us that California is not a Cape, but an Iland, and the West-windes make the Nepe tides equall to the Spring, or that there be any probability to pass by the straights of Anian to China, by the Promontory of Tabin. If there be, I shall soon perceive whether [e] Marcus Polus the Venetian's narration be true or false, of that great City of Quinsay and Cambalu; whether there be any such places, or that as [f] Matth. Riccius the Jesuite hath written, China and Cataia be all one, the great Cham of Tartary and the King of China be the same: Xuntain and Quinsay, and the City of Cambalu be that new Paquin, or such a wall 400. leagues long to part China from Tar-

[x] Mons Sloto. Some call it the highest hill in the world, next Teneriffe in the Canaries. Lat. 81. [a] Cap. 26. in his Treatise of magneticke bodies. [b] Lege lib. 1. cap. 23. & 24. de magnetica philosophia, & lib. 3. cap. 4. [c] 1612. [d] M. Brigs, his Map, and Northwest Fox. [e] Lib. 2. ca. 64. de nob. civitat. Quinsay, & cap. 10. de Cambalu. [f] Lib. 4. exped. ad Sinas, ca. 3. & lib. 5. c. 18.

tary:

tary: whether [g] Presbyter John be in Asia or Africk; M. Polus Venetus puts him in Asia, [h] the most received opinion is, that he is Emperour of the Abissines, which of old was Æthiopia, now Nubia, under the Æquator in Africk. Whether [i] Guinea be an Island or part of the Continent, or that hungry [k] Spaniard's discovery of *Terra Australis Incognita*, or *Magellanica*, be as true as that of *Mercurius Britannius*, or his of *Utopia*, or his of *Lucinia*. And yet in likelihood it may be so, for without all question it being extended from the Tropick of Capricorn to the circle Antartick, and lying as it doth in the temperate Zone, cannot chuse but yeeld in time some flourishing kingdomes to succeeding ages, as America did unto the Spaniards. Shouten and Le Meir have done well in the discovery of the Streights of Magellan, in finding a more convenient passage to *Mare pacificum:* me thinks some of our modern Argonautes should prosequute the rest. As I go by Madagascar, I would see that great Birde [l] Rucke, that can carry a man and horse or an Elephant, with that Arabian Phœnix described by [m] Adricomius; see the Pellicanes of Ægypt, those Scythian Gryphes in Asia: And afterwards in Africk examine the fountains of Nilus, whether Herodotus, [o] Seneca, Plin. *lib.* 5. *cap.* 9. Strabo. *lib.* 5. give a true cause of his annuall flowing, [p] Pagaphetta discourse rightly of it, or of Niger and Senega; examine Cardan, [q] Scaliger's reasons, and the rest. Is it from those Etesian winds, or melting of snow in the Mountains under the Æquator (for Jordan yearly overflows when the snow melts in Mount Libanus) or from those great dropping perpetuall showres, which are so frequent to the inhabitants within the Tropicks, when the Sun is verticall, and cause such vast inundations in Senega, Maragnan, Orenoque, and the rest of those great rivers in Zona Torrida, which have all commonly the same passions at set times: and by good husbandry and policy hereafter no doubt may come to be as populous, as well tilled, as fruitfull as Ægypt it self, or Cauchinthina? I would observe all those motions of the sea, and from what cause they proceed, from the Moon (as the Vulgar hold) or earth's motion, which Galileus in the fourth dialogue of his Systeme of the world, so eagerly proves, and firmly demonstrates; or winds, as [r] some will. Why in that quiet Ocean of Zur, *in mari pacifico*, it is scarce per-

[g] M. Polus in Asia Presb. Joh. meminit lib. 2. cap. 30. [h] Alluaresius et alii. [i] Lat. 10. Gr. Aust. [k] Ferdinando de Quir. Anno 1612. [l] Alarum pennæ continent in longitudine 12. passus, elephantem in sublime tollere potest. Polus l. 3. c. 40. [m] Lib. 2. Descript. terræ sanctæ. [o] Natur. quæst. lib. 4. cap. 2. [p] Lib de reg. Congo. [q] Exercit. 47. [r] See M. Carpenter's Geography, lib. 2. cap. 6. & Bern. Telesius lib. de mari.

ceived,

ceived, in our British Seas most violent, in the Mediterranean and Red Sea so vehement, irregular, and diverse? Why the current in that Atlantick Ocean should still be in some places from, in some again towards the North, and why they come sooner than go? and so from Moabar to Madagascar in that Indian Ocean, the Merchants come in three weeks, as [s] Scaliger discusseth, they return scarce in three moneths, with the same or like windes: The continuall current is from East to West. Whether Mount Athos, Pelion, Olympus, Ossa, Caucasus, Atlas, be so high as Pliny, Solinus, Mela relate, above Clouds, Meteors, *Ubi nec auræ nec venti spirant*, (insomuch that they that ascend dy suddenly very often, the aire is so subtile) 1250. paces high, according to that measure of Dicearchus, or 78 miles perpendicularly high, as Jacobus Mazonius, *sec.* 3. & 4. expounding that place of Aristotle about Caucasus; and as [t] Blancanus the Jesuite contends out of Clavius and Nonius demonstrations *de Crepusculis:* or rather 32. stadiums, as the most received opinion is; or 4. miles, which the height of no mountain doth perpendicularly exceed, and is equal to the greatest depths of the Sea, which is, as Scaliger holds 1580. paces, Exer. 38. others 100. paces. I would see those inner parts of America, whether there be any such great city of Manoa, or Eldorado in that golden Empire, where the high ways are as much beaten (one reports) as between Madril and Valedolit in Spain; or any such Amazones as he relates, or gigantical Patagones in Chica; with that miraculous mountain [u] Ybouyapab in the Northern Brasile, *cujus jugum sterniter in amænissimam planitiem, &c.* or that of Pariacacca so high elevated in Peru. [x] The pike of Teneriff how high it is? 70. miles, or 50. as Patricius holds, or 9. as Snellius demonstrates in his Erotosthenes: see that strang * Cirknickzerksey lake in Carniola, whose waters gush so fast out of the ground, that they will overtake a swift horseman, and by and by with as incredible celerity are supped up: which Lazius and Warnerus make an argument of the Argonautes sayling under ground. And that vast den or hole called [y] Esmellen in Muscovia, *quæ visitur horrendo hiatu, &c.* which if any thing casually fall in, makes such a roaring noise, that no thunder, or ordnance, or warlike engin can make the like; such another is Gilber's

[s] Exercit. 52. de maris motu causæ investigandæ: prima reciprocationis, secunda varietatis, tertia celeritatis quarta cessationis, quinta privationis, sexta contrarietatis. Patritius saith 52. miles in heighth. [t] Lib. de explicatione locorum Mathem. Aristot. [u] Laet. lib. 17. cap. 18. descrip. occid. Ind. [x] Luge alii vocant. * Geor. Wernerus, Aquæ lanta celeritate erumpunt et absorbentur, ut expedito equiti aditum intercludant. [y] Boissardus de Magis cap. de Pilapiis.

Cave

Cave in Lapland, with many the like. I would examine the Caspian Sea, and see where and how it exonerates it self, after it hath taken in Volga, Jaxares, Oxus, and those great rivers; at the mouth of Oby, or where? What vent the Mexican lake hath, the Titicacan in Peru, or that circular pool in the vale of Terapeia, of which Acosta *l.* 3. *c.* 16. hot in a cold country, the Spring of which boils up in the middle twenty foot square, and hath no vent but exhalation: and that of Mare mortuum in Palestina, of Thrasumene, at Peruzium in Italy: the Mediterranean it self. For from the Ocean, at the Straights of Gibraltar, there is a perpetuall current into the Levant, and so likewise by the Thracian Bosphorus out of the Euxine or black Sea, besides all those great rivers of Nilus, Padus, Rhodanus, &c. how is this water consumed, by the Sun, or otherwise? I would find out with Trajan the fountaines of Danubius, of Ganges, Oxus, see those Egyptian Pyramids, Trajan's bridge, *Grotto de Sybilla*, Lucullus's Fish-ponds, the Temple of Nidrose, &c. And, if I could, observe what becomes of Swallowes, Storkes, Cranes, Cuckowes, Nightingales, Redstarts, and many other kinde of singing birds, water-fowls, Hawks, &c. some of them are onely seen in Summer, some in Winter; some are observed in the [z] snow, and at no other times, each have their seasons. In winter not a bird is in Muscovie to be found, but at the spring in an instant the woods and hedges are full of them, saith [p] Herbastein: how comes it to pass? Do they sleep in winter, like Gesner's Alpine mice; or do they lye hid (as [q] Olaus affirmes) "in the bottom of lakes and rivers, *spiritum continentes?* often so found by Fishermen in Poland and Scandia, two together, mouth to mouth, wing to wing; and when the spring comes they revive again, or if they be brought into a stove, or to the fire-side." Or do they follow the Sun, as Peter Martyr *legat. Babylonica l.* 2. manifestly convicts, out of his own knowledge: for when he was Embassadour in Egypt, he saw Swallowes, Spanish kites, [r] and many such other European birds, in December and January very familiarly flying, and in great abundance, about Alexandria, *ubi floridæ tunc arbores ac viridaria.* Or lye they hid in caves, rocks, and hollow trees, as most think, in deep Tinmines or Sea-cliffes, as * Mr Carew gives out? I conclude of

[z] In campis Lovicen. solum visuntur in nive, & ubinam vere, æstate, autumno se occultant. Hermes Polit. l. 1. Jul. Bellius. [p] Statim ineunte vere sylvæ strepunt eorum cantilenis. Muscovit. comment. [q] Immergunt se fluminibus, lacubusq; per hyemem totam, &c. [r] Cæterasq; volucres Pontum hyeme adveniente è nostris regionibus Europeis transvolantes. * Survay of Cornwall.

them

them all, for my part, as [r] Munster doth of Cranes and Storks: whence they come, whither they goe, *incompertum adhuc*, as yet we know not. We see them here, some in summer, some in winter: "Their comming and going is sure in the night: in the plaines of Asia (saith he) the storkes meet on such a set day, he that comes last is torn in peeces, and so they get them gon." Many strange places, Isthmi, Euripi, Chersonesi, creekes, havens, promontories, straights, lakes, bathes, rocks, mountaines, places, and fields, where Cities have bin ruined or swallowed, battels fought, creatures, Sea-monsters, Remora, &c. minerals, vegetals. Zoophites were fit to be considered in such an expedition, and amongst the rest that of [m] Harbastein his Tartar lambe, [n] Hector Boethius goos-bearing tree in the Orchades, to which Cardan *lib.* 7. *cap.* 36. *de rerum varietat.* subscribes: [o] Vertomannus wonderfull palme, that * fly in Hispaniola, that shines like a torch in the night, that one may well see to write; those spherical stones in Cuba which nature hath so made, and those like Birds, Beasts, Fishes, Crowns, Swords, Sawes, Pots, &c. usually found in the metall-mines in Saxony about Mansfield, and in Poland near Nokow and Pallukie, as † Munster and others relate. Many rare creatures and novelties each part of the world affords: amongst the rest, I would know for a certain whether there be any such men, as Leo Suavius in his comment on Paracelsus *de sanit. tuend.* and ‡ Gaguinus records in his description of Muscovie, "that in Lucomoria, a Province in Russia, lye fast asleep as dead all winter, from the 27. of November, like frogges and swallowes, benumbed with cold, but about the 24. of April in the Spring they revive again, and goe about their business." I would examine that demonstration of Alexander Picolomineus, whether the earth's superficies be bigger than the seas; or that of Archimedes be true, the superficies of all water is even? Search the depth, and see that variety of Sea-monsters and fishes, Mare-maids, Sea-men,

[r] Porro ciconiæ quonam è loco veniant, quò se conferant, incompertum adhuc, agmen venientium, descendentium, ut gruum venisse cernimus, nocturnis opinor temporibus. In patentibus Asiæ campis certo die congregant se, eam quæ novissime advenit lacerant, inde avolant. Cosmog. l. 4. c. 126. [m] Comment. Muscov. [n] Hist. Scot. l. 1. [o] Vertomannus l. 5. c. 16. mentioneth a tree that bears fruits to eat, wood to burn, bark to make ropes, wine and water to drink, oyl and sugar, and leaves as tiles to cover houses, flowers, for clothes, &c. * Animal infectum Cusino, ut quis legere vel scribere possit sine alterius ope luminis. † Cosmog. lib. 1. cap. 435. & lib. 3. cap. 1. habent ollas à natura formatas è terra extractas, similes illis à figulis factis, coronas, pisces, aves, et omnes animantium species. ‡ Ut solent hirundines et ranæ præ frigoris magnitudine mori, et postea redeunte vere 24. Aprilis reviviscere.

Horses,

Horses, &c. which it affords. Or whether that be true which Jordanus Brunus scoffes at, that if God did not detain it, the Sea would overflow the earth by reason of his higher site, and which Josephus Blancanus the Jesuite in his interpretation on those mathematicall places of Aristotle, foolishly feares, and in a just tract proves by many circumstances, that in time the Sea will waste away the land, and all the globe of the earth shall be covered with waters; *Risum teneatis amici?* what the sea takes away in one place it addes in another. Mee thinks he might rather suspect the Sea should in time be filled by land, trees grow up, carcasses, &c. that all devouring fire, *omnia devorans & consumens*, will sooner cover and dry up the vast Ocean with sand and ashes. I would examine the true seat of that terrestriall † Paradise, and where Ophir was whence Solomon did fetch his gold; from Peruana, which some suppose, or that Aurea Chersonesus, as Dominicus Niger, Arias Montanus, Goropius, and others will. I would censure all Plinie's, Solinus, Strabo's, Sir John Mandevill's, Olaus Magnus, Marcus Polus' lyes, correct those errors in navigation, reforme Cosmographicall Chartes, and rectifie longitudes, if it were possible; not by the Compass, as some dream, with Mark Ridley in his treatise of magneticall bodies, *cap.* 43. for as Cabeus *magnet. philos. lib.* 3. *cap.* 4. fully resolves, there is no hope thence, yet I would observe some better meanes to find them out.

I would have a convenient place to goe down with Orpheus, Ulysses, Hercules, ᵖ Lucian's Menippus, at St. Patrick's Purgatory, at Trophonius den, Hecla in Iseland, Ætna in Sicily, to descend and see what is done in the bowels of the earth; do stones and metalls grow there still? how come firre trees to be ‡ digged out from tops of hills, as in our mosses, and marishes all over Europe? How come they to dig up fish bones, shells, beams, ironworks, many fathomes under ground, and anchors in mountains far remote from all seas. * Anno 1460. at Berna in Suitzerland 50. fathom deep a ship was dig'd out of a mountain, where they got metall ore, in which were 48. carcasses of men, with other merchandise. That such things are ordinarily found in tops of hils, Aristotle insinuates in his meteors, § Pomponius Mela in his first book, *c. de Numidia*, and familiarly in the Alpes saith ‖ Blancanus the Jesuite, the like is to be seen: Came this from Earth-quakes, or from Noah's floud, as Christians suppose, or is there a vicissitude of Sea and land,

† Vid. Pererium in Gen. Cor. à Lapide, & alios. ᵖ In Necyomantia Tom. 2. ‡ Fracastorius lib. de simp. Georgius Merula lib. de mem. Julius Billius, &c. * Simlerus, Ortelius, Brachiis centum subterra reperta est, in qua quadraginta octo cadavera inerant, Anchoræ, &c. § Pisces & conchæ in montibus reperiuntur. ‖ Lib. de locis Mathemat. Aristot.

as Anaximenes held of old, the mountaines of Thessaly would become Seas, and Seas again Mountaines? The whole world belike should be new moulded, when it seemed good to those all-commanding Powers, and turned inside out, as we do hay-cocks in Harvest, top to bottom, or bottom to top: or as we turn apples to the fire, move the world upon his Center; that which is under the Poles now, should be translated to the Æquinoctiall, and that which is under the torrid Zone to the Circle Artique and Antartique another while, and so be reciprocally warmed by the Sun: or if the worlds be infinite, and every fixed star a Sun, with his compassing planets (as Brunus and Campenella conclude) cast three or four Worlds into one; or else of one world make three or four new, as it shall seem to them best. To proceed, if the earth be 21500. miles in [s] compass, its diameter is 7000. from us to our Antipodes, and what shall be comprehended in all that space? What is the Center of the earth? is it pure element onely, as Aristotle decrees, inhabited (as [t] Paracelsus thinks) with creatures, whose Chaos is the earth: or with Fairies, as the woods and waters (according to him) are with Nymphes, or as the Aire with Spirits? Dionisiodorus, a Mathematician in [u] Pliny, that sent a letter, *ad superos* after he was dead, from the Center of the earth, to signify what distance the same center was from the *superficies* of the same, viz. 42000. stadiums, might have done well to have satisfied all these doubts. Or is it the place of hell, as Virgil in his Æneides, Plato, Lucian, Dantes, and others poetically describe it, and as many of our Divines think? In good earnest, Anthony Rusca, one of the society of that Ambrosian Colledge in Millan, in his great volume *de Inferno. lib.* 1. *cap.* 47. is stiffe in this tenent, 'tis a corporeall fire tow, *cap.* 5. *l.* 2. as he there disputes. "Whatsoever Philosophers write (saith [x] Surius) there be certain mouthes of hell, and places appointed for the punishment of mens souls, as at Hecla in Iseland, where the ghosts of dead men are familiarly seen, and sometimes talk with the living: God would have such visible places, that mortal men might be certainly informed, that there be such punishments after death, and learn hence to fear God." Kranzius *Dan. hist. lib.* 2. *cap.* 24. subscribes to this opinion of Surius, so doth Colerus *cap.* 12. *lib. de immortal. animæ* (out of the authority belike of St. Gregory, Durand, and the rest of

[s] Or plain, as Patricius holds, which Austin, Lactantius, and some others, held of old as round as a trencher. [t] Li. de Zilphia & Pigmeis, they penetrate the earth as we do the aire. [u] Lib. 2. c. 112. [x] Commentar. ad annum 1537. Quicquid dicunt, Philosophi, quædam sunt Tartari ostia, et loca puniendis animis destinata, ut Hecla mons, &c. ubi mortuorum spiritus visuntur, &c. voluit Deus extare talia loca, ut discant mortales.

the Schoolmen, who derive as much from Ætna in Sicily, Lypara, Hyera, and those sulphureous Vulcanian ilands) making Terra del Fuego, and those frequent Vulcanes in America, of which Acosta *lib.* 3. *cap.* 24. that fearfull mount Hecklebirg in Norway, an especiall argument to prove it, " [y] where lamentable screeches and howlings are continually heard, which strike a terrour to the Auditors ; fiery chariots are commonly seen to bring in the souls of men in the likenesse of crows, and divels ordinarily go in and out." Such another proofe is that place near the Pyramides in Egypt, by Cairo, as well to confirme this as the resurrection, mentioned by [z] Kornmannus *mirac. mort. lib.* 1. *cap.* 38. Camerarius *oper. suc. cap.* 37. Bredenbachius *pereg. ter. sanct.* and some others, " where once a yeere dead bodies arise about March, and walk, after a while hide themselves again : thousands of people come yearly to see them." But these and such like testimonies others reject, as fables, illusions of spirits, and they will have no such locall known place, more than Styx or Phlegeton, Pluto's Court, or that poeticall *Infernus*, where Homer's soul was seen hanging on a tree, &c. to which they ferried over in Charon's boat, or went down at Hermione in Greece, *compendiaria ad inferos via*, which is the shortest cut, *quia nullum à mortuis naulum eo loci exposcunt*, (saith [a] Gerbelius) and besides there were no fees to be paid. Well then, is it Hell, or Purgatory, as Bellarmine ; or *Limbus patrum*, as Gallucius will, and as Rusca will (for they have made maps of it) [b] or Ignatius parler? Virgil, sometimes Bishop of Saltburg (as Aventinus *Anno.* 745. relates) by Bonifacius Bishop of Mentz was therefore called in question, because he held Antipodes (which they made a doubt whether Christ died for) and so by that means took away the seat of Hell, or so contracted it, that it could bear no proportion to Heaven, and contradicted that opinion of Austin, Basil, Lactantius, that held the earth round as a trencher (whom Acosta and common experience more largely confute) but not as a ball ; and Jerusalem where Christ died the middle of it ; or Delos, as the fabulous Greeks fained : because when Jupiter let two Eagles loose, to flye from the world's ends East and West, they met at Delos. But that scruple of Bonafacius is now quite taken away by our latter Divines : Franciscus Ribera *in cap.* 14. *Apocalyps.* will have Hell a materiall and locall fire in the center of the earth, 200. Italian miles in diameter, as he defines it out of those words, *Exivit sanguis de terrâ——per stadia*

[y] Ubi miserabiles ejulantium voces audiuntur, qui auditoribus horrorem incutiunt haud vulgarem, &c. [z] Ex sepulchris apparent mense Martio, & rursus sub terram se abscondunt, &c. [a] Descript. Græc. lib. 6. de Pelop. [b] Conclave Ignatii.

mille

mille sexcenta, &c. But Lessius *lib.* 13. *de moribus divinis cap.* 24. will have this locall hell far less, one Dutch mile in diameter, all filled with fire and brimstone: because, as he there demonstrates, that space, cubically multiplyed, will make a Sphere able to hold eight hundred thousand millions of damned bodies (allowing each body six foot square) which will abundantly suffice; *Cùm certum sit, inquit, factâ subductione, non futuros centies mille milliones damnandorum.* But if it be no materiall fire (as Sco-Thomas, Bonaventure, Soncinas, Vqscius, and others argue) it may be there or elsewhere, as Keckerman disputes *System. Theol.* for sure somewhere it is, *certum est alicubi, etsi definitus circulus non assignetur.* I will end the controversy in [c] Austin's words, "Better doubt of things concealed, than to contend about uncertainties, where Abraham's bosome is, and hell fire:" [d] *Vix à mansuetis, à contentiosis nunquam invenitur;* scarce the meek, the contentious shall never finde. If it be solid earth, 'tis the fountain of metals, waters, which by his innate temper turns Aire into water, which springs up in severall chinks, to moisten the earth's *superficies*, and that in a tenfold proportion (as Aristotle holds) or else these fountains come directly from the sea, by [e] secret passages, and so made fresh again, by running through the bowels of the earth; and are either thick, thin, hot, cold, as the matter or minerals are by which they pass; or as Peter Martyr *Ocean. Decad. lib.* 9. and some others hold, from [f] abundance of rain that fals, or from that ambient heat and cold, which alters that inward heat, and so *per consequens* the generation of waters. Or else it may be full of winde, or a sulphureous innate fire, as our Meteorologists enform us, which sometimes breaking out, causeth those horrible Earth-quakes, which are so frequent in these dayes in Japan, China, and oftentimes swallow up whole Cities. Let Lucian's Menippus consult with or aske of Tiresias, if you will not beleeve Philosophers, he shall cleare all your doubts when he makes a second voiage.

In the mean time let us consider of that which is *sub dio*, and finde out a true cause, if it be possible, of such accidents, Meteors, alterations, as happen above ground. Whence proceed that variety of manners, and a distinct character (as it were) to severall nations? Some are wise, subtil, witty; others dull, sad and heavy; some big, some little, as Tully de Fato, Plato in

[c] Melius dubitare de occultis, quam litigare de incertis, ubi flamma inferni, &c. [d] See Dr. Raynolds prælect. 55. in Apoc. [e] As they come from the Sea, so they return to the Sea again by secret passages, as in all likelihood the Caspian Sea vents itself into the Euxine or Ocean. [f] Seneca quæst. lib. cap. 3, 4, 5. 6, 7, 8, 9, 10, 11, 12. de causis aquarum perpetuis.

Timæo,

Timæo, Vegetius and Bodine proves at large, *method. cap.* 5. some soft, and some hardy, barbarous, civill, black, dun, white, is it from the aire, from the soyle, influence of stars, or some other secret cause? Why doth Africa breed so many venemous beasts, Ireland none? Athens Owles, Creet none? * Why hath Daulis and Thebes no Swallowes (so Pausanius informeth us) as well as the rest of Greece, † Ithaca no Hares, Pontus Asses, Scythia Swine? whence comes this variety of complections, colours, plants, birds, beasts, [x] metals, peculiar almost to every place? Why so many thousand strange birds and beasts proper to America alone, as Acosta demands *lib.* 4. *cap.* 36. were they created in the six dayes, or ever in Noah's Arke? if there, why are they not dispersed and found in other countries? It is a thing (saith he) hath long held me in suspence; no Greek, Latin, Hebrew ever heard of them before, and yet as differing from our European animals, as an egg and a chesnut: and which is more, kine, horses, sheep, &c. till the Spaniards brought them, were never heard of in those parts? How comes it to pass, that in the same site, in one Latitude, to such as are *Periæci*, there should be such difference of soyle, complexion, colour, metall, aire, &c. The Spaniards are white, and so are Italians, when as the Inhabitants about [y] *Caput bonæ spei* are Blackemores, and yet both alike distant from the Æquator: nay, they that dwell in the same parallel line with these Negro's, as about the Straights of Magellan, are white coloured, and yet some in Presbyter John's country in Æthiopia are dun; they in Zeilan and Malabar parallel with them again black: Manamotapa in Africk and St. Thomas Isle are extreme hot, both under the line, cole black their Inhabitants, whereas in Peru they are quite opposite in colour, very temperate, or rather cold, and yet both alike elevated. Mosco in 53. degrees of latitude extreme cold, as those Northern countries usually are, having one perpetuall hard frost all winter long: and in 52. deg. lat. sometimes hard frost and snow all summer, as Button's Bay, &c. or by fits; and yet [z] England neere the same Latitude, and Ireland, very moist, warme, and more temperate in Winter than

* In iis nec pullos hirundines excludunt, neq; &c. † Th. Ravennas lib. de vit. hom. prærog. ca. ult. [x] At Quito in Peru. Plus auri quam terræ foditur in aurifodinis. [y] Ad Caput bonæ spei incolæ sunt nigerrimi: Si sol causa, cur non Hispani & Itali æq; nigri, in eadem latitudine, æq; distantes ab Æquatore, hi ad Austrum, illi ad Boream? qui sub Presbytero Johan. habitant subfusci sunt, in Zeilan & Malabar nigri, æq; distantes ab Æquatore, eodemq; cœli parallelo: sed hoc magis mirari quis possit, in tota America nusquam nigros inveniri, præter paucos in loco Quareno illis dicto: quæ hujus coloris causa efficiens, cœli ve an terræ qualitas, an soli proprietas, aut ipsorum hominum innata ratio, aut omnia? Ortelius in Africa Theat. [z] Regio quocunq; anni tempore temperatissima. Ortel. Multas Galliæ et Italiæ Regiones, molli tepore, & benigna quadam temperie prorsus antecellit, Jovi.

Spain, Italy, or France. Is it the sea that causeth this difference, and the Aire that comes from it: Why then is [a] Ister so cold neere the Euxine, Pontus, Bithinia, and all Thrace; *frigidas regiones Maginus* calls them, and yet their latitude is but 42. which should be hot: [b] Quevira, or Nova Albion in America, bordering on the sea, was so cold in July, that our [c] Englishmen could hardly endure it. At Noremberga in 45. lat. all the sea is frozen Ice, and yet in a more Southern latitude than ours. New England, and the Island of Cambriall Colchos, which that noble Gentleman Mr Vaughan, or Orpheus Junior, describes in his Golden Fleece, is in the same latitude with little Britaine in France, and yet their winter begins not till January, their Spring till May; which search he accounts worthy of an Astrologer: is this from the Easterly winds, or melting of ice and snow dissolved within the circle Artick; or that the aire being thick, is longer before it be warm by the Sun beams, and once heated like an oven will keep it self from cold? Our Climes breed lice, * Hungary and Ireland *malè audiunt* in this kinde; come to the Azores, by a secret vertue of that aire they are instantly consumed, and all our European vermine almost, saith Ortelius. Egypt is watred with Nilus not far from the sea, and yet there it seldome or never rains: Rhodes, an Iland of the same nature, yeelds not a cloud, and yet our Ilands ever dropping and inclining to rain. The Atlantick Ocean is still subject to storms, but in Del Zur, or *Mare pacifico*, seldome or never any. Is it from Tropick stars, *apertio portarum*, in the Dodecotemories or constellations, the Moon's mansions, such aspects of Planets, such winds, or dissolving ayre, or thick ayre, which causeth this and the like differences of heat and cold? Bodin relates of a Portugal Embassadour, that coming from [d] Lisbon to [e] Dantzick in Spruce, found greater heat there than at any time at home. Don Garcia de Sylva, Legat to Philip 3. King of Spain, residing at Spahan in Persia 1619. in his letter to the Marquess of Bedmar, makes mention of greater cold in Spahan, whose lat. is 31. gr. than ever he felt in Spain, or any part of Europe. The torrid Zone was by our predecessors held to be unhabitable, but by our modern travelers found to be most temperate, bedewed with frequent rains, and moistening showers, the Brise and cooling blasts in some parts, as ‡Acosta describes, most pleasant and fertile. Arica in Chili is by report one of the sweetest places that ever the Sun shined on. *Olympus terræ*, an heaven on earth: how incomparably do

[a] Lat. 45. Danubii. [b] Quevira lat. 40. [c] In Sir Fra. Drake's voiage.
* Lansius orat. contra Hungaros. [d] Lisbon lat. 38. [e] Dantzick lat. 54
‡ De nat. novi orbis lib. 1. cap. 9. Suavissimus omnium locus, &c.

some

some extoll Mexico in Nova Hispania, Peru, Brasile, &c. in some again hard, dry, sandy, barren, a very Desert, and still in the same latitude. Many times we finde great diversity of aire in the same [f] country, by reason of the site to seas, hills or dales, want of water, nature of soil, and the like: as in Spain Arragon is *aspera & sicca*, harsh and evil inhabited; Estramedura is dry, sandy, barren most part, extreme hot by reason of his plains, Andaluzia another paradise, Valence a most pleasent aire, and continually green; so is it about [g] Granado, on the one side fertile plains, on the other, continuall snow to be seen all Summer long on the hill tops. That their houses in the Alpes are three quarters of the yeer covered with snow, who knows not? That Tenariffa is so cold at the top, extreme hot at the bottom: Mons Atlas in Africk, Libanus in Palestina, with many such, *tantos inter ardores fidos nivibus*, * Tacitus calls them, and Radzivilus *epist.* 2. *fol.* 27. yeelds it to be far hotter there than in any part of Italy: 'tis true; but they are highly elevated, near the middle Region, and therefore cold, *ob paucam solarium radiorum refractionem*, as Serrarius answers, *com. in* 3. *cap. Josua quæst.* 5. *Abulensis quæst.* 37. In the heat of summer, in the King's palace in Escuriall the aire is most temperate, by reason of a cold blast which comes from the snowie mountains of Sierra de Cadarama hard by, when as in Toledo it is very hot: so in all other countries. The causes of these alterations are commonly by reason of their neerness (I say) to the middle region: but this diversity of aire, in places equally site, elevated and distant from the Pole, can hardly be satisfied with that diversity of Plants, Birds, Beasts, which is so familiar with us: with Indians, every where, the Sun is equally distant, the same verticall stars, the same irradiations of Planets, Aspects like, the same neerness of seas, the same superfices, the same soyl, or not much different. Under the Equator it self, amongst the Sierra's, Andes, Lanes, as Herrera, Laet, and † Acosta contend, there is *tam mirabilis & inopinata varietas*, such variety of weather, *ut meritò exerceat ingenia*, that no Philosophy can yet finde out the true cause of it. When I consider how temperate it is in one place, saith ‡ Acosta, within the Tropick of Capricorn, as about Laplate, and yet hard by at Potosa, in that same altitude, mountainous alike, extreme cold; extreme hot in Brasile, &c. *Hic ego*, saith Acosta, *philosophiam Aristotelis metereologicam vehementèr irrisi, cùm*, &c. when the Sun comes neerest to

[f] The same variety of weather Lod. Guicciardine observes betwixt Liege and Ajax not far distant, descript. Belg. [g] Magin. Quadus. * Hist. l. 5.
† Lib. 11. cap. 7. ‡ Lib. 2. cap. 9. Cur Potosa & Plata, urbes in tam tenui intervallo, utraq; montosa, &c.

them, they have great tempests, storms, thunder and lightning, great store of rain, snow: and the foulest weather when the Sun is verticall, their rivers over-flow, the morning fair and hot, noon day cold and moist: all which is opposite to us. How comes it to pass? Scaliger *poetices l.* 3. *c.* 16. discourseth thus of this subject. How comes, or wherefore is this *temeraria syderum dispositio*, this rash placing of Stars, or as Epicurus will, *fortuita*, or accidentall? Why are some big, some little, why are they so confusedly, unequally site in the heavens, and set so much out of order? In all other things Nature is equall, proportionable, and constant; there be *justæ dimensiones, & prudens partium dispositio*, as in the fabrick of man, his eys, ears, nose, face, members are correspondent, *cur non idem cælo opere omnium pulcherrimo?* Why are the heavens so irregular, *neque paribus molibus, neq; paribus intervallis*, whence is this difference? *Diversos* (he concludes) *efficere locorum Genios*, to make diversity of countries, soils, maners, customs, characters, and constitutions among us, *ut quantum vicinia ad charitatem addat, sydera distrahant ad perniciem*, and so by this means *fluvio vel monte distincti sunt dissimiles*, the same places almost shall be distinguished in manners. But this reason is weak and most unsufficient. The fixed stars are removed since Ptolomie's time 26. gr. from the first of Aries, and if the earth be immovable, as their site varies, so should countries vary, and divers alterations would follow. But this we perceive not; as in Tullie's time with us in Britain, *cælum visu fædum, & in quo facilè generantur nubes*, &c. 'tis so still. Wherefore Bodine *Theat. nat. lib.* 2. and some others, will have all these alterations and effects immediately to proceed from those Genii, Spirits, Angels, which rule and domineer in severall places; they cause storms, thunder, lightning, earthquakes, ruins, tempests, great winds, floods, &c. the Philosophers of Conimbra, will refer this diversity to the influence of that Empirean Heaven: for some say the Exentricity of the Sun is come neerer to the earth than in Ptolomie's time, the vertue therefore of all the vegetals is decayed, [h] men grow less, &c. There are that observe new motions of the Heavens, new Stars, *palantia sydera*, Comets, Clouds, call them what you will, like those Medecean, Burbonian, Austrian planets, lately detected, which do not decay, but come and go, rise higher and lower, hide and shew themselves amongst the fixed stars, amongst the planets, above and beneath the Moon, at set times, now neerer, now farther off, together, asunder; as he that plaies upon a Sagbut by pulling it up and down alters

[h] Terra malos homines nunc educat atq; pusillos.

his

his tones and tunes, do they their stations and places, though to us undiscerned; and from those motions proceed (as they conceive) divers alterations. Clavius conjectures otherwise, but they be but conjectures. About Damascus in Cœli-Syria is a [i] Paradise, by reason of the plenty of waters, *in promptu causa est*, and the Desarts of Arabia barren, because of rockes, rolling seas of sands, and dry mountaines, *quod inaquosa* (saith Adricomius) *montes habens asperos, saxosos, præcipites, horroris & mortis speciem præ se ferentes*, uninhabitable therefore of men, birds, beasts, void of all greene trees, plants, and fruits, a vast rocky horrid wilderness, which by no art can be manured, 'tis evident. Bohemia is cold, for that it lies all along to the North. But why should it be so hot in Egypt, or there never rain? Why should those [k] Etesian and North-Eastern winds blow continually and constantly so long together, in some places, at set-times, one way still, in the dog-dayes only: here perpetual drought, there dropping showres; here foggy mists, there a pleasant Aire; here [l] terrible thunder and lightning at such set seasons, here frozen seas all the yeare, there open in the same latitude, to the rest no such thing, nay quite opposite is to be found? Sometimes, (as in [m] Peru) on the one side of the mountaines it is hot, on the other cold, here snow, there winde, with infinite such. Fromundus in his Meteors will excuse or salve all this by the Sun's motion, but when there is such diversity to such as *Periæci*, or very neare site, how can that position hold?

Who can give a reason of this diversity of Meteors, that it should rain [n] Stones, Frogs, Mice, &c. Rats, which they call *Lemmer* in Norway, and are manifestly observed (as * Munster writes) by the Inhabitants, to descend and fall with some fæculent showres, and like so many Locusts, consume all that is green. Leo Afer speaks as much of Locusts, about Fez in Barbary there be infinite swarmes in their fields upon a sudden: so at Arles in France 1553. the like happened by the same mischief, all their grass and fruits were devoured, *magna incolarum admiratione & consternatione* (as Valeriola *obser. med. lib.* 1. *obser.* 1. relates) *cælum subitò obumbrabant*, &c. he concludes, † it could not be from naturall causes, they cannot imagine whence they come, but from heaven. Are these and such creatures, corn, wood, stones, worms, wooll, blood, &c.

[i] Nav. l. 1. c. 5. [k] Strabo. [l] As under the Æquator in many parts, showres here at such a time, windes at such a time, the Brise they call it. [m] Ferd. Cortesius lib. Novus orbis inscript. [n] Lapidatum est. Livie. * Cosmog. lib. 4. cap. 22. Hæ tempestatibus decidunt è nubibus fæculentis, depascunturq: more locustorum omnia virentia. † Hort. Genial. An à terra sursum rapiuntur à solo iterumq; cum pluviis præcipitantur? &c.

lifted up into the middle Region by the Sun beams, as * Baracellus the Physitian disputes, and thence let fall with showres, or there ingendred? † Cornelius Gemma is of that opinion, they are there conceived by celestiall influences: others suppose they are immediately from God, or prodigies raised by art and illusions of spirits, which are Princes of the ayre; to whom Bodin *lib. 2. Theat. Nat.* subscribes. In fine, of Meteors in generall, Aristotle's reasons are exploded by Bernardinus Telesius, by Paracelsus his principles confuted, and other causes assigned, Sal, Sulphur, Mercury, in which his Disciples are so expert, that they can alter Elements, and separate at their pleasure, make perpetual motions, not as Cardan, Tasneir, Peregrinus, by some magneticall vertue, but by mixture of elements; imitate thunder, like Salmoneus, snow, hail, the sea's ebbing and flowing, give life to creatures (as they say) without generation, and what not? P. Nonius Saluciensis, and Kepler take upon them to demonstrate, that no Meteors, Clouds, Fogges, [o] Vapors, arise higher than 50. or 80. miles, and all the rest to be purer aire or Element of fire: which [p] Cardan, [q] Tycho, and [r] John Pena manifestly confute by refractions, and many other arguments, there is no such element of fire at all. If, as Tycho proves, the Moon be distant from us 50. and 60. Semidiameters of the earth: and as Peter Nonius will have it, the aire be so angust, what proportion is there betwixt the other three Elements and it? to what use serves it? is it full of spirits which inhabit it, as the Paracelsians and Platonists hold, the higher the more noble, [s] full of birds, or a meer *vacuum* to no purpose? It is much controverted betwixt Tycho Brahe and Christopher Rotman the Lantsgrave of Hassia's Mathematician, in their Astronomicall Epistles, whether it be the same *Diaphanum*, cleerness, matter of aire and heavens, or two distinct essences? Christopher Rotman, John Pena, Jordanus Brunus, with many other late Mathematicians, contend it is the same, and one matter throughout, saving that the higher still the purer it is, and more subtile; as they finde by experience in the top of some hills in ‡ America; if a man ascend, he faints instantly for want of thicker ayre to refrigerate the heart. Acosta *l. 3. c. 9.* calls this mountain Periacaca in Peru, it makes men cast and vomit, he saith, that climb it, as some other of those Andes do in the desarts of Chila for 500. miles together, and for extre-

* Tam ominosus proventus in naturales causas referri vix potest. † Cosmog. c. 6. [o] Cardan saith vapours rise 288. miles from the earth, Eratosthenes 48. miles. [p] De subtil. l. 2. [q] In progymnas. [r] Præfat. ad Euclid. Catop. [s] Manucodiatæ, Birds that live continually in the Ayre, and are never seen on ground but dead: See Ulysses Alderovand. Ornithol. Scal. exerc. cap. 229. ‡ Lact. descrip. Amer.

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mity of cold to lose their fingers and toes. Tycho will have two distinct matters of Heaven and Ayre; but to say truth, with some small qualification, they have one and the self same opinion about the Essence and matter of Heavens; that it is not hard and impenetrable, as Peripateticks hold, transparent, of a *quinta essentia*, "[t] but that it is penetrable and soft as the ayre it self is, and that the planets move in it, as Birds in the ayre, Fishes in the sea." This they prove by motion of Comets, and otherwise (though Claremontius in his Antitycho stiffly oppose) which are not generated, as Aristotle teacheth, in the aeriall Region, of an hot and dry exhalation, and so consumed: but as Anaxagoras and Democritus held of old, of a celestiall matter: and as [u] Tycho, [x] Eliseus, Rœslin, Thaddeus, Haggesius, Pena, Rotman, Fracastorius, demonstrate by their progress, parallaxes, refractions, motions of the Planets, which enterfeire and cut one another's orbs, now higher, and then lower, as ♂ amongst the rest, which sometimes, as [*] Kepler confirms by his own, and Ticho's accurate observations, comes nearer the earth than the ☉, and is again eftsoons aloft in Jupiter's orbe; and [y] other sufficient reasons, far above the Moon: exploding in the mean time that element of fire, those fictitious first watry movers, those Heavens I mean above the Firmament, which Del-rio, Lodovicus Imola, Patricius, and many of the Fathers affirm; those monstrous Orbes of Eccentricks, and *Eccentre Epicycles deserentes.* Which howsoever Ptolomy, Alhasen, Vitellio, Purbachius, Maginus, Clavius, and many of their associates, stiffly maintain to be reall orbes, excentrick, concentrick, circles æquant, &c. are absurd and ridiculous. For who is so mad to think, that there should be so many circles, like subordinate wheels in a clock, all impenetrable and hard, as they fain, adde and subtract at their pleasure. [z] Maginus makes eleven Heavens, subdivided into their orbes and circles, and all too litle to serve those particular appearances: Fracastorius 72. Homocentricks; Tycho Brahe, Nicholas Ramerus, Heliseus, Rœslin, have peculiar hypotheses of their own inventions; and they be but inventions, as most of them acknowledge, as we admit of Æquators, Tropicks, Colures, Circles, Artique and Antartique, for doctrine's sake (though Ramus think them all unnecessary) they will have them supposed

[t] Epist lib. 1. p. 83. Ex quibus constat nec diversa aëris & ætheris diaphana esse, nec refractiones aliunde quàm à crasso aëre causari—Non dura aut impervia, sed liquida, subtilis, motuiq; Planetarum facilè cedens. [u] In Progymn. lib. 2. exempl. quinq. [x] In Theoria novâ Met. cœlestium 1578. [*] Epit. Astron. lib. 1. [y] Multa sanè hinc consequuntur absurda, et si nihil aliud, tot Cometæ in æthere animadversi, qui nullius orbis ductum comitantur, id ipsum sufficienter retellunt. Tycho astr. epist. pag. 107. [z] In Theoricis planetarum, three above the Firmament, which all wise men reject.

onely for method and order. Tycho hath fained I know not how many subdivisions of Epicycles in Epicycles, &c. to calculate and express the Moon's motion: But when all is done, as a supposition, and no otherwise; not (as he holds) hard, impenetrable, subtile, transparent, &c. or making musick, as Pythagoras maintained of old, and Robert Constantine of late, dut still quiet, liquid, open, &c.

If the Heavens then be penetrable, as these men deliver, and no lets, it were not amiss in this aereall progress, to make wings, and fly up, which that Turk in Busbequius made his fellow-citizens in Constantinople beleeve he would perform: and some new-fangled wits, me thinks, should some time or other finde out: or if that may not be, yet with a Galilie's glass, or Icaromenippus wings in Lucian, command the Spheres and Heavens, and see what is done amongst them. Whether there be generation and corruption, as some think, by reason of aethereall Comets, that in Cassiopea 1572. that in Cygno 1600. that in Sagittarius 1604. and many like, which by no means Jul. Cæsar la Galla, that Italian Philosopher, in his physicall disputation with *Galileus de phænomenis in orbe Lunæ, cap.* 9. will admit: or that they were created *ab initio*, and shew themselves at set times: and as [a] Helisæus Rœslin contends, have Poles, Axeltrees, Circles of their own, and regular motions, For *non pereunt, sed minuuntur & disparent*, [b] Blancanus holds, they come and go by fits, casting their tailes still from the Sun: some of them, as a burning glass, projects the Sun beams from it; though not alwaies neither: for sometimes a Comet casts his taile from Venus, as Ticho observes. And as [c] Helisæus Rœslin of some others, from the Moon, with little stars about them *ad stuporem Astronomorum; cum multis aliis in cælo miraculis*, all which argue, with those Medicean, Austrian, and Burboninan Stars, that the Heaven of the Planets is indistinct, pure, and open, in which the Planets move *certis legibus ac metis.* Examine likewise, *An cælum sit coloratum?* Whether the Stars be of that bigness, distance, as Astronomers relate, so many in [d] number, 1026. or 1725. as J. Bayerus; or as some Rabbins 29000. Myriades; or as Galilie discovers by his glasses, infinite, and that *via lactea*, a confused light of small Stars, like so many nailes in a door: or all in a row, like those 12000. Isles of the Maldives, in the Indie Ocean? whether the least visible Star in the eighth Sphere be 18. times bigger

[a] Theor. nova cœlest. Meteor. [b] Lib. de fabricâ mundi. [c] Lib. de Cometis. [d] An sit crux et nubecula in cœlis ad Polum Antarticum, quod ex Corsalio refert Patritius,

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than the earth; and as Ticho calculates, 14000. semidiameters distant from it? Whether they be thicker parts of the Orbes, as Aristotle delivers: or so many habitable worlds, as Democritus? whether they have light of their own, or from the Sun, or give light round, as Patritius discourseth? *An æquè distent à centro mundi?* Whether light be of their essence; and that light be a substance or an accident? whether they be hot by themselves, or by accident cause heat? whether there be such a precession of the Æquinoxes, as Copernicus holds, or that the eighth Sphere move? *An benè philosophentur*, R. Bacon, and J. Dee, *Aphorism. de multiplicatione specierum?* Whether there be any such Images ascending with each degree of the Zodiack in the East, as Aliacensis feignes? *An aqua super cælum?* as Patritius and the Schoolmen will, a Crystalline [e] watry heaven, which is [f] certainly to be understood of that in the middle Region? for otherwise, if at Noah's floud the water came from thence, it must be above an hundred yeeres falling down to us, as [g] some calculate. Besides, *An terra sit animata?* which some so confidently beleeve, with Orpheus, Hermes, Averroes, from which all other souls of men, beasts, divels, plants, fishes, &c. are derived, and into which again, after some revolutions, as Plato in his Timeus, Plotinus in his Enneades more largely discusse, they return (See Chalcidius and Bennius, Plato's Commentators) as all Philosophicall matter *in materiam primam.* Keplerus, Patritius, and some other Neotericks, have in part revived this opinion. And that every Star in heaven hath a soul, angel, or intelligence to animate or move it, &c. Or to omit all smaller controversies, as matters of less moment, and examine that main paradox, of the Earth's motion, now so much in question: Aristarchus Samius, Pythagoras maintained it of old, Democritus, and many of their Schollers, Didacus Astunica, Anthony Fascarinus, a Carmelite, and some other Commentators, will have Job to insinuate as much, *cap. 9. ver. 4. Qui commovet terram de loco suo, &c.* and that this one place of Scripture makes more for the Earth's motion, than all the other prove against it; whom Pineda confutes, most contradict. Howsoever, it is revived since by Copernicus, not as a truth, but a supposition, as he himself confesseth in the Preface to Pope Nicholas, but now maintained in good earnest by *Calcagninus, Telesius, Kepler, Rotman, Gilbert, Digges, Galileus, Campanella, and especially by † Lansbergius, *naturæ, rationi,* &

[e] Gilbertus Origanus. [f] See this discussed in Sir Walter Raleigh's history, in Zanch. ad Casman. [g] Vid Fromundum de Meteoris, lib. 3. artic. 5. et Lansbergium. * Peculiari libello. † Comment. in motum terræ Middelbergi 1630. 4.

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veritati consentaneum, by Origanus, and some * others of his followers. For if the Earth be the Center of the World, stand still, and the Heavens move, as the most received † opinion is, which they call *inordinatam cœli dispositionem*, though stifly maintained by Tycho, Ptolomeus, and their adherents, *quis ille furor?* &c. what fury is that, saith [h] Dr. Gilbert, *satis animosè*, as Cabeus notes, that shall drive the Heavens about with such incomprehensible celerity in 24. houres, when as every point of the Firmament, and in the Æquator, must needs move (so [i] Clavius calculates) 176660. in one 246th part of an houre: and an arrow out of a bow must goe seven times about the earth, whilest a man can say an Ave Maria, if it keep the same space, or compass the earth 1884. times in an houre, which is *supra humanam cogitationem*, beyond human conceit: *Ocyor & jaculo, & ventos, æquante sagitta.* A man could not ride so much ground, going 40. miles a day, in 2904. yeeres, as the Firmament goes in 23. houres; or so much in 203. yeeres, as the Firmament in one minute; *quod incredible videtur:* And the [k] Pole star, which to our thinking scarce moveth out of his place, goeth a bigger circuit than the Sun, whose Diameter is much larger than the Diameter of the Heaven of the Sun, and 20000. Semidiameters of the earth from us, with the rest of the fixed stars, as Tycho proves. To avoid therefore these impossibilities, they ascribe a triple motion to the earth, the Sun immoveable in the Center of the whole world, the earth Center of the Moon, alone, above ♀ and ☿, beneath ♄, ♃, ♂, (or as ‡ Origanus and others wil, one single motion to the earth, still placed in the Center of the world, which is more probable) a single motion to the Firmament, which moves in 30. or 26. thousand yeeres; and so the Planets, Saturne in 30. yeeres absolves his sole and proper motion, Jupiter in 12. Mars in 3. &c. and so solve all appearances better than any way whatsoever: calculate all motions, be they in *longum* or *latum*, direct, stationary, retrogade, ascent or descent, without Epicycles, intricate Eccentricks, &c. *rectius commodiusque per unicum motum terræ*, saith Lansbergius, much more certain than by those Alphonsine, or any such tables, which are grounded from those other suppositions. And 'tis true they say, according to optick principles, the visible appearances of the Planets do so indeed answer to their magnitudes and orbes, and come neerest to Mathematicall observations, and precedent calculations, there is no repugnancy to physicall axiomes, because no penetration

* Peculiari libello. † See Mr. Carpenter's Geogr. cap. 4. lib. 1. Campanella et Origanus præf. Ephemer. where Scripture places are answered. [h] De Magnete. [i] Comment. in 2. cap. sphær. Jo. de Sacr. Bosc. [k] Dist. 3. gr. 1. à Polo. ‡ Præf. Ephem.

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of orbes: but then between the sphere of Saturne and the Firmament, there is such an incredible and vast [l] space or distance (7000000. semidiameters of the earth, as Tycho calculates) void of stars: And besides, they do so inhance the bigness of the stars, enlarge their circuit, to salve those ordinary objections of Parallaxes and Retrogradations of the fixed stars, that alteration of the Poles, elevation in severall places or latitude of Cities here on earth (for, say they, if a man's eye were in the Firmament, he should not at all discern that great annuall motion of the earth, but it would still appear *punctum indivisibile*, and seem to be fixed in one place, of the same bigness) that it is quite opposite to reason, to natural philosophy, and all out as absurd as disproportiall (so some will) as prodigious, as that of the Sun's swift motion of Heavens. But *hoc posito*, to grant this their tenent of the earth's motion: If the earth move, it is a Planet, and shines to them in the Moon, and to the other Planetary inhabitants, as the Moon and they do to us upon the earth: but shine she doth, as Galilie, [m] Kepler, and others prove, and then *per consequens*, the rest of the Planets are inhabited, as well as the Moon, which he grants in his dissertation with Galilie's Nuncius Sidereus, "[n] that there be Joviall and Saturn Inhabitants," &c. and those severall Planets have their severall Moons about them, as the earth hath her's, as Galileus hath already evinced by his glasses: *four about Jupiter, two about Saturne (though Sitius the Florentine, Fortunius Licetus, and Jul. Cæsar le Galla cavill at it) yet Kepler, the Emperour's Mathematician, confirmes out of his experience, that he saw as much by the same help, and more about Mars, Venus; and the rest they hope to find out, peradventure even amongst the fixed stars, which Brunus and Brutius have already averred. Then (I say) the earth and they be Planets alike, inhabited alike, moved about the Sun, the common Center of the World alike, and it may be those two green children which † Nubrigensis speakes of in his time, that fell from Heaven, came from thence; and that famous stone that fell from Heaven in Aristotle's time, olymp. 84. *anno tertio*, *ad Capuæ Fluenta*, recorded by Laertius and others, or An-

[l] Which may be full of Planets, perhaps, to us unseen, as those about Jupiter, &c. [m] Luna circumterrestris Planeta quum sit, consentaneum est esse in Lunâ viventes creaturas, et singulis Planetarũ globis sui serviunt circulatores, ex qua consideratione, de corũ incolis summa probabilitate concludimus, quod et Tychoni Brahco, e solâ considerationc vastitatis eorum visum fuit. Kepl. dissert. cum nun. syd. f. 29. [n] Temperare non potũi quin ex invẽtis tuis hoc monẽã, veri non absimile, non tam in Lunâ, sed etiã in Jove, et reliquis Planetis incolas esse. Kepl. fo. 26. Si non sint accolæ in Jovis globo, qui notent admirandã hanc varietatem oculis, cui bono quatuor illi Planetæ Jovem circumcursitant? * Some of those above Jupiter I have seen my self by the help of a glass 8 foot long. † Rerum Angl. l.1. c. 27. de viridibus pueris.

cile

cile or buckler in Numa's time, recorded by Festus. We may likewise insert with Campanella and Brunus, that which Pythagoras, Aristarchus Samius, Heraclitus, Epicurus, Melissus, Democritus, Leucippus maintained in their ages, there be [o] infinite Worlds, and infinite earths or systemes, *in infinito æthere*, which [*] Eusebius collects out of their tenents, because infinite stars and planets like unto this of ours, which some stick not still to maintain and publikely defend, *sperabundus expecto innumerabilium mundorum in æternitate per ambulationem, &c. (Nic. Hill. Londinensis philos. Epicur.)* For if the Firmament be of such an incomparable bigness, as these Copernicall Giants will have it, *infinitum, aut infinito proximum*, so vast and full of innumerable stars, as being infinite in extent, one above another, some higher, some lower, some neerer, some farther off, and so far asunder, and those so huge and great, insomuch, that if the whole sphere of Saturn, and all that is included in it, *totum aggregatum* (as Fromundus of Lovain in his tract. *de immobilitate terræ* argues) *evehatur inter stellas, videri à nobis non poterat, tam immanis est distantia inter tellurem & fixas, sed instar puncti, &c.* If our world be small in respect, why may we not suppose a plurality of worlds, those infinite stars visible in the Firmament to be so many Suns, with particular fixt Centers; to have likewise their subordinate planets, as the Sun hath his dancing still round him? which Cardinall Cusanus, Walkarinus, Brunus, and some others have held, and some still maintain, *Animæ Aristotelismo immutritæ, & minutis speculationibus assuetæ, secus forsan, &c.* Though they seem close to us, they are infinitely distant, and so *per consequens*, there are infinite habitable worlds: what hinders? Why should not an infinite cause (as God is) produce infinite effects? as *Nic. Hill Democrit. philos.* disputes: Kepler (I confess) will by no means admit of Brunus's infinite worlds, or that the fixed stars should be so many Suns, with their compassing planets, yet the said [p] Kepler betwixt jest and earnest in his perspectives, Lunar Geography, [†] *& somnio suo, dissertat. cum nunc. syder.* seems in part to agree with this, and partly to contradict; For the Planets, he yeelds them to be inhabited, he doubts of the Stars: and so doth Tycho in his Astronomicall Epistles, out of a consideration of their vastity and greatness, break out into some such like speeches, that he will never beleeve those great and huge bodies were made to no other use

[o] Infiniti alii mundi, vel ut Brunus, terræ huic nostræ similes. [*] Libro Cont. philos. cap. 29. [p] Kepler fol. 2. dissert. Quid impedit quin credamus ex his initiis, plures alios mundos detegendos, vel (ut Democrito placuit) infinitos? [†] Lege somnium Kepleri edit. 1635.

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than this that we perceive, to illuminate the earth, a point insensible in respect of the whole. But who shall dwell in these vast bodies, Earths, Worlds, "[q] if they be inhabited? rationall creatures?" as Kepler demands, "or have they souls to be saved? or do they inhabit a better part of the world than we do? Are we or they Lords of the world? And how are all things made for man?" *Difficile est nodum hunc expedire, eò quod nondum omnia quæ huc pertinent explorata habemus:* 'tis hard to determin; this only he proves, that we are in *præcipuo mundi sinu*, in the best place, best world, neerest the heart of the Sun. [r] Thomas Campanella, a Calabrian Monk, in his second book *de sensu rerum*, *cap.* 4. subscribes to this of Keplerus; that they are inhabited he certainly supposeth, but with what kind of creatures he cannot say, he labours to prove it by all means: and that there are infinite worlds, having made an Apologie for Galileus, and dedicates this tenent of his to Cardinall Cajetanus. Others freely speak, mutter, and would perswade the world (as * Marinus Marcenus complaines) that our modern Divines are too severe and rigid against Mathematicians; ignorant and peevish, in not admitting their true demonstrations and certain observations, that they tyrannize over art, science, and all philosophy, in suppressing their labours (saith Pomponatius), forbidding them to write, to speak a truth, all to maintain their superstition, and for their profits sake. As for those places of Scripture which oppugne it, they will have spoken *ad captum vulgi*, and if rightly understood, and favorably interpreted, not at all against it: and as Otho Casman *Astrol. cap.* 1. *part.* 1. notes, many great Divines, besides Porphyrius, Proclus, Simplicius, and those Heathen Philosophers, *doctrinâ & ætate venerandi, Mosis Genesin mundanam populariis nescio cujus ruditatis, quæ longa absit à verâ Philosophorum eruditione, insimulant:* For Moses makes mention but of two Planets, ☉ and ☾. no 4. elements, &c. Reade more in him, in [s] Grossius and Junius. But to proceed, these and such like insolent and bold attempts, prodigious Paradoxes, inferences must needs follow, if it once be granted, which Rotman, Kepler, Gilbert, Diggeus, Origanus, Galileus, and others maintain of the earth's motion, that 'tis a Planet, and shines as the Moon doth,

[q] Quid igitur inquies, si sint in cælo plures globi, similes nostræ telluris, an cum illis certabimus, quis meliorem mundi plagam teneat? Si nobiliores illorum globi, nos non sumus creaturarum rationalium nobilissimi: quomodo igitur omnia propter hominem? quomodo nos domini operum Dei? Kepler. fol. 29. [r] Francofort. quarto 1620. ibid. 10. 1622. * Præfat. in Comment. in Genesin. Modo suadent Theologos, summâ ignoratione versari, veras scientias admittere nolle, et tyrannidem exercere, ut eos falsis dogmatibus, superstitionibus, et religione Catholicâ detineant. [s] Theat. Biblico.

which

which containes in it "* both land and sea as the Moon doth:" for so they find by their glasses that *Maculæ in facie Lunæ*, "the brighter parts are Earth, the duskie Sea," which Thales, Plutarch, and Pythagoras formerly taught: and manifestly discern Hills and Dales, and such like concavities, if we may subscribe to and beleeve Galilie's observations. But to avoid these Paradoxes of the earth's motion (which the Church of Rome hath lately [t] condemned as hereticall, as appears by Blancanus and Fromundus writings) our latter Mathematicians have rolled all the stones that may be stirred: and to solve all appearances and objections, have invented new hypotheses, and fabricated new systems of the World, out of their own Dedalæan heads. Fracastorius will have the earth stand still, as before; and to avoid that supposition of Eccentricks and Epicycles, he hath coined 72. Homocentricks, to solve all appearances. Nicholas Ramerus will have the earth the Center of the World, but moveable, and the eighth sphere immoveable, the five upper Planets to move about the Sun, the Sun and Moon about the earth. Of which Orbes Tycho Brahe puts the earth the Center immoveable, the stars immoveable, the rest with Ramerus, the Planets without Orbes to wander in the Aire, keep time and distance, true motion, according to that vertue which God hath given them. [u] Helisæus Rœslin censureth both, with Copernicus (whose Hypothesis *de terræ motu*, Philippus Lansbergius hath lately vindicated, and demonstrated with solid arguments in a just volume, Jansonius Cæsius † hath illustrated in a sphere.) The said Johannes Lansbergius, 1633. hath since defended his assertion against all the cavills and calumnies of Fromundus his Anti-Aristarchus, Baptista Morinus, and Petrus Bartholinus: Fromundus, 1634. hath written against him again, J. Rosseus of Aberdine, &c. (sound Drummes and Trumpets) whilest Rœslin (I say) censures all, and Ptolomeus himself as unsufficient: one offends against natural Philosophy, another against Optick principles, a third against Mathematicall, as not answering to Astronomicall observations: one puts a great space betwixt Saturnus Orbe and the eighth sphere, another too narrow. In his own hypothesis he makes the earth as before, the universall Center, the Sun to the five upper Planets, to the eighth sphere he ascribes diurnall motion, Eccentricks, and Epicycles to the seven Planets, which hath been formerly exploded; and so

"Dum vitant stulti vitia in contraria currunt,"

* His argumentis plane satisfecisti, do maculas in Lunâ esse maria, do lucidas partes esse terram. Kepler. fol. 16. [t] Anno 1616. [u] In Hypothes. de mundo. Edit. 1597. † Lugduni 1633.

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as a Tinker stops one hole and makes two, he corrects them, and doth worse himself: reformes some, and marres all. In the mean time, the World is tossed in a blanket amongst them, they hoyse the earth up and down like a ball, make it stand and goe at their pleasures: One saith the Sun stands, another he moves; a third comes in, taking them all at rebound, and lest there should any paradox be wanting, he [x] findes certain spots and clouds in the Sun, by the help of glasses, which multiply (saith Keplerus) a thing seen a thousand times bigger *in plano*, and makes it come 32. times neerer to the eye of the beholder: but see the demonstration of this glass in * Tarde, by means of which, the Sun must turn round upon his own Center, or they about the Sun. Fabritius puts onely three, and those in the Sun: Apelles 15. and those without the Sun, floating like the Cyanean Isles in the Euxine Sea. [y] Tarde the Frenchman hath observed 33. and those neither spots nor clouds, as Galileus *Epist. ad Velserum* supposeth, but Planets Concentrick with the Sun, and not far from him with regular motions. † Christopher Shemer a German Suisser Jesuit, *Ursicâ Rosâ*, divides them *in maculas & faculas*, and will have them to be fixed *in Solis superficie:* and to absolve their periodicall and regular motion in 27. or 28. daves, holding withall the rotation of the Sun upon his Center; and all are so confident, that they have made skemes and tables of their motions. The [z] Hollander in his *dissertatiunculâ cum Apelle* censures all; and thus they disagree amongst themselves, old and new, irreconcileable in their opinions; thus Aristarchus, thus Hipparchus, thus Ptolomeus, thus Albateginus, thus Alfraganus, thus Ticho, thus Ramerus, thus Rœslinus, thus Fracastorius, thus Copernicus and his adherents, thus Clavius and Maginus, &c. with their followers, vary and determine of these celestiall orbs and bodies; and so whilest these men contend about the Sun and Moon, like the Philosophers in Lucian, it is to be feared, the Sun and Moon will hide themselves, and be as much offended as ‡ shee was with those, and send another message to Jupiter, by some new fangled Icaromenippus, to make an end of all those curious Controversies, and scatter them abroad.

But why should the Sun and Moon be angry, or take exceptions at Mathematicians and Philosophers? when as the like measure is offered unto God himself, by a company of Theolo-

[x] Jo. Fabritius de maculis in sole Witeb 1611. * In Burboniis syderibus. [y] Lib. de Burboniis syd. Stellæ sunt erraticæ, quæ propriis orbibus feruntur, non longè a Sole dissitis, sed juxta Solem. † Braccini fol. 16. 0. lib. 4. cap. 52. 55. 59. &c. [z] Lugdun. Bat. An. 1612. ‡ Ne se subducant, & relicta statione decessum parent, ut curiositatis finem faciant.

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gasters: they are not contented to see the Sun and Moon, measure their site and biggest distance in a glass, calculate their motions, or visit the Moon in a Poetical fiction, or a dream, as he saith, [r] *Audax facinus & memorabile nunc incipiam, neque hoc sæculo usurpatum prius, quid in Lunæ regno hâc nocte gestum sit exponam, & quo nemo unquam nisi somniando pervenit*, but he and Menippus: or as [s] Peter Cuneus, *Bonâ fide agam, nihil eorum quæ scripturus sum, verum esse scitote, &c. quæ nec facta, nec futura sunt, dicam,* [t] *stili tantum & ingenii causa*, not in jest, but in good earnest these gygantical Cyclopes will transcend spheres, heaven, stars, into that Empyrean heaven; soare higher yet, and see what God himself doth. The Jewish Thalmudists take upon them to determine how God spends his whole time, sometimes playing with Leviathan, sometime over-seeing the world, &c. like Lucian's Jupiter, that spent much of the year in painting butter-flies' wings, and seeing who offered sacrifice; telling the houres when it should rain, how much snow should fall in such a place, which way the winde should stand in Greece, which way in Africk. In the Turks' Alcoran, Mahomet is taken up to heaven, upon a Pegasus sent a purpose from him, as he lay in bed with his wife, and after some conference with God is set on ground again. The Pagans paint him and mangle him after a thousand fashions; our Hereticks, Schismaticks, and some Schoolmen, come not far behind: some paint him in the habit of an old man, and make Maps of heaven, number the Angels, tell their severall [u] names, offices: some deny God and his providence, some take his office out of his hand, will [x] binde and loose in heaven, release, pardon, forgive, and be quarter-master with him; some call his Godhead in question, his power, and attributes, his mercy, justice, providence; they will know with † Cecilius, why good and bad are punished together, war, fires, plagues, infest all alike, why wicked men flourish, good are poor, in prison, sick, and ill at ease. Why doth he suffer so much mischief and evill to be done, if he be * able to help? why doth he not assist good, or resist bad, reform our wills, if he be not the author of sin, and let such enormities be committed, unworthy of his knowledge, wisdome, government, mercy, and providence, why lets he all things be done by fortune and chance? Others as prodigiously enquire after his omnipotency,

[r] Hercules tuam fidem Satyra Menip. edit. 1608. [s] Sardi venales Satyr. Menip. An. 1612. [t] Puteani Comus sic incipit, or as Lipsius Satyre in a dream. [u] Tritemius l. de 7 secundis. [x] They have fetched Trajanus' soul out of hell, and canonize for Sain s whom they list. † In Minutius, sine delectu tempestates tangunt loca sacra & profana, bonorum & malorum fata juxta, nullo ordine res fiunt, soluta legibus fortuna dominatur. * Vel malus vel impotens, qui peccatum permittit, &c. unde hæc superstitio?

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an possit plures similes creare deos? an ex scarabæo deum? &c. & quo demum ruetis sacrificuli? Some, by visions and revelations, take upon them to be familiar with God, and to be of privie counsell with him; they will tell how many, and who shall be saved, when the world shall come to an end, what year, what moneth, and whatsoever else God hath reserved unto himself, and to his Angels. Some again curious phantasticks will know more than this, and enquire with † Epicurus, what God did before the world was made? was he idle? Where did he bide? What did he make the world of? why did he then make it, and not before? If he made it new, or to have an end, how is he unchangeable, infinite? &c. Some will dispute, cavill, and object, as Julian did of old, whom Cyrill confutes, as Simon Magus is fained to do, in that * dialogue betwixt him and Peter: and Ammonius the philosopher, in that dialogicall disputation with Zacharias the Christian. If God be infinitely and only good, why should he alter or destroy the world? if he confound that which is good, how shall himself continue good? If he pull it down because evill, how shall he be free from the evill that made it evill? &c. with many such absurd and brainsick questions, intricacies, froth of humane wit, and excrements of curiosity, &c. which, as our Saviour told his inquisitive Disciples, are not fit for them to know. But hoo? I am now gone quite out of sight, I am almost giddy with roving about: I could have ranged farther yet; but I am an infant, and not [y] able to dive into these profundities, or sound these depths; not able to understand, much less to discuss. I leave the contemplation of these things to stronger wits, that have better ability, and happier leisure to wade into such philosophicall mysteries: for put case I were as able as willing, yet what can one man do? I will conclude with [z] Scaliger, *Nequaquam nos homines sumus, sed partes hominis, ex omnibus aliquid fieri potest, idque non magnum; ex singulis ferè nihil.* Besides (as Nazianzen hath it) *Deus latere nos multa voluit:* and with Seneca, *cap. 35. de Comctis, Quid miramur tam rara mundi spectacula non teneri certis legibus, nondum intelligi? multæ sunt gentes quæ tantum de facie sciunt cælum, veniet tempus fortasse, quo ista quæ nunc latent in lucem dies extrahat longioris ævi diligentia, una ætas non sufficit, posteri, &c.* when God sees his time, he will reveal these mysteries to mortall men, and shew that to some few at

† Quid fecit Deus ante mundum creatum? ubi vixit otiosus à suo subjecto, &c. * Lib. 3. recog. Pet. cap. 3. Peter answers by the simile of an eggeshell, which is cunningly made, yet of necessity to be broken; so is the world, &c. that the excellent state of heaven might be made manifest. [y] Ut me pluma levat, sic grave mergit onus. [z] Exercit. 184.

last, which he hath concealed so long. For I am of * his mind, that Columbus did not find out America by chance, but God directed him at that time to discover it: it was contingent to him, but necessary to God; he reveals and conceals to whom and when he will. And which † one said of History and Records of former times, "God in his providence, to check our presumptuous inquisition, wraps up all things in uncertainty, bars us from long antiquity, and bounds our search within the compass of some few ages:" Many good things are lost, which our predecessors made use of, as Pancirola will better enform you; many new things are daily invented, to the publike good; so kingdomes, men, and knowledge ebbe and flow, are hid and revealed, and when you have all done, as the Preacher concluded, *Nihil est sub sole novum.* But my melancholy Spaniel's quest, my game is sprung, and I must suddenly come down and follow.

Jason Pratensis, in his book *de morbis capitis*, and chapter of Melancholy, hath these words out of Galen, "[a] Let them come to me to know what meat and drink they shall use, and besides that, I will teach them what temper of ambient Aire they shall make choice of, what wind, what countries they shall chuse, and what avoid." Out of which lines of his, thus much we may gather, that to this cure of melancholy, amongst other things, the rectification of Aire is necessarily required. This is performed, either in reforming Naturall or Artificiall Aire. Naturall, is that which is in our election to chuse or avoid: and 'tis either generall, to Countries, Provinces; particular, to Cities, Towns, Villages, or private houses. What harm those extremities of heat or cold do in this malady, I have formerly shewed: the medium must needs be good, where the Aire is temperate, serene, quiet, free from bogs, fens, mists, all maner of putrefaction, contagious and filthy noisom smels. The [b] Egyptians by all Geographers are commended to be *hilares*, a conceited and merry nation: which I can ascribe to no other cause than the serenity of their Aire. They that live in the Orchades are registred by [c] Hector Boethius and [d] Cardan, to be fair of complexion, long-lived, most healthfull, free from all manner of infirmities of body and mind, by reason of a sharp purifying Aire, which comes from the Sea. The Bœotians in Greece were dull and heavy, *crassi Bœoti*, by reason of a foggy Aire in which they lived,

* Lact. descrip. occid. Indiæ. † Daniel principio historiæ. [a] Veniant ad me audituri quo esculento, quo item poculento uti debeant, et præter alimentum ipsum, potùmq; ventos ipsos docebo, item aëris ambientis temperiem, insuper regiones quas eligere, quas vitare ex usu sit. [b] Leo Afer, Maginus, &c. [c] Lib. 1. Scot. hist. [d] Lib. 1. de rer. var.

(* Bœotum

"(* Bœotum in crasso jurares aere natum)"

Attica most acute, pleasant, and refined. The Clime changeth not so much customes, manners, wits (as Aristotle *Polit. lib.* 6. *cap.* 4. Vegetius, Plato, Bodine *method. hist. cap.* 5. hath proved at large) as constitutions of their bodies, and temperature it self. In all particular Provinces we see it confirmed by experience, as the Aire is, so are the inhabitants, dull, heavy, witty, subtle, neat, cleanly, clownish, sick, and sound. In † Perigort in France the Aire is subtle, healthfull, seldome any plague or contagious disease, but hilly and barren: the men, sound, nimble, and lusty; but in some parts of Quienne full of moores and marishes, the people, dull, heavy, and subject to many infirmities. Who sees not a great difference betwixt Surry, Sussex, and Rumny Marsh, the Wolds in Lincolnshire, and the Fens. He therefore that loves his health, if his ability will give him leave, must often shift places, and make choice of such as are wholesome, pleasant, and convenient: there is nothing better than change of Aire in this Malady, and generally for health, to wander up and down, as those [e] *Tartari Zamolhenses*, that live in hords, and take opportunity of times, places, seasons. The Kings of Persia had their Summer and Winter houses; in Winter at Sardis, in Summer at Susa; now at Persepolis, then at Pasargada. Cyrus lived seven cold months at Babylon, three at Susa, two at Ecbatana, saith ‡ Xenophon, and had by that means a perpetuall Spring. The great Turk sojourns sometimes at Constantinople, sometimes at Adrionople, &c. The Kings of Spain have their Escuriall in heat of Summer, [f] Madritte for an wholesome seat, Villadolite a pleasant site, &c. variety of *secessus*, as all Princes and great men have, and their severall progresses to this purpose. Lucullus the Roman had his house at Rome, at Baiæ, &c. [g] When Cn. Pompeius, Marcus Cicero (saith Plutarch) and many Noble men in the Summer came to see him, at supper Pompeius jested with him, that it was an elegant and pleasant village, full of windows, galleries, and all offices fit for a Summer house; but in his judgment very unfit for Winter: Lucullus made answer, that the Lord of the house had wit like a Crane, that changeth her country with the Season; he had other houses furnished, and built for that purpose, all out as commodious as this. So Tully had his Tusculane, Plinius his Lauretan vil-

* Horat. † Maginus. [e] Haitonus de Tartaris. ‡ Cyropæd. li. 8. perpetuum inde ver. [f] The Aire so clear, it never breeds the plague. [g] Leander Albertus in Campania, è Plutarcho vitâ Luculli. Cùm Cn. Pompeius, Marcus Cicero, multique nobiles viri L. Lucullum æstivo tempore convenissent. Pompeius inter cœnam dum familiariter jocatus est, eam villam imprimis sibi sumptuosam, et elegantem videri, fenestris, porticibus, &c.

lage, and every Gentleman of any fashion in our times hath the like. The [h] Bishop of Exeter had 14. severall houses all furnished, in times past. In Italy, though they bide in Cities in Winter, which is more Gentleman-like, all the Summer they come abroad to their country-houses, to recreate themselves. Our Gentry in England live most part in the country (except it be some few Castles) building still in bottoms (saith [i] Jovius) or neer woods, *corona arborum virentium;* you shall know a village by a tuft of trees at or about it, to avoid those strong winds wherewith the island is infested, and cold Winter blasts. Some discommend moted houses, as unwholesome; so Camden saith of [k] Ew-elme, that it was therefore unfrequented, *ob stagni vicini halitus*, and all such places as be neer lakes or rivers. But I am of opinion, that these inconveniencies will be mitigated, or easily corrected by good fires, as [l] one reports of Venice, that *graveolentia* and fog of the moors, is sufficiently qualified by those innumerable smoaks. Nay more, [m] Thomas Philol. Ravennas a great Physitian contends, that the Venetians are generally longer lived than any City in Europe, and live many of them 120. yeers. But it is not water simply that so much offends, as the slime and noisome smels that accompany such overflowed places, which is but at some few seasons after a floud, and is sufficiently recompensed with sweet smels and aspects in Summer, *Ver pinget vario gemmantia prata colore*, and many other commodities of pleasure and profit; or else may be corrected by the site, if it be somewhat remote from the water, as Lindly, [n] *Orton super montem*, [o] Drayton, or a little more elevated, though neerer, as [p] Caucut, [q] Amington, [r] Polesworth, [s] Weddington, (to insist in such places best to me known, upon the river of Anker in Warwickshire, [t] Swarston, and [u] Drakesly upon Trent.) Or howsoever they be unseasonable in Winter, or at some times, they have their good use in Summer. If so be that their means be so slender, as they may not admit of any such variety, but must determine once for all, and make one house serve each season, I know no men that have given better rules in this behalf, than our husbandry writers. [x] Cato and Columella prescribe a good house to stand by a navigable river, good high-waies, neere some City and in a good soile, but that is more for commodity than health.

[h] Godwin vita Jo. Voysye al. Harman. [i] Descript. Brit. [k] In Oxfordshire. [l] Leander Albertus. [m] Cap. 21. de vit. hom. prorog [n] The possession of Robert Bradshaw, Esq. [o] Of George Purefey, Esq. [p] The possession of William Purefey, Esq. [q] The seat of Sir John Reppington Kt. [r] Sir Henry Goodieres lately deceased. [s] The dwelling house of Hum. Adderly, Esq. [t] Sir John Harpar's lately deceased. [u] Sir George Greselies Kt. [x] Lib. 1. cap. 2.

The

The best soile commonly yeelds the worst aire, a dry sandy plat is fittest to build upon, and such as is rather hilly than plain, full of Downes, a Cotswold country, as being most commodious for hawking, hunting, wood, waters, and all manner of pleasures. Perigort in France is barren, yet by reason of the excellency of the aire, and such pleasures that it affords, much inhabited by the Nobility; as Noremberg in Germany, Toledo in Spain. Our country-man Tusser will tell us so much, that the fieldone is for profit, the woodland for pleasure and health, the one commonly a deep clay, therefore noisome in Winter, and subject to bad high-waies: the other a dry sand. Provision may be had elsewhere, and our Townes are generally bigger in the woodland than the fieldone, more frequent and populous, and Gentlemen more delight to dwell in such places. Sutton Coldfield in Warwickshire (where I was once a Grammar Schollar) may be a sufficient witness, which stands, as Camden notes, *loco ingrato & sterili*, but in an excellent aire, and full of all maner of pleasures. [y] Wadley in Barkshire is situate in a vale, though not so fertil a soile as some vales afford, yet a most commodious site, wholesome, in a delicious aire, a rich and pleasant seat. So Segrave in Leicestershire (which Towne * I am now bound to remember) is sited in a Champian, at the edge of the Wolds, and more barren than the villages about it, yet no place likely yeelds a better aire. And he that built that faire house [z] Wollerton in Nottinghamshire, is much to be commended, (though the tract be sandy and barren about it) for making choice of such a place. Constantine *lib. 2. cap. de agricult.* praiseth mountaines, hilly, steep places, above the rest by the Sea side, and such as look toward the [a] North upon some great river, as [b] Farmack in Darbishire on the Trent, environed with hils, open only to the North, like Mount Edgemond in Cornwall, which Mr. [c] Carew so much admires for an excellent seat: Such is the generall site of Bohemia: *serenat Boreas*, the North wind clarifies, "[d] but neer lakes or marishes, in holes, obscure places, or to the South and West, he utterly disproves," those winds are unwholesome, putrifying, and make men subject to diseases. The best building for health, according to him, is in "[e] high places, and in an excellent prospect," like that of Cuddeston

[y] The seat of G. Purefey, Esq. * For I am now Incumbent of that Rectory, presented thereto by my right honorable Patron the Lord Berkly. [z] Sir Francis Willoughby. [a] Montani et Maritimi salubriores, acclives, et ad Boreã reã vergentes. [b] The dwelling of Sir To. Burdet Knight Baronet. [c] In his Survay of Cornwall, book 2. [d] Propè paludes stagna, et loca concava, vel ad Austrũ, vel ad Occidentem inclinatæ, domus sunt morbosæ. [e] Oportet igitur ad sanitatem domus in altioribus ædificare, et ad speculationem.

in Oxfordshire (which place I must *honoris ergô* mention) is lately and fairly * built in a good aire, good prospect, good soile, both for profit and pleasure, not so easily to be matched. P. Crescentius, in his *lib.* 1. *de Agric. cap.* 5. is very copious in this subject, how a house should be wholesomely sited, in a good coast, good aire, wind, &c. *Varro de re rust. lib.* 1. *cap.* 12. [f] forbids lakes and rivers, marish and manured grounds, they cause a bad aire, gross diseases, hard to be cured: "[g] if it be so that he cannot help it, better, as he adviseth, sell thy house and land, than lose thine health." He that respects not this in chusing of his seat, or building his house, is *mente captus*, mad, [h] Cato saith, "and his dwelling next to Hell it self," according to Columella: he commends in conclusion, the middle of an hill, upon a descent. Baptista *Porta Villæ*, *lib.* 1. *cap.* 22. censures Varro, Cato, Columella, and those ancient Rusticks, approving many things, disallowing some, and will by all means have the front of an house stand to the South, which how it may be good in Italy and hotter climes, I know not, in our Northern countries I am sure it is best: Stephanus a Frenchman, *prædio rustic. lib.* 1. *cap.* 4. subscribes to this, approving especially the descent of an hill South or South-East with trees to the North, so that it be well watered; a condition in all sites which must not be omitted, as Herbastein inculcates, *lib.* 1. Julius Cæsar Claudinus a Physician, *consult.* 24. for a Nobleman in Poland, melancholy given, adviseth him to dwell in a house inclining to the [i] East, and [k] by all means to provide the aire be cleare and sweet; which Montanus, *consil.* 229. counselleth the Earle of Monfort his patient, to inhabit a pleasant house, and in a good aire. If it be so the naturall site may not be altered of our City, Town, Village, yet by artificiall means it may be helped. In hot countries therefore they make the streets of their Cities very narrow, all over Spain, Africk, Italy, Greece, and many Cities of France, in Languedock especially, and Provence, those Southern parts: Monpelier, the habitation and University of Physicians, is so built, with high houses, narrow streets, to divert the Sun's scalding rayes, which Tacitus commends, *lib.* 15. *Annat.* as most agreeing to their health, "[l] because the

* By John Bancroft Dr. of Divinity my quondam tutor in Christ-church, Oxon, now the Right Reverend Lord Bishop Oxon, who built this house for himself and his successors. [f] Hyeme erit vehementer frigida, & æstate non salubris: paludes enim faciunt crassum aerem, & difficiles morbos. [g] Vendas quot assibus possis, et si nequeas, relinquas. [h] Lib. 1. cap. 2. in Orco habita. [i] Aurora musis amica, Vitruv. [k] Ædes Orientem spectantes vir nobilissimus, inhabitet, et curet ut sit aer clarus, lucidus, odoriferus. Eligat habitationem optimo aere jucundam. [l] Quoniam angustiæ itinerum et altitudo tectorum, non perinde Solis calorem admittit.

height

height of buildings, and narrowness of streets, keep away the Sun beams." Some Cities use Galleries, or arched Cloysters towards the street, as Damascus, Bologna, Padua, Berna in Switzerland, Westchester with us, as well to avoid tempests, as the Sun's scorching heat. They build on high hills in hot countries, for more aire; or to the seaside, as Baiæ, Naples, &c. In our Northern coasts we are opposite, we commend straight, broad, open, fair streets, as most befitting and agreeing to our clime. We build in bottomes for warmth: and that site of Mitylene in the Island of Lesbos, in the Ægean Sea, which Vitruvius so much discommends, magnificently built with fair houses, *sed imprudentèr positam*, unadvisedly sited, because it lay along to the South, and when the South wind blew, the people were all sick, would make an excellent site in our Northern climes.

Of that artificiall site of houses I have sufficiently discoursed: if the plan of the dwelling may not be altered, yet there is much in choice of such a chamber or room, in opportune opening and shutting of windowes, excluding forrain aire and winds, and walking abroad at convenient times. [m] Crato a German commends East and South site (disallowing cold aire and Northern winds in this case, rainy weather and misty dayes) free from putrefaction, fens, bogs, and muckhills. If the aire be such, open no windowes, come not abroad. Montanus will have his patient not to [n] stir at all, if the wind be big or tempestuous, as most part in March it is with us; or in cloudy, louring dark dayes, as in November, which we commonly call the black moneth; or stormy, let the wind stand how it will, *consil.* 27. and 30. he must not "[o] open a casement in bad weather," or in a boisterous season, *consil.* 299. he especially forbids us to open windows to a South wind. The best sites for chamber windows in my judgment are North, East, South, and which is the worst, West. Levinus Lemnius *lib.* 3. *cap.* 3. *de occult. nat. mir.* attributes so much to aire, and rectifying of wind and windowes, that he holds it alone sufficient to make a man sick or well; to alter body and minde. "[*] A cleer aire cheares up the spirits, exhilarates the minde; a thick, black, misty, tempestuous, contracts, overthrows." Great heed is therefore to be taken at what times we walke, how we place our windows, lights, and houses, how we let in or exclude this ambient aire. The Egyp-

[m] Consil. 21. li. 2. Frigidus aer, nubilosus, densus, vitandus, æquè ac venti septentrionales, &c. [n] Consil. 24. [o] Fenestram non aperiat. [*] Discutit Sol horrorem crassi spiritus, mentem exhilarat, non enim tam corpora, quam & animi mutationem inde subeunt, pro cœli et ventorum ratione, et sani aliter affecti sini cœlo nubilo, aliter sereno. De naturâ ventorum, see Pliny, lib. 2. cap. 26, 27. 28. Strabo, li. 7. &c.

tians, to avoid immoderate heat, make their windows on the top of the house like chimnies, with two tunnels to draw a through aire. In Spain they commonly make great opposite windows without glass, still shutting those which are next to the Sun: So likewise in Turkey and Italy (Venice excepted, which brags of her stately glased Palaces) they use paper windows to like purpose; and lye *sub dio*, in the top of their flat-roofed houses, so sleeping under the canopy of heaven. In some parts of † Italy they have Windmills, to draw a cooling aire out of hollow caves, and disperse the same through all the chambers of their Palaces, to refresh them; as at Costoza the house of Cæsareo Trento, a Gentleman of Vicenza, and elsewhere. Many excellent means are invented to correct nature by art. If none of these courses help, the best way is to make artificiall aire, which howsoever is profitable and good, still to be made hot and moist, and to be seasoned with sweet perfumes, [p] pleasant and lightsome as it may be; to have Roses, Violets, and sweet smelling flowers ever in their windows, Posies in their hand. Laurentius commends water-Lillies, a vessel of warm water to evaporate in the room, which will make a more delightsome perfume, if there be added Orange flowers, pils of Citrons, Rosemary, Cloves, Bayes, Rose-water, Rose-vineger, Belzoin, Ladanum, Styrax, and such like Gums, which make a pleasant and acceptable perfume. * Bessardus Bisantinus prefers the smoak of Juniper to melancholy persons, which is in great request with us at Oxford, to sweeten our chambers. [e] Guianerius prescribes the aire to be moistened with water, and sweet herbs boiled in it, vine and sallow-leaves, &c. [f] to besprinkle the ground and posts with Rose-water, Rose-vineger, which Avicenna much approves. Of colours it is good to behold green, red, yellow, and white, and by all means to have light enough, with windows in the day, wax candles in the night, neat chambers, good fires in winter, merry companions; for though melancholy persons love to be dark and alone, yet darkness is a great encreaser of the humour.

Although our ordinary aire be good by nature or art, yet it is not amiss, as I have said, still to alter it; no better Physick for a melancholy man then change of aire and variety of places, to travel abroad and see fashions. [g] Leo Afer speaks of many of his countrymen so cured, without all other Physick: amongst

† Fines Morison parr. 1. c. 4. [p] Altomarus car. 7. Brucl. Aër sit lucidus, benè olens, humidus. Montaltus idem ca. 26. Olfactus rerum suavium. Laurentius c. 8 * Ant. Philos. cap. de melanc. [e] Tract. 15. c. 9. ex redolentibus herbis et foliis vitis viniferæ, salicis, &c. [f] Pavimentum aceto et aqua rosacea irrorare, Laurent. c. 8. [g] Lib. 1. cap. de morb. Afrorum In Nigritarum regione tanta aeris temperis, ut siquis alibi morbosus eo advehatur, optimæ statim sanitati restituatur, quod multis accidisse, ipse meis oculis vidi.

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the Negroes, " there is such an excellent aire, that if any of them be sick elsewhere, and brought thither, he is instantly recovered, of which he was often an eye-witness." [h] Lipsius, Zuinger, and some other, adde as much of ordinary travell. No man, saith Lipsius in an epistle to Phil. Lanoius, a noble friend of his, now ready to make a voyage, " [i] can be such a stock or stone, whom that pleasant speculation of countries, cities, towns, rivers, will not affect." * Seneca the Philosopher was infinitely taken with the sight of Scipio Africanus' house, near Linternum, to view those old buildings, Cisterns, Baths, Tombs, &c. And how was † Tully pleased with the sight of Athens, to behold those ancient and fair buildings, with a remembrance of their worthy inhabitants. Paulus Æmilius, that renowned Roman Captain, after he had conquered Perseus, the last king of Macedonia, and now made an end of his tedious wars, though he had been long absent from Rome, and much there desired, about the beginning of Autumn (as ‡ Livy describes it) made a pleasant peregrination all over Greece, accompanied with his son Scipio, and Atheneus the brother of King Eumenes, leaving the charge of his army with Sulpitius Gallus. By Thessaly he went to Delphos, thence to Megaris, Aulis, Athens, Argos, Lacædemon, Megalopolis, &c. He took great content, exceeding delight in that his voyage, as who doth not that shall attempt the like, though his travell be *ad jactationem magis quam ad usum reipub.* (as § one well observes) to crack, gaze, see fine sights and fashions, spend time, rather then for his own or publike good? (as it is to many gallants that travel out their best daies, together with their means, manners, honesty, religion) yet it availeth howsoever. For peregrination charms our senses with such unspeakable and sweet variety, ‖ that some count him unhappy that never travelled, and pity his case, that from his cradle to his old age beholds the same still; still, still the same, the same. Insomuch that [k] Rhasis *cont. lib.* 1. *Tract.* 2. doth not only commend, but enjoyn travell, and such variety of objects to a melancholy man, " and to lye in diverse Innes, to be drawn into severall companies:" Montaltus cap. 36. and many Neotericks are of the same minde: Celsus adviseth him therefore that will continue his health, to have *varium vitæ genus*, diversity of callings, occupations, to be busied about, " [l] sometimes to live in the city, sometimes in the countrey; now to study or work, to

[h] Lib. de peregrinat. [i] Epist. 2 cen. 1. Nec quisquam tam lapis aut frutex, quem non titillat amœna illa, variaq; spectio locorum, urbium, gentium, &c. * Epist. 86. † 2. lib. de legibus. ‡ L.b. 45. § Keckerman prælat. polit. ‖ Fines Morison c. 3. part. 1. [k] Mutuo de loco in locum, Itinera, et voiagia longa & indeterminata, & hospitare in diversis diversoriis. [l] Modo rusti esse, modo in urbe, sæpius in agro venari, &c.

be

be intent, then again to hawk or hunt, swim, run, ride, or exercise himself." A good prospect alone will ease melancholy, as Comesius contends, *lib. 2. c. 7. de Sale.* 'The citizens of [m] Barcino, saith he, otherwise penned in, Melancholy, and stirring little abroad, are much delighted with that pleasant prospect their city hath into the sea, which like that of old Athens besides Ægina Salamina, and many pleasant Islands, had all the variety of delicious objects: so are those Neopolitanes, and inhabitants of Genua, to see the ships, boats, and passengers, go by, out of their windows, their whole cities being sited on the side of an hill, like Pera by Constantinople, so that each house almost, hath a free prospect to the sea, as some part of London to the Thames: or to have a free prospect all over the city at once, as at Granado in Spain, and Fez in Africk, the river running betwixt two declining hils, the steepness causeth each house almost, as well to oversee, as to be overseen of the rest. Every country is full of such [n] delightsome prospects, as well within land, as by sea, as Hermon and * Rama in Palestina, Colalto in Italy, the top of Tagetus or Acrochorinthus, that old decayed castle in Corinth, from which Peloponesus, Greece, the Ionian and Ægean seas were *semel & simul* at one view to be taken. In Egypt the square top of the great Pyramis 300. yards in height, and so the Sultan's Palace in Grand Cairo, the country being plain, hath a marvellous fair prospect as well over Nilus, as that great city, five Italian miles long, and two broad, by the river side: from mount Sion in Jerusalem the holy land is of all sides to be seen: such high places are infinite: with us those of the best note are Glassenbury Tower, Box Hill in Surry, Bever castle, Rodway Grange, † Walsby in Lincolnshire, where I lately received a real kindness, by the munificence of the right honourable my noble Lady and patroness, the Lady Frances Countess Dowager of Exeter: And two amongst the rest, which I may not omit for vicinitie's sake, Oldbury in the confines of Warwickshire, where I have often looked about me with great delight, at the foot of which hill [o] I was born: And Hanbury in Staffordshire, contiguous to which is Falde a pleasant Village, and an ancient patrimony belonging to our family, now in the possession of mine elder brother William Burton Esquire. [p] Barclay the Scot commends that of Greenwich tower for one of the best prospects in Europe, to see London on the one side, the Thames, ships, and pleasant meadows on

[m] In Catalonia in Spain. [n] Laudaturq; domus longos quæ prospicit agros.
* Many towns there are of that name, saith Adricomius, all high-sited.
† Lately resigned for some speciall reasons. [o] At Lindley in Leicestershire, the possession and dwelling place of Ralph Burton Esquire, my late deceased father.
[p] In Icon animorum.

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the other. There be those that say as much and more of St. Mark's steeple in Venice. Yet these are at too great a distance; some are especially affected with such objects as be near, to see passengers go by in some great Rode way, or boats in a river, *in subjectum forum despicere*, to oversee a Fair, a Market place, or out of a pleasant window into some thorough-fare street to behold a continual concourse, a promiscuous rout, coming and going, or a multitude of spectators at a Theater, a Maske or some such like shew. But I rove: the sum is this, that variety of actions, objects, aire, places, are excellent good in this infirmity and all others, good for man, good for beast. [q] Constantine the Emperour *lib.* 18. *cap.* 13. *ex Leontio*, "holds it an only cure for rotten sheep, and any manner of sicke cattel." Lælius à fonte Ægubinus that great Doctor, at the latter end of many of his consultations (as commonly he doth set down what success his Physik had) in melancholy most especially approves of this above all other remedies whatsoever, as appears *consult.* 69. *consult.* 229. *&c.* "[r] Many other things helped, but change of aire was that which wrought the cure, and did most good."

MEMB. IV.

Exercise rectified of Body and Minde.

TO that great inconvenience, which comes on the one side by immoderate and unseasonable exercise, too much solitariness and idleness on the other, must be opposed as an Antidote, a moderate and seasonable use of it, and that both of body and minde, as a most materiall circumstance, much conducing to this cure, and to the generall preservation of our health. The heavens themselves run continually round, the Sun riseth and sets, the Moon increaseth and decreaseth, Stars and Planets keep their constant motions, the aire is still tossed by the winds, the waters eb and flow to their conservation no doubt, to teach us that we should ever be in action. For which cause Hieron prescribes Rusticus the Monk, that he be always occupied about some busines or other, "[s] that the devill do not finde him idle." * Seneca would have a man do something, though it be to no purpose. † Xenophon wisheth one rather to play at tables,

[q] Ægrotantes oves in alium locum transportandæ sunt, ut alium aerem & aquam participantes, coalescant & corroborentur. [r] Alia utilia, sed ex mutatione aeris potissimum curatus. [s] Ne te dæmon otiosum inveniat. * Præstat aliud agere quam nihil. † Lib. 3. de dictis Socratis, Qui tesseris et risui excitando vacant, aliquid faciunt, et si liceret his meliora agere.

dice,

dice, or make a jester of himself (though he might be far better imployed) then do nothing. The [t] Ægyptians of old, and many flourishing Commonwealths since, have enjoyned labour and exercise to all sorts of men, to be of some vocation and calling, and to give an account of their time, to prevent those grievous mischiefs that come by idleness; "for as fodder, whip and burthen, belong to the asse: so meat, correction and worke unto the servant," Ecclus. 33. 23. The Turks injoyn all men whatsoever, of what degree, to be of some trade or other, the grand Signior himself is not excused. "[u] In our memory (saith Sabellicus) Mahomet the Turke, he that conquered Greece, at that very time when he heard Embassadours of other Princes, did either carve or cut wooden spoones, or frame something upon a table." [x] This present Sultan makes notches for bows. The Jews are most severe in this examination of time. All wel-governed Places, Towns, Families, and every discreet person will be a law unto himself. But amongst us the badge of gentry is idleness: to be of no calling, not to labour, for that's derogatory to their birth, to be a meer spectator, a drone, *fruges consumere natus*, to have no necessary employment to busie himself about in Church and commonwealth (some few governers exempted) "but to rise to eat," &c. to spend his dayes in hawking, hunting, &c. and suchlike disports and recreations (* which our Casuists tax) are the sole exercise almost and ordinary actions of our Nobility, and in which they are too immoderate. And thence it comes to pass, that in City and country so many grievances of body and mind, and this ferall disease of melancholy so frequently rageth, and now domineers almost all over Europe amongst our great ones. They know not how to spend their times (disports excepted, which are all their business), what to do, or otherwise how to bestow themselves: like our modern Frenchmen, that had rather lose a pound of blood in a single combate, then a drop of sweat in any honest labour. Every man almost hath something or other to employ himself about, some vocation, some trade, but they do all by ministers and servants, *ad otia duntaxat se natos existimant, imò ad sui ipsius plerumq; & aliorum perniciem*, † as one freely taxeth such kinde of men, they are all for pastimes, 'tis all their study, all their invention tends to this alone, to drive away time, as if they were born some of them to no other ends. Therefore to correct and avoid these errors and in-

[t] Amasis compelled every man once a year to tell how he lived. [u] Nostra memoria Mahometes Othomannus qui Græciæ imperium subvertit, cum oratorum postulata audiret externarum gentium, cochlearia lignea assiduè cælabat, aut aliquid in tabula affingebat. [x] Sands fol. 37. of his voyage to Jerusalem.
* Perkins Cases of Conscience, l. 3. c. 4. q. 3, † Luscinius Grunnio.

conveniences,

conveniencies, our Divines, Physicians, and Politicians, so much labour, and so seriously exhort; And for this disease in particular, "[y] there can be no better cure then continuall business," as Rhasis holds, "to have some employment or other, which may set their minde aworke, and distract their cogitations. Riches may not easily be had without labour and industry, nor learning without study, neither can our health be preserved without bodily exercise. If it be of the body, Guianerius allowes that exercise which is gentle, "[z] and still after those ordinary fricationes," which must be used every morning. Montaltus *cap.* 26. and Jason Pratensis use almost the same words, highly commending exercise if it be moderate; "a wonderfull help so used," Crato calls it, "and a great means to preserve our health, as adding strength to the whole body, increasing naturall heat, by means of which, the nutriment is well concocted in the stomacke, liver and veines, few or no crudities left, is happily distributed over all the body." Besides, it expells excrements by sweat, and other insensible vapours; in so much, that [a] Galen prefers Exercise before all Physick, Rectification of diet, or any regiment in what kinde soever; 'tis Nature's Physician. [b] Fulgentius out of Gordonius *de conserv. vit. hom. lib.* 1. *cap.* 7. tearms exercise, "a spur of a dull sleepy nature, the comforter of the members, cure of infirmity, death of diseases, destruction of all mischiefes and vices." The fittest time for exercise, is a little before dinner, a little before supper, [c] or at any time when the body is empty. Montanus *consil.* 31. prescribes it every morning to his patient, and that as [d] Calenus addes, "after he hath done his ordinary needs, rubbed his body, washed his hands and face, combed his head, and gargarized." What kinde of exercise he should use, Galen tells us, *lib.* 2. & 3. *de sanit. tuend.* and in what measure, "[e] till the body be ready to sweat," and roused up; *ad ruborem*, some say, *non ad sudorem*, lest it should dry the body too much; others injoyn those wholesome businesses, as to dig so long in his garden, to hold the plough, and the like: Some prescribe frequent and violent labour and exercises, as

[y] Non est cura melior quam injungere iis necessaria, et opportuna; operum administratio illis magnum sanitatis incrementum, et quæ repleant animos eorum, et inculiant iis diversas cogitationes. Cont. 1. tract. 9. [z] Ante exercitium, leves toto corpore fricationes conveniunt. Ad hunc morbum exercitationes, quum rectè et suo tempore fiunt, mirificè conducunt, et sanitatem tuentur, &c. [a] Lib. 1. de San. tuend. [b] Exercitium naturæ dormientis stimulatio, membrorum solatium, morborum medela, fuga vitiorum, medicina languorum, destructio omnium malorum, Crato. [c] Alimentis in ventriculo probè concoctis. [d] Jejuno ventre vesica et alvo ab excrementis purgato, fricatis membris, lotis manibus et oculis, &c. lib. de atra bile. [e] Quousq; corpus universum intumescat, et floridum appareat, sudoreq; &c.

sawing

sawing every day, so long together, (*epid.* 6. Hippocrates confounds them) but that is in some cases, to some peculiar men; [f] the most forbid, and by no means will have it go farther then a beginning sweat, as being [g] perilous if it exceed.

Of these labours, exercises and recreations, which are likewise included, some properly belong to the body, some to the mind, some more easie, some hard, some with delight, some without, some within doors, some naturall, some are artificiall. Amongst bodily exercises, Galen commends *ludum parvæ pilæ*, to play at ball, be it with the hand or racket, in Tennis-courts, or otherwise, it exerciseth each part of the body, and doth much good, so that they sweat not too much. It was in great request of old amongst the Greeks, Romanes, Barbarians, mentioned by Homer, Herodotus, and Plinius. Some write, that Agamella a fair maide of Corcyra, was the inventer of it, for she presented the first ball that ever was made, to Nausica the daughter of king Alcinous, and taught her how to use it.

The ordinary sports which are used abroad, are Hawking, Hunting, *hilares venandi labores*, [h] one calls them, because they recreate body and minde, [i] another, the "[k] best exercise that is, by which alone many have been [l] freed from all ferall diseases." Hegesippus *lib.* 1. *cap.* 37. relates of Herod, that he was eased of a grievous melancholy by that means. Plato. 7. *de leg.* highly magnifies it, dividing it into three parts, "by Land, Water, Ayre." Xenophon in Cyropæd. graces it with a great name, *Deorum munus*, the gift of the Gods, a Princely sport, which they have ever used, saith Langius *epist.* 59. *lib.* 2. as well for health as pleasure, and do at this day, it being the sole almost and ordinary sport of our Noblemen in Europe, and elsewhere all over the World. Bohemus *de mor. gent. lib.* 3. *cap.* 12. stiles it therefore *studium nobilium, communiter venantur, quòd sibi solis licere contendunt*, 'tis all their study, their exercise, ordinary business, all their talk: and indeed some dote too much after it, they can do nothing else, discourse of naught else. Paulus Jovius *descr. Brit.* doth in some sort tax our "[m] English Nobility for it, for living in the country so much, and too frequent use of it, as if they had no other means but Hawking and Hunting to approve themselves Gentlemen with."

[f] Omnino sudorem vitent. cap. 7. lib. 1. Valescus de Tar. [g] Exercitium si excedat, valde periculosum. Salust. Salvianus de remed. lib. 2. cap. 1. [h] Camden in Staffordshire. [i] Fridevallius lib. 1. cap. 2. optima omnium exercitationū multi ab hac solummodo morbis liberati. [k] Josephus Quercetanus dialect. polit. sect. 2. cap. 11. Inter omnia exercitia præstantiæ laudem meretur. [l] Chyron in monte Pelio, præceptor heroum eos a morbis animi venationibus et puris cibis tuebatur. M. Tyrius. [m] Nobilitas omnis fere urbes fastidit, castellis, et liberiore cœlo gaudet, generisq; dignitatem una maximè venatione, et falconum aucupiis tuetur.

Hawking

Hawking comes neer to Hunting, the one in the aire, as the other on the Earth, a sport as much affected as the other, by some preferred. [n] It was never heard of amongst the Romans, invented some 1200 years since, and first mentioned by Firmicus *lib.* 5. *cap.* 8. The Greeke Emperours began it, and now nothing so frequent: he is no body, that in the season hath not a Hawke on his fist. A great Art, and many * books written of it. It is a wonder to hear [o] what is related of the Turkes Officers in this behalf, how many thousand men are imployed about it, how many Hawks of all sorts, how much revenewes consumed on that only disport, how much time is spent at Adrianople alone every year to that purpose. The [p] Persian Kings hawk after Butterflies with sparrows, made to that use, and stares; lesser Hawks for lesser games they have, and bigger for the rest, that they may produce their sport to all seasons. The Muscovian Emperours reclaime Eagles to fly at Hindes, Foxes, &c. and such a one was sent for a present to [q] Queen Elizabeth: some reclaime Ravens, Castrils, Pies, &c. and man them for their pleasures.

Fowling is more troublesome, but all out as delightsome to some sorts of men, be it with guns, lime, nets, glades, ginnes, strings, baits, pitfalls, pipes, calls, stawking-horses, setting-doggs, coy-ducks, &c. or otherwise. Some much delight to take Larks with day-nets, small birds with chaffe-nets, plovers, partridge, herons, snite, &c. Henry the third, King of Castile (as Mariana the Jesuite reports of him *lib.* 3. *cap.* 7.) was much affected "[r] with catching of Quailes," and many Gentlemen take a singular pleasure at morning and evening to go abroad with their Quaile-pipes, and will take any paines to satisfie their delight in that kinde. The [s] Italians have gardens fitted to such use, with nets, bushes, glades, sparing no cost or industry, and are very much affected with the sport. Tycho Brahe that great Astronomer, in the Chorography of his Isle of Huena, and castle of Uraniburge, puts down his nets, and manner of catching small birds as an ornament, and a recreation, wherein he himself was sometimes imployed.

Fishing is a kinde of hunting by water, be it with nets, weeles, baits, angling or otherwise, and yeelds all out as much pleasure to some men, as dogs, or hawks; "[t] When they draw

[n] Jos. Scaliger. commen. in Cir. in fol. 344. Salmuth 23. de Nov. repert. com. in Pancir. * Demetrius Constantinop. de re accipitraria, liber a P. Gillii latinè redditus. Ælius. epist. Aquilæ Symachi et Theodotionis ad Ptolomeum, &c. [o] Lonicerus, Geffreus, Jovius. [p] S. Antony Sherlies relations. [q] Hacluit. [r] Columicum aucupio. [s] Fines Morison, part 3. c. 8. [t] Non majorem voluptatem animo capiunt, quàm qui feras insectantur, aut missis canibus, comprehendunt, quum retia trahentes, squamosas pecudes in ripas adducunt.

their

their fish upon the bank," saith Nic. Henselius Silesiographiæ, *cap.* 3. speaking of that extraordinary delight his Countrymen took in fishing, and in making of pooles. James Dubravius that Moravian, in his book *de pisc.* telleth, how travelling by the highway side in Silesia, he found a Nobleman "[u] booted up to the groines," wading himself, pulling the nets, and labouring as much as any fisherman of them all: and when some belike objected to him the baseness of his office, he excused himself, "[x] that if other men might hunt Hares, why should not he hunt Carpes?" Many Gentlemen in like sort with us will wade up to the Arm-holes, upon such occasions, and voluntarily undertake that to satisfie their pleasure, which a poor man for a good stipend would scarce be hired to undergo. Plutarch in his book *de soler. animal.* speaks against all fishing, "[y] as a filthy, base, illiberall imployment, having neither wit nor perspicacity in it, nor worth the labour." But he that shall consider the variety of Baits for all seasons, and pretty devices which our Anglers have invented, peculiar lines, false flies, severall sleights, &c. will say, that it deserves like commendation, requires as much study, and perspicacity as the rest, and is to be preferred before many of them. Because hawking and hunting are very laborious, much riding, and many dangers accompany them; but this is still and quiet: and if so be the angler catch no Fish, yet he hath a wholesome walk to the Brookside, pleasant shade, by the sweet silver streams; he hath good aire, and sweet smels of fine fresh meadow flowers, he hears the melodious harmony of Birds, he sees the Swans, Herons, Ducks, Water-horns, Cootes, &c. and many other fowle, with their brood, which he thinketh better then the noise of hounds, or blast of horns, and all the sport that they can make.

Many other sports and recreations there be, much in use, as Ringing, bowling, shooting, which Askam commends in a just volume, and hath in former times been injoyned by Statute, as a defensive exercise, and an [z] honour to our Land, as well may witness our victories in France. Keelpins, tronks, coits, pitching bars, hurling, wrestling, leaping, running, fencing, mustring, swimming, wasters, foiles, foot-ball, balown, quintan, &c. and many such, which are the common recreations of the country folks. Riding of great horses, running at rings, tilts and turnaments, horse-races, wilde-goose chases, which are the

[u] More piscatorum cruribus ocreatus. [x] Si principibus venatio leporis non sit inhonesta, nescio quomodo piscatio cyprinorum videri debeat pudenda. [y] Omnino turpis piscatio, nullo studio digna, illiberetis credita est, quod nullum habet ingenium, nullam perspicaciam. [z] Præcipua hinc Anglis gloria, crebræ victoriæ partæ. Jovius.

disports

disports of greater men, and good in themselves, though many Gentlemen by that means gallop quite out of their fortunes.

But the most pleasant of all outward pastimes, is that of [a] Areteus, *deambulatio per amæna loca*, to make a petty progress, a merry journey now and then with some good companions, to visit friends, see Cities, Castles, Towns,

> " [b] Visere sæpè amnes nitidos, per amænaq; Tempe,
> Et placidas summis sectari in montibus auras."
>
> To see the pleasant fields, the Crystall fountains,
> And take the gentle aire amongst the mountains.

[c] To walk amongst Orchards, Gardens, Bowers, Mounts and Arbours, artificiall wildernesses, green thickets, Arches, Groves, Lawns, Rivulets, Fountains and such like pleasant places, like that Antiochian Daphne, Brooks, Pooles, Fishponds, betwixt wood and water, in a fair meadow, by a river side, * *ubi variæ avium cantationes, florum colores, pratorum frutices*, &c. to disport in some pleasant plain, park, run up a steep hill sometimes, or sit in a shady seat, must needs be a delectable recreation. *Hortus principis & domus ad delectationem facta, cum sylvâ, monte & piscina, vulgò La montagna:* The Prince's garden at Ferrara, † Schottus highly magnifies, with the groves, mountains, ponds, for a delectable prospect, he was much affected with it; A Persian Paradise, or pleasant park, could not be more delectable in his sight. S. Bernard in the description of his Monastery, is almost ravished with the pleasures of it. " A sick [d] man (saith he) sits upon a green bank, and when the dog-star parcheth the Plains, and dries up rivers, he lies in a shadie bowre," *Fronde sub arborea ferventia temperat astra*, " and feeds his eyes with variety of objects, hearbs, trees, to comfort his misery, he receives many delightsome smels, and fils his ears with that sweet and various harmony of Birdes: Good God (saith he) what a company of pleasures hast thou made for man?" He that should be admitted on a sudden to the sight of such a Palace as that of Escuriall in Spain, or to that which the Moores built at Granado, Fountenblewe in France, the Turkes gardens in his Seraglio, wherein all manner of Birds and beasts are kept for pleasure; Wolves, Bears, Lynces, Tygers, Lyons, Elephants, &c. or upon the

[a] Cap. 7. [b] Fracastorius. [c] Ambulationes subdiales, quas hortenses auræ ministrant, sub fornice viridi, pampinis virentibus concameratæ. * Theophylact. † Itinerat. Ital. [d] Sedet ægrotus cespite viridi, et cum inclementia Canicularis terras excoquit, et siccat flumina, ipse securus sedet sub arborea fronde, et ad doloris sui solatium, naribus suis gramineas redolet species, pascit oculos herbarum amæna viriditas, aures suavi modulamine demulcet picarum concentus avium, &c. Deus bone, quanta pauperibus procuras solatia!

banks of that Thracian Bospliorus: the Pope's Belvedere in Rome *as pleasing as those *Horti pensiles* in Babylon, or that Indian King's delightsome garden in †Ælian; or [c] those famous gardens of the Lord Cantelow in France, could not choose, though he were never so ill apaid, but be much recreated for the time; or many of our Noblemens gardens at home. To take a boat in a pleasant evening, and with musick [f] to row upon the waters, which Plutarch so much applaudes, Elian admires upon the river Pineus: in those Thessalian fields, beset with green Bayes, where Birds so sweetly sing that passengers enchanted as it were with their heavenly musick, *omnium laborum & curarum obliviscantur*, forget forthwith all labours, care, and grief: or in a Gundilo through the grand Canale in Venice, to see those goodly Palaces, must needs refresh and give content to a melancholy dull spirit. Or to see the inner roomes of a fair-built and sumptuous ædifice, as that of the Persian Kings so much renowned by Diodorus and Curtius, in which all was almost beaten gold, ‡ chaires, stooles, thrones, tabernacles, and pillars of gold, plane trees, and vines of gold, grapes of precious stones, all the other ornaments of pure gold,

> "§ Fulget gemma floris, & jaspide fulva supellex,
> Strata micant Tyrio"———

With sweet odours and perfumes, generous wines, opiparous fare, &c. besides the gallantest young men, the fairest ‖ Virgins, *puellæ scitulæ ministrantes*, the rarest beauties the world could afford, and those set out with costly and curious attires, *ad stuporem usq; spectantium*, with exquisite musick, as in ¶ Trimaltion's house, in every chamber, sweet voices ever sounding day and night, *incomparabilis luxus*, all delights and pleasures in each kinde which to please the senses could possibly be devised or had, *convivæ coronati, delitiis ebrii*, &c. Telemachus in Homer is brought in as one ravished almost, at the sight of that magnificent Palace, and rich furniture of Menelaus, when he beheld

> "** Æris fulgorem & resonantia tecta corusco
> Auro, atque electro nitido, sectoque elephanto,
> Argentoque simul. Talis Jovis ardua sedes,
> Aulaque cœlicolûm stellans splendescit Olympo."

* Diod. Siculus, lib. 2. † Lib. 13. de animal. cap. 13. [c] Pet. Gillius. Paul. Hentzeus Itenerar. Italiæ. 1617. Iod. Sincerus Itenerar. Galliæ 1617. Simp. lib. 1. quest. 4. [f] Jucundissima deambulatio juxta mare, et navigatio propè terram. In utraq; fluminis ripa. ‡ Aurei panes, aurea obsonia, vis Margaritarum aceto subacta, &c. § Lucan. ‖ 300 pellices, perillatores et puicernæ innumeri, pueri loti purpura induti, &c. ex omnium pulchritudine delecti. ¶ Ubi omnia cantu strepunt. ** Odyss. ζ.

Such

Such glittering of gold and brightest brass to shine,
Cleer amber, silver pure, and Ivory so fine:
Jupiter's lofty palace where the Gods do dwell,
Was even such a one, and did it not excell.

It will *laxare animos*, refresh the soule of man to see fair-built cities, streets, Theaters, Temples, Obelisks, &c. The Temple of Jerusalem was so fairly built of white marble, with so many pyramids covered with gold; *tectumq; templi fulvo coruscans auro, nimio suo fulgore obcæcabat oculos itinerantium*, was so glorious, and so glistered afar off, that the spectators might not well abide the sight of it. But the inner parts were all so curiously set out with Cedar, Gold, Jewels, &c. as he said of Cleopatra's palace in Egypt,

——" * Crassumq; trabes absconderat aurum,"

that the beholders were amazed. What so pleasant as to see some Pageant or sight go by, as at Coronations, Weddings, and such like solemnities, to see an Embassadour or a Prince met, received, entertained with Masks, Shewes, Fireworks, &c. To see two Kings fight in single combat, as Porus and Alexander; Canutus and Edmond Ironside; Scanderbeg and Ferat Bassa the Turke; when not honour alone but life it self is at stake, as the † Poet of Hector,

——" nec enim pro tergore Tauri,
Pro bove nec Certamen erat, quæ præmia Cursus
Esse solent, sed pro magni vitâq; animâq;——Hectoris."

To behold a battle fought, like that of Cresey, or Agencourt, or Poicters, *quâ nescio* (saith Frossard) *an vetustas ullam proferre possit clariorem.* To see one of Cæsar's triumphs in old Rome revived, or the like. To be present at an Interview, ‡ as that famous of Henry the 8th, and Francis the first, so much renowned all over Europe; *ubi tanto apparatu* (saith Hubertus Vellius) *tamque triumphali pompâ ambo reges cum eorum conjugibus coiere, ut nulla unquam ætas tam celebria festa viderit aut audierit*, no age ever saw the like. So infinitely pleasant are such shews, to the sight of which often times they will come hundredths of miles, give any mony for a place, and remember many years after with singular delight. Bodine, when he was Embassador in England, said he saw the Noblemen go in their Robes to the Parliament house, *summâ cum jucunditate vidimus*, he was much affected with the sight of it. Pomponius Columna, saith Jovius in his life, saw 13. Frenchmen, and so many Italians,

* Lucan. l. 8. † Iliad. 10. ‡ Betwixt Ardes and Guines, 1519.

once fight for a whole army: *Quod jucundissimum spectaculum in vita dicit suâ*, the pleasantest sight that ever he saw in his life. Who would not have been affected with such a spectacle? or that single combat of * Breaute the Frenchman, and Anthony Schets a Dutchman, before the walls of Sylvaducis in Brabant, Anno 1600. They were 22. Horse on the one side, as many on the other, which like Livies Horatii, Terquati and Corvini fought for their own glory and countries honour, in the sight and view of their whole City and Army. [h] When Julius Cæsar warred about the banks of Rhene, there came a Barbarian Prince to see him, and the Roman Army, and when he had beheld Cæsar a good while, "[i] I see the Gods now (saith he) which before I heard of," *nec fæliciorem ullam vitæ meæ aut optavi, aut sensi diem:* It was the happiest day that ever he had in his life. Such a sight alone were able of it self to drive away melancholy; if not for ever, yet it must needs expell it for a time. Radzivilus was much taken with the Bassa's palace in Cairo, and amongst many other objects which that place afforded, with that solemnity of cutting the bankes of Nilus, by Imbram Bassa when it overflowed, besides two or three hundred guilded Gallies on the water, he saw two millions of men gathered together on the land with Turbants as white as snow; and 'twas a goodly sight. The very reading of feasts, triumphs, interviews, nuptials, tilts, turnaments, combats, and monomachies, is most acceptable and pleasant. † Franciscus Modius hath made a large collection of such solemnities in two great Tomes, which who so will may peruse. The inspection alone of those curious Iconographies of Temples and Palaces, as that of the Lateran Church in Albertus Durer, that of the Temple of Jerusalem in ‡ Josephus, Adricomius, and Villalpandus: that of the Escuriall in Guadas, of Diana at Ephesus in Pliny, Nero's golden palace in Rome, § Justinian's in Constantinople, that Perunian Jugo's in ‖ Cusco, *ut non ab hominibus, sed à dæmoniis constructum videatur;* S. Mark's in Venice by Ignatius, with many such: *priscorum artificum opera* (saith that ¶ interpreter of Pausanias) the rare workmanship of those ancient Greeks, in Theaters, Obelisks, Temples, Statues, gold, silver, ivory, marble images, *non minore fermè quum leguntur, quam quum cernuntur, animum delectatione complent*, affect one as much by reading almost, as by sight.

* Swertius in delitiis, fol. 487. veteri Horatiorum exemplo, virtute et successu admirabili, cæsis hostibus 17. in conspectu patriæ, &c. [h] Paterculus vol. post. [i] Quos antea audivi, inquit, hodie vidi deos. † Pandectæ Triumph fol. ‡ Lib. 6. cap. 14. de bello Jud. § Procopius. ‖ Lact. lib. 10. Amer. descript. ¶ Romulus Amaseus præfat. Pausan.

The

The Country hath his recreations, the City his severall Gymnicks and exercises, May-games, feasts, wakes, and merry meetings to solace themselves; the very being in the country; that life itself is a sufficient recreation to some men, to injoy such pleasures, as those old Patriarks did. Dioclesian the Emperour was so much affected with it, that he gave over his scepter, and turned Gardiner. Constantine wrote 20. books of husbandry. Lysander, when Embassadours came to see him, bragged of nothing more, then of his Orchard, *hi sunt ordines mei.* What shall I say of Cincinnatus, Cato, Tully, and many such? how they have been pleased with it, to prune, plant, inoculate and graft, to shew so many severall kindes of Pears, Apples, Plums, Peaches, &c.

> " [k] Nunc captare feras laqueo, nunc fallere visco,
> Atque etiam magnos canibus circundare saltus,
> Insidias avibus moliri, incendere vepres."
>
> Sometimes with traps deceive, with line and string
> To catch wild Birds and Beasts, encompassing
> The grove with dogs, and out of bushes firing.
>
> ———" & nidos avium scrutari," &c.

Jucundus in his preface to Cato, Varro, Columella, &c. put out by him, confesseth of himself, that he was mightily delighted with these husbandry studies, and took extraordinary pleasure in them: if the Theorick or speculation can so much affect, what shall the place and exercise itself, the practick part do? The same confession I find in Herbastein, Porta, Camerarius, and many others, which have written of that subject. If my testimony were ought worth, I could say as much of my self; I am *verè Saturnus;* No man ever took more delight in Springs, Woods, Groves, Gardens, Walks, Fishponds, Rivers, &c. But

> " Tantalus à labris sitiens fugientia captat
> Flumina;"

And so do I;

> " Velle licet, potiri non licet."

Every Palace, every City almost hath his peculiar Walkes, Cloysters, Tarraces, Groves, Theaters, Pageants, Games, and severall recreations; every country, some professed Gymnicks to exhilarate their minds, and exercise their bodys. The [l] Greeks had their Olympian, Pythian, Istmian, Nemean games, in honour of Neptune, Jupiter, Apollo; Athens hers: Some for Honour, Garlands, Crowns; for [m] beauty, dancing, running, leap-

[k] Virg. 1. Geor. [l] Boterus lib. 3. polit. cap. 1. [m] See Athenæus dipnoso.

ing, like our silver games. The [n] Romanes had their feasts, as the Athenians, and Lacedemonians held their publicke banquets, in Pritanæo, Panathenæis, Thesperiis, Phiditiis, Playes, Naumachies, places for Sea fights, [o] Theaters, Amphitheaters able to contain 70000 men, wherein they had several delightsome shews to exhilarate the people; [p] Gladiators, cumbats of men with themselves, with wild beasts, and wild beasts one with another, like our bull-baitings, or bear-baitings (in which many countrymen and citizens amongst us so much delight and so frequently use) dancers on ropes. Juglers, Wrestlers, Comedies, Tragedies, publikely exhibited at the Emperours and Cities charge, and that with incredible cost and magnificence. In the Low-countries (as [q] Meteran relates) before these wars, they had many solemn feasts, Playes, Challenges, Artillery Gardens, Colledges of Rimers, Rhetoricians, Poets: and to this day, such places are curiously maintained in Amsterdam, as appears by that description of Isaacus Pontanus, *rerum Amstelrod. lib. 2. cap. 25.* So likewise not long since at Friburg in Germany, as is evident by that relation of [r] Neander, they had *Ludos septennales*, solemn Playes every seven years, which Bocerus one of their own Poets hath elegantly described:

> "At nunc magnifico spectacula structa paratu
> Quid memorem, veteri non concessura Quirino,
> Ludorum pompa," &c.

In Italy they have solemn Declamations of certain select young Gentlemen in Florence (like those Reciters in old Rome) and publike Theaters in most of their Cities, for Stage-players and others, to exercise and recreate themselves. All seasons almost, all places have their several pastimes; some in Sommer, some in Winter; some abroad, some within; some of the body, some of the minde: and divers men have divers recreations, and exercises. Domitian the Emperour was much delighted with catching flies; Augustus to play with nuts amongst children; [s] Alexander Severus was often pleased to play with whelps and young Pigs. [t] Adrian was so wholy enamoured with dogs and horses, that he bestowed monuments and tombes of them, and buried them in graves. In fowle

[n] Ludi votivi, sacri, ludicri, Megalenses, Cereales, Florales, Martiales, &c. Rosinus, 5. 12. [o] See Lipsius Amphitheatrũ Rosinus lib. 5. Meursius de ludis Græcorum. [p] 1500 Men at once, Tigers, Lions, Elephants, Horses, Dogs, Beares, &c. [q] Lib. ult. et l. 1. ad finem Consuetudine non minus laudabili, quam veteri contubernia Rhetorũ Rythmorum in urbibus et municipiis, certisq; diebus exercebant se sagittarii, gladiatores, &c. Alia ingenii, animiq; exercitia, quorũ præcipuum studium, principem populum tragœdiis, comœdiis, fabulis scenicis, aliisq; id genus ludis recreare. [r] Orbis terræ descript. part. 3. [s] Lampridius. [t] Spartian.

weather,

weather, or when they can use no other convenient sports, by reason of the time, as we do Cock-fighting to avoide idleness I think, (though some be more seriously taken with it, spend much time, cost and charges, and are too solicitous about it) [u] Severus used Patridges and Quailes, as many Frenchmen do still, and to keep Birds in cages, with which he was much pleased, when at any time he had leasure from publike cares and businesses. He had (saith Lampridius) tame Pheasants, Ducks, Patridges, Peacocks, and some 20000 Ringdoves and Pigeons. Busbequius the Emperor's Orator, when he lay in Constantinople, and could not stir much abroad, kept for his recreation, busying himself to see them fed, almost all manner of strange Birds and Beasts; this was something, though not to exercise his body, yet to refresh his minde. Conradus Gesner, at Zurick in Switzerland, kept so likewise for his pleasure, a great company of wilde beasts, and (as he saith) took great delight to see them eat their meat. Turkie Gentlewomen, that are perpetuall prisoners, still mewed up according to the custome of the place, have little else besides their household business, or to play with their children to drive away time, but to dally with their cats, which they have *in delitiis*, as many of our Ladies and Gentlewomen use Monkies and little Doggs. The ordinary recreations which we have in Winter, and in most solitary times busie our minds with, are Cardes, Tables and Dice, Shovelboard, Chesse-play, the Philosopher's game, small trunks, shuttle-cock, balliards, musick, masks, singing, dancing, ulegames, frolicks, jests, riddles, catches, purposes, questions and commands, [x] merry tales of errant Knights, Queens, Lovers, Lords, Ladies, Giants, Dwarfes, Theeves, Cheaters, Witches, Fayries, Goblins, Friers, &c. such as the old woman told Pysche in [*] Apuleius, Bocace Novels, and the rest, *quarum auditione pueri delectantur, senes narratione*, which some delight to hear, some to tell; all are well pleased with. Amaranthus the Philosopher met Hermocles, Diophantus and Philolaus his companions, one day busily discoursing about Epicurus and Democritus Tenents, very solicitous which was most probable and came nearest to truth: To put them out of that surly controversie, and to refresh their spirits, he told them a pleasant tale of Stratocles the Physitian's wedding, and of all the particulars, the company, the chear, the musick, &c. for he was new come from it; with which relation they were so much delighted, that Philo-

[u] Delectatus lusis catulorum, porcellorum, ut perdices inter se pugnarent, aut ut aves parvulæ sursum et deorsū volitarent, his maxime delectatus, ut solitudines publicas sublevaret. [x] Brumales læte ut possint producere noctes.
[*] Miles. 4.

laus wished a blessing to his heart, and many a good wedding, * many such merry meetings might he be at, "to please himself with the sight, and others with the narration of it." Newes are generally welcome to all our ears, *avidè audimus*, *aures enim hominum novitate lætantur* († as Pliny observes) we long after rumour to hear and listen to it, ‡ *densum humeris bibit aure vulgus*. We are most part too inquisitive and apt to hearken after newes, which Cæsar in his § Commentaries observes of the old Gaules, they would be enquiring of every carrier and passenger what they had heard or seen, what newes abroad?

——"quid toto fiat in orbe,
Quid Seres, quid Thraces agant, secreta novercæ,
Et pueri, quis amet," &c.

as at an ordinary with us, bakehouse or barber's shop. When that great Gonsalva was upon some displeasure confined by king Ferdinand, to the city of Loxa in Andalusia, the onely comfort (saith ‖ Jovius) he had to ease his melancholy thoughts, was to hear newes, and to listen after those ordinary occurrents, which were brought him *cum primis*, by letters or otherwise out of the remotest parts of Europe. Some men's whole delight is, to take Tobacco, and drink all day long in a Tavern or Alehouse, to discourse, sing, jest, roare, talk of a Cock and Bull over a pot, &c. Or when three or four good companions meet, tell old stories by the fire side, or in the Sun, as old folkes usually do, *quæ aprici meminere senes*, remembering afresh and with pleasure ancient matters, and such like accidents, which happened in their younger years: Others best pastime is to game, nothing to them so pleasant.

"¶ Hic Veneri indulget, hunc decoquit alea"——

Many too nicely take exceptions at Cardes, [y] Tables, and Dice, and such mixt lusorious lots, whom Gataker well confutes. Which though they be honest recreations in themselves, yet may justly be otherwise excepted at, as they are often abused, and forbidden as things most pernicious; *insanam rem & damnosam*, [z] Lemnius calls it. "For most part in these kind of

* O dii similibus sæpe conviviis date ut ipse videndo delectetur, & postmodum narrando delectet. Theod. prodromus Amorum dial. interpret. Gilberto Gaulinio. † Epist. lib. 8. Ruffino. ‡ Hor. § Lib. 4. Gallicæ consuetudinis est ut viatores etiam invitos consistere cogant, & quid quisq; eorum audierit aut cognôrit de quâ re quærunt. ‖ Vitæ ejus lib. ult. ¶ Juven.
[y] They account them unlawfull because sortilegious. [z] Instit. c. 44. In his ludis plerumq; non ars aut peritia viget, sed fraus, fallacia, dolus, astutia, casus, fortuna, temeritas locum habent, non ratio, consilium, sapientia, &c.

disport

disports 'tis not art or skill, but subtilty, cunnycatching, knavery, chance and fortune carries all away:" 'tis *ambulatoria pecunia*,

——" puncto mobilis horæ
Permutat dominos, & cedit in altera jura."

They labour most part not to pass their time in honest disport, but for filthy lucre, and covetousness of money. *In fœdissimum lucrum & avaritiam hominum convertitur*, as Daneus observes. *Fons fraudum & maleficiorum*, 'tis the fountain of cozenage and villany. "[a] A thing so common all over Europe at this day, and so generally abused, that many men are utterly undone by it," their means spent, patrimonies consumed, they and their posterity beggered; besides swearing, wrangling, drinking, loss of time, and such inconveniences, which are ordinary concomitants: "[b] For when once they have got a haunt of such companies, and habit of gaming, they can hardly be drawn from it, but as an itch it will tickle them, and as it is with whoremasters, once entered, they cannot easily leave it off;" *Vexat mentes insana cupido*, they are mad upon their sport. And in conclusion (which Charles the seventh that good French king published in an edict against gamsters) *undè piæ & hilaris vitæ suffugium sibi suisq; liberis, totiq; familiæ, &c.* That which was once their livelihood, should have maintained wife, children, family, is now spent and gone; *mæror & egestas*, &c. sorrow and beggery succeeds. So good things may be abused, and that which was first invented to [c] refresh men's weary spirits, when they come from other labours and studies to exhilarate the minde, to entertain time and company, tedious otherwise in those long solitary winter nights, and keep them from worse matters, an honest exercise is contrarily perverted.

Chesse-play, is a good and witty exercise of the minde, for some kinde of men, and fit for such melancholy, Rhasis holds, as are idle, and have extravagant impertinent thoughts, or troubled with cares, nothing better to distract their mind, and alter their meditations: invented (some say) by the * generall of an army in a famine, to keep souldiers from mutiny: but if it proceed from over much study, in such a case it may do

[a] Abusus tam frequens hodie in Europa ut pleriq; crebro harum usu patrimonium profundant, exhaustisq; facultatibus, ad inopiam rediganter. [b] Ubi semel prurigo ista animum occupat ægre discuti potest, solicitantibus undiq; ejusdem farinæ hominibus, damnosas illas voluptates repetunt, quod & scortatoribus insitum, &c. [c] Instituitur ista exercitatio, non lucri, sed valetudinis et oblectamenti ratione, & quo animus defatigatus respiret, novasq; vires ad subeundos labores denuo concipiat. * Latrunculorum ludus inventus est à duce, ut cum miles intolerabili fame laboraret, altero die edens altero ludens, famis obliviscereturBellonius. See more of this game in Daniel Souter's Palamedes, vel de variis ludis, l. 3.

more

more harm then good; it is a game too troublesome for some men's braines, too full of anxiety, all out as bad as study; besides, it is a testy cholerick game, and very offensive to him that loseth the Mate. [d] William the conqueror in his younger yeares, playing at chesse with the prince of France (Daulphine was not annexed to that crown in those dayes) losing a Mate, knocked the Chesse-board about his pate, which was a cause afterward of much enmity betwixt them. For some such reason it is belike, that Patritius in his 3. book *Tit.* 12. *de reg. instit.* forbids his prince to play at chesse: hawking and hunting, riding, &c. he will allow; and this to other men, but by no means to him. In Muscovy, where they live in Stoves and hot houses all winter long, come seldome or little abroad, it is again very necessary, and therefore in those parts, (saith [e] Herbastein) much used. At Fessa in Africk, where the like inconvenience of keeping within doors is through heat, it is very laudable; and (as [f] Leo Afer relates) as much frequented. A sport fit for idle Gentlewomen, Souldiers in Garrison, and Courtiers that have nought but love matters to busie themselves about, but not altogether so convenient for such as are Students. The like I may say of Cl. Bruxer's Philosophy game, D. Fulke's *Metromachia* and his *Ouronomachia*, with the rest of those intricate Astrologicall and Geometricall fictions, for such especially as are mathematically given; and the rest of those curious games.

Dancing, Singing, Masking, Mumming, Stage-plaies, howsoever they be heavily censured by some severe Catoes, yet if opportunely and soberly used, may justly be approved. *Melius est fodere, quam saltare*, saith Austin: but what is that if they delight in it? [g] *Nemo saltat sobrius.* But in what kinde of dance? I know these sports have many oppugners, whole volumes writ against them; when as all they say (if duly considered) is but *ignoratio Elenchi;* and some again, because they are now cold and wayward, past themselves, cavel at all such youthful sports in others, as he did in the comedy; they think them, *illico nasci senes, &c.* Some out of præposterous zeal object many times triviall arguments, and because of some abuse, will quite take away the good use, as if they should forbid wine because it makes men drunk; but in my judgement they are too stern: there "is a time for all things, a time to mourne, a time to dance." Eccles. 3. 4. "a time to embrace, a time not to embrace, (vers. 5.) and nothing better then that a man should rejoyce in his own works." ver. 22.

[d] D. Hayward in vita ejus. [e] Muscovit. commentarium. [f] Inter cives Fessanos latrunculorum ludus est usitatissimus, lib. 3, de Africâ. [g] Tullius.

for

for my part, I will subscribe to the king's declaration, and was ever of that mind, those Maygames, Wakes, and Whitson ales, &c. if they be not at unseasonable hours, may justly be permitted. Let them freely feast, sing and dance, have their poppet-playes, hobby-horses, tabers, crouds, bag-pipes, &c. play at ball, and barley-breaks, and what sports and recreations they like best. In Franconia a province of Germany (saith [h] Aubanus Bohemus) the old folks, after evening prayer, went to the ale-house, the younger sort to dance: and to say truth with [i] Salisburiensis, *satius fuerat sic otiari, quam turpius occupari*, better do so then worse, as without question otherwise (such is the corruption of man's nature) many of them will do. For that cause, Plays, Masks, Jesters, Gladiators, Tumblers, Juglers, &c. and all that crew is admitted and winked at: [k] *Tota jocularium scena procedit, & ideo spectacula admissa sunt, & infinita tyrocinia vanitatum, ut his occupentur, qui perniciosiùs otiari solent:* that they might be busied about such toyes, that would otherwise more perniciously be idle. So that as * Tacitus said of the Astrologers in Rome, we may say of them, *genus hominum est quod in civitate nostra & vitabitur semper & retinebitur*, they are a deboshed company most part, still spoken against, as well they deserve some of them (for I so relish and distinguish them as fidlers, and musicians) and yet ever retained. "Evil is not to be done (I confess) that good may come of it:" but this is evil *per accidens*, and in a qualified sense, to avoide a greater inconvenience, may justly be tolerated. S. Thomas Moore in his Utopian Common-wealth, "[l] as he will have none idle, so will he have no man labour over hard, to be toiled out like an horse, 'tis more then slavish infelicity, the life of most of our hired servants and tradesmen elsewhere (excepting his Utopians) but half the day allotted for work, and half for honest recreation, or whatsoever imployment they shall think fit themselves." If one half-day in a week were allowed to our houshold servants for their merry meetings, by their hard masters, or in a year some feasts, like those Roman Saturnals, I think they would labour harder all the rest of their time, and both parties be better pleased: but this needs not (you will say;) for some of them do nought but loyter all the week long.

This which I aim at, is for such as are *fracti animis*, troubled in mind, to ease them, over-toiled on the one part, to re-

[h] De mor. gent. [i] Polycrat. l. 1. cap. 8. [k] Idem Sarisburiensis. * Hist. lib. 1. [l] Nemo desidet otiosus, ita nemo asinino more ad seram noctem laberat; nam ea plusquam servilis ærumna, quæ opificum vita est, exceptis Utopiensibus, qui diem in 24. horas dividunt, sex duntaxat operi deputant, reliquum à somno & cibo cujusq; arbitrio permittitur.

fresh

fresh: over idle on the other, to keep themselves busied. And to this purpose, as any labour or imployment will serve to the one, any honest recreation will conduce to the other, so that it be moderate and sparing, as the use of meat and drink; not to spend all their life in gaming, playing, and pastimes, as too many gentlemen do; but to revive our bodies and recreate our souls with honest sports: of which as there be divers sorts, and peculiar to several callings, ages, sexes, conditions, so there be proper for several seasons, and those of distinct natures, to fit that variety of humors which is amongst them, that if one will not, another may: some in Summer, some in Winter, some gentle, some more violent, some for the mind alone, some for the body and mind: (as to some it is both business and a pleasant recreation to oversee workmen of all sorts, Husbandry, Cattle, Horse, &c. To build, plot, project, to make models, cast up accompts, &c.) some without, some within doors; new, old, &c. as the season serveth, and as men are inclined. It is reported of Philippus Bonus, that good Duke of Burgundy (by Lodovicus Vives, in Epist. and Pont. * Heuter in his history) that the said Duke, at the marriage of Elionara, sister to the king of Portugal, at Burges in Flanders, which was solemnized in the deep of winter, when as by reason of unseasonable weather he could neither hawk nor hunt, and was now tired with cards, dice, &c. and such other domestical sports, or to see Ladies dance, with some of his courtiers, he would in the evening walk disguised all about the Town. It so fortuned, as he was walking late one night, he found a country fellow dead drunk, snorting on a Bulk; †he caused his followers to bring him to his Palace, and there stripping him of his old cloaths, and attiring him after the Court fashion, when he waked, he and they were all ready to attend upon his excellency, perswading him he was some great Duke. The poor fellow admiring how he came there, was served in state all the day long; after supper he saw them dance, heard musick, and the rest of those Court-like pleasures: but late at night, when he was well tipled, and again fast asleep, they put on his old robes, and so conveighed him to the place where they first found him. Now the fellow had not made them so good sport the day before, as he did when he returned to himself; all the jest was, to see how he [m] looked upon it. In conclusion, after some little admiration, the poor man told his friends he had seen a vision, constantly believed it, would not otherwise be

* Rerum Burgund. lib. 4. † Jussit hominem deferri ad palatium & lecto ducali collocari, &c. mirari homo ubi se eo loci videt. [m] Quid interest, inquit Lodovicus Vives, (epist. ad Francisc. Barducem) interdiem illius & nostros aliquot annos? nihil penitus, nisi quod, &c.

perswaded

perswaded, and so the jest ended. [n] Antiochus Epiphanes would often disguise himself, steal from his Court, and go into Merchants, Goldsmiths, and other tradesmens' shops, sit and talk with them, and sometimes ride, or walke alone, and fall aboord with any Tinker, Clowne, Serving man, Carrier, or whomsoever he met first. Sometimes he did *ex insperato* give a poor fellow money, to see how he would look, or on set purpose, lose his purse as he went, to watch who found it, and withall how he would be affected, and with such objects he was much delighted. Many such tricks are ordinarily put in practice by great men, to exhilarate themselves and others, all which are harmless jests, and have their good uses.

But amongst those exercises, or recreations of the minde within doors, there is none so generall, so aptly to be applyed to all sorts of men, so fit and proper to expell Idleness and Melancholy, as that of Study: *Studia senectutem oblectant, adolescentiam alunt, secundas res ornant, adversis perfugium & solatium præbent, domi delectant, &c.* finde the rest in *Tully pro Archia Poeta.* What so full of content, as to read, walke, and see Mappes, Pictures, Statues, Jewels, Marbles, which some so much magnifie, as those that Phidias made of old so exquisite and pleasing to be beheld, that as * Chrysostome thinketh, "if any man be sickly, troubled in minde, or that cannot sleep for griefe, and shall but stand over against one of Phidias Images, he will forget all care or whatsoever else may molest him in an instant?" There be those as much taken with Michael Angelo's, Raphael de Urbino's, Francesco Francia's pieces, and many of those Italian and Dutch painters, which were excellent in their ages; and esteem of it as a most pleasing sight, to view those neat Architectures, Devices, Scutcheons, coats of armes, read such bookes, to peruse old Coynes of severall sorts in a fair Gallery; artificiall works, perspective glasses, old reliques, Roman Antiquities, variety of colours. A good picture is *falsa veritas, & muta poesis:* and though (as [o] Vives saith) *artificialia delectant, sed mox fastidimus*, artificiall toyes please but for a time; yet who is he that will not be moved with them for the present? When Achilles was tormented and sad for the loss of his dear friend Patroclus, his mother Thetis brought him a most elaborate and curious Buckler made by Vulcan, in which were engraven Sun, Moon, Stars, Planets, Sea, Land, men fighting, running, riding, women scolding, hils, dales, towns, castles, brooks, rivers, trees, &c.

[n] Hen. Stephan. præfat. Herodoti. * Orat. 12. siquis animo fuerit afflictus aut æger, nec somnum admittens, is mihi videtur è regione stans talis Imaginis, oblivisci omnium posse, quæ humanæ vitæ atrocia & difficilia accidere solent. [o] 3. De anima.

with

with many pretty landskips, and perspective peeces: with sight of which he was infinitely delighted, and much eased of his grief.

> "* Continuo eo spectaculo captus delenito mærore
> Oblectabatur, in manibus tenens dei splendida dona."

Who will not be affected so in like case, or to see those wel furnished Cloisters and Galleries of the Roman Cardinals, so richly stored with all modern Pictures, old Statues and Antiquities? *Cum se —— spectando recreet simul & legendo*, to see their pictures alone and read the description, as † Boisardus well addes, whom will it not affect? which Bozius, Pomponius, Lætus, Marlianus, Schottus, Cavelerius, Ligorius, &c. and he himself hath well performed of late. Or in some Princes Cabinets, like that of the great Dukes in Florence, of Fælix Platerus in Basil, or Noblemen's houses, to see such variety of attires, faces, so many, so rare, and such exquisite peeces, of men, birds, beasts, &c. to see those excellent landskips, Dutch-works, and curious cuts of Sadlier of Prage, Albertus Durer, Goltzius, Vrintes, &c. such pleasant peeces of perspective, Indian Pictures made of feathers, China works, frames, Thaumaturgical motions, exotick toyes, &c. Who is he that is now wholly overcome with idleness, or otherwise involved in a Labyrinth of worldly cares, troubles and discontents, that will not be much lightned in his mind by reading of some inticing story, true or fained, whereas in a glass he shall observe what our forefathers have done, the beginnings, ruins, fals, periods of Common-wealths, private men's actions displayed to the life, &c. ‡ Plutarch therefore cals them, *secundas mensas & bellaria*, the second course and junkets, because they were usually read at Noblemen's feasts. Who is not earnestly affected with a passionate speech, well penned, an elegant Poem, or some pleasant bewitching discourse, like that of § Heliodorus, *ubi oblectatio quædam placide fuit, cum hilaritate conjuncta?* Julian the Apostate was so taken with an Oration of Libanius the Sophister, that as he confesseth, he could not be quiet till he had read it all out. *Legi orationem tuam magna ex parte, hesterna die ante prandium, pransus vero sine ullâ intermissione totam absolvi. O argumenta! O compositionem!* I may say the same of this or that pleasing Tract, which will draw his attention along with it. To most kind of men it is an extraordinary delight to study. For what a world of books offers itself, in all subjects, arts, and

* Iliad. 19. † Topogor. Rom. part. 1. ‡ Quod heroũ conviviis legi solitæ. § Melanethon de Heliodoro.

sciences,

sciences, to the sweet content and capacity of the Reader? In Arithmetick, Geometry, Perspective, Optick, Astronomy, Architecture, Sculpturâ, Picturâ, of which so many and such elaborate Treatises are of late written: In Mechanicks and their mysteries, Military matters, Navigation, *riding of horses, †fencing, swimming, gardening, planting, great tomes of husbandry, Cookery, Faulconry, Hunting, Fishing, Fowling, &c. with exquisite pictures of all sports, games, and what not? In Musick, Metaphysicks, Natural and Moral Philosophy, Philologie, in Policy, Heraldry, Genealogy, Chronology, &c. they afford great Tomes, or those studies of ‡Antiquity, &c. & §*quid subtilius Arithmeticis inventionibus, quid jucundius Musicis rationibus, quid divinius Astronomicis, quid rectius Geometricis demonstrationibus?* What so sure, what so pleasant? He that shall but see that Geometrical tower of Garezenda at Bologne in Italy, the steeple and clock at Strasborough, will admire the effects of art, or that engine of Archimedes to remove the earth it self if he had but a place to fasten his instrument: Archimedes Coclea, and rare devises to corrivate waters, musick instruments, and trisyllable Ecchoes again, again, and again repeated, with miriades of such. What vast Tomes are extant in Law, Physick, and Divinity, for profit, pleasure, practice, speculation, in verse or prose, &c.? their names alone are the subject of whole volumes, we have thousands of Authors of all sorts, many great Libraries full well furnished, like so many dishes of meat, served out for several palates; and he is a very block that is affected with none of them. Some take an infinite delight to study the very languages wherein these books are written, Hebrew, Greek, Syriack, Chalde, Arabick, &c. Me thinks it would please any man to look upon a Geographical Map, ‖ *suavi animum delectatione allicere, ob incredibilem rerum varietatem & jucunditatem, & ad pleniorem sui cognitionem excitare,* Chorographical, Topographical delineations, to behold as it were, all the remote Provinces, Towns, Cities of the world, and never to go forth of the limits of his study, to measure by the Scale and compasse their extent, distance, examine their site. Charles the great, as Platina writes, had three faire silver tables, in one of which superficies was a large map of Constantinople, in the second Rome neatly engraved, in the third an exquisite description of the whole world, and much delight he took in them. What greater pleasure can there now be,

* Pluvines. † Thibault. ‡ As in travelling the rest go forward and look before them, an Antiquary alone looks round about him, seeing things past, &c. hath a compleat Horizon, Janus Bifrons. § Cardan. ‖ Hondius præfat. Mercatoris.

then

then to view those elaborate Maps of Ortelius, [p] Mercator, Hondius, &c. To peruse those books of cities, put out by Braunus, and Hogenbergius? To read those exquisite descriptions of Maginus, Munster, Herrera, Laet, Merula, Boterus, Leander, Albertus, Camden, Leo, Afer, Adricomius, Nic. Gerbelius, &c.? Those famous expeditions of Christoph. Columbus, Americus Vesputius. Marcus Polus the Venetian, Lod. Vertomannus, Aloysius Cadamustus, &c? Those accurate diaries of Portugals, Hollanders, of Bartison, Oliver à Nort, &c. Hacluit's voyages, Pet. Martyr's Decades, Benzo, Lerius, Linschoten's relations, those Hodæporicons of Jod. a Meggen, Brocard the Monke, Bredenbachius, Jo. Dublinius, Sands, &c. to Jerusalem, Egypt, and other remote places of the world? those pleasant Itineraries of Paulus Hentzerus, Jodocus Sincerus, Dux Polonus, &c. to read Bellonius observations, P. Gillius his survayes; those parts of America, set out, and curiously cut in pictures, by Fratres a Bry. To see a well cut Herbal, Hearbs, Trees, Flowers, Plants, all vegetals expressed in their proper colours to the life, as that of Matthiolus upon Dioscorides, Delacampius, Lobel, Bauhinus, and that last voluminous and mighty Herbal of Beslar of Noremberge, wherein almost every Plant is to his own bignesse. To see Birds, Beasts, and Fishes of the Sea, Spiders, Gnats, Serpents, Flies, &c. all Creatures set out by the same Art, and truly expressed in lively colours, with an exact description of their natures, vertues, qualities, &c. as hath been accurately performed by Ælian, Gesner, Ulysses Aldrovandus, Bellonius, Rondoletius, Hippolytus Salvianus, &c. * *Arcana cæli, naturæ secreta, ordinem universi scire majoris felicitatis & dulcedinis est, quam cogitatione quis assequi possit, aut mortalis sperare.* What more pleasing studies can there be then the Mathematicks, Theorick, or Pratick parts? as to survay land, make maps, models, dials, &c. with which I was ever much delighted myself. *Talis est Mathematum pulchritudo* (saith [q] Plutarch) *ut his indignum sit divitiarum phaleras istas & bullas, & puellaria spectacula comparari;* such is the excellency of these studies, that all those ornaments and childish bubbles of wealth, are not worthy to be compared to them: *crede mihi* ([r] saith one) *extingui dulce erit Mathematicarum artium studio,* I could even live and die with such meditations, [s] and take more delight, true content of mind in them, then thou hast in all thy wealth and sport, how rich soever thou art. And as † Cardan well seconds me, *Honorificum*

[p] Atlas Geog. * Cardan. præfat. ad perpet. prognost. [q] Lib. de cupid. divitiarum. [r] Leon. Diggs [s] Plus capio voluptatis, &c. † In Hipperchen. divis. 3.

magis

magis est & gloriosum hæc intelligere, quàm provinciis præesse, formosum aut ditem juvenem esse. The like pleasure there is in all other studies, to such as are truly addicted to them, * *ea suavitas* (one holds) *ut cum quis ea degustaverit, quasi poculis Circeis captus, non possit unquam ab illis divelli;* the like sweetnesse, which as Circe's cup bewitcheth a student, he cannot leave off, as well may witnesse those many laborious houres, dayes and nights, spent in the voluminous Treatises written by them; the same content. [t] Julius Scaliger was so much affected with Poetry, that he brake out into a pathetical protestation, he had rather be the Author of 12 verses in Lucan, or such an ode in † Horace, then Emperour of Germany. ‡ Nicholas Gerbelius, that good old man, was so much ravished with a few Greek Authors restored to light, with hope and desire of enjoying the rest, that he exclaims forthwith, *Arabibus atq; Indis omnibus erimus ditiores*, we shall be richer then all the Arabick or Indian princes; of such § esteem they were with him, incomparable worth and value. Seneca prefers Zeno and Chrysippus, two doting Stoicks (he was so much enamoured on their works) before any Prince or General of an Army; and Orontius the Mathematician so far admires Archimedes, that he cals him, *Divinum & homine majorem*, a petty God, more then a man; and well he might, for ought I see, if you respect fame or worth. Pindarus of Thebes is as much renowned for his Poems, as Epaminondas, Pelopidas, Hercules or Bacchus, his fellow citizens, for their warlike actions; *& si famam respicias, non pauciores Aristotelis quam Alexandri meminerunt* (as Cardan notes) Aristotle is more known than Alexander; for we have a bare relation of Alexander's deeds, but Aristotle, *totus vivit in monumentis*, is whole in his works: yet I stand not upon this; the delight is it, which I aim at, so great pleasure, such sweet content there is in study. [u] King James 1605, when he came to see our University of Oxford, and amongst other Ædifices, now went to view that famous Library, renewed by S. Thomas Bodley, in imitation of Alexander, at his departure brake out into that noble speech, If I were not a King, I would be an University man: " [x] And if it were so that I must be a Prisoner, if I might have my wish, I would desire to have no other prison than that Library, and to be chained together with so

* Cardan. præfat rerum variet. [t] Poetices lib. † Lib. 3. Ode 9. Donec gratus eram t bi, &c. ‡ De Pelopones. lib. 6. descript. Græc. § Quos si integros haberemus, Dii boni, quas opes, quos thesauros teneremus. [u] Isaack Wake musæ regnantes. [x] Si unquam mihi in fatis sit, ut captivus ducar, si mihi daretur optio, hoc cuperem carcere concludi, his catenis illigari, cum hisce captivis concatenatis ætatem agere.

many good Authors *et mortuis magistris.* So sweet is the delight of study, the more learning they have (as he that hath a Dropsie, the more he drinks the thirstier he is) the more they covet to learn, and the last day is *prioris discipulus;* harsh at first learning is, *radices amaræ*, but *fructus dulces*, according to that of Isocrates, pleasant at last; the longer they live, the more they are enamoured with the Muses. Heinsius the keeper of the Library at Leiden in Holland, was mewed up in it all the year long; and that which to thy thinking should have bred a loathing, caused in him a greater liking. "[y] I no sooner (saith he) come into the Library, but I bolt the door to me, excluding lust, ambition, avarice, and all such vices, whose nurse is idlenesse the mother of Ignorance, and Melancholy her self, and in the very lap of eternity, amongst so many divine souls, I take my seat, with so lofty a spirit and sweet content, that I pitty all our great ones, and rich men that know not this happinesse." I am not ignorant in the mean time (notwithstanding this which I have said) how barbarously and basely for the most part our ruder gentry esteem of Libraries and books, how they neglect and contemn so great a treasure, so inestimable a benefit, as Æsop's Cock did the Jewel he found in the dunghil; and all through error, ignorance and want of education. And 'tis a wonder withal to observe how much they will vainly cast away in unnecessary expences, *quot modis pereant* (saith * Erasmus) *magnatibus pecuniæ, quantum absumant alea, scorta, compotationes, profectiones non necessariæ, pompæ, bella quæsita, ambitio, colax, morio, ludio, &c.* what in hawkes, hounds, law-suits, vain building, gurmundizing, drinking, sports, plays, pastimes, &c. If a well minded man to the Muses would sue to some of them for an exhibition, to the farther maintenance or inlargement of such a work, be it Colledge, Lecture, Library, or whatsoever else may tend to the advancement of learning, they are so unwilling, so averse, they had rather see these which are already, with such cost and care erected, utterly ruined, demolished or otherwise employed; for they repine many and grudge at such gifts and revenews so bestowed: and therefore it were in vain, as Erasmus well notes, *vel ab his, vel à negotiatoribus qui se Mammonæ dediderunt, improbum fortasse tale officium exigere*, to solicite or aske any thing of such men that are likely damn'd to riches; to this purpose. For my part I pity these men,

[y] Epist. Primiero. Plerunq; in qua simulac pedem posui, foribus pessulum abdo; ambitionem autem, amorem, libidinem, etc. excludo, quorum parens est ignavia, imperitia nutrix, & in ipso æternitatis gremio, inter tot illustres animas sedem mihi sumo, cum ingenti quidem animo, ut subinde magnatum me misereat, qui fælicitatem hanc ignorant. * Chil. 2. Cent. 1. Adag. 1.

stultos

stultos jubeo esse libenter, let them go as they are, in the catalogue of Ignoramus. How much, on the other side, are all we bound that are schollers, to those Munificent Ptolomies, bountifull Mœcenates, heroicall Patrons, divine spirits,

——" * qui nobis hæc otia fecerunt, namq; erit ille mihi semper Deus——"

that have provided for us so many well furnished Libraries as well in our publike Academies in most Cities, as in our private Colledges? How shall I remember † S. Thomas Bodley, amongst the rest, ‡ Otho Nicholson, and the right reverend John Williams Lord Bishop of Lincolne (with many other pious acts) who besides that at S. John's Colledge in Cambridge, that in Westminster, is now likewise in *Fieri* with a library at Lincolne (a noble president for all corporate towns and cities to imitate) *O quam te memorem (vir illustrissime) quibus elogiis?* But to my taske again.

Whosoever he is therefore that is overrun with solitariness, or carried away with pleasing melancholy and vain conceits, and for want of imployment knows not how to spend his time, or crucified with worldly care, I can prescribe him no better remedy then this of study, to compose himself to the learning of some art or science. Provided alwayes that this malady proceed not from overmuch study; for in such cases he addes fuell to the fire, and nothing can be more pernicious; let him take heed he do not overstretch his wits, and make a Skeleton of himself; or such inamoratoes as read nothing but play-books, Idle Poems, Jests, Amadis de Gaul, the Knight of the Sun, the seven Champions, Palmerin de Oliva, Huon of Burdeaux, &c. Such many times prove in the end as mad as Don Quixote. Study is only prescribed to those that are otherwise idle, troubled in minde, or carried headlong with vain thoughts and imaginations, to distract their cogitations (although variety of study, or some serious subject would do the former no harm) and divert their continuall meditations another way. Nothing in this case better then study; *semper aliquid memoriter ediscant*, saith Piso, let them learn something without book, transcribe, translate, &c. Read the Scriptures, which Hyperius *lib.* 1. *de quotid. script. lec. fol.* 77. holds available of it self, " [z] the mind is erected thereby from all worldly cares, and hath much quiet and tranquillity." For as § Austin well hath it, 'tis *scientia scientiarum, omni melle dulcior, omni pane suavior*,

* Virg. eclog. 1. † Founder of our publike library in Oxon. ‡ Ours in Christ Church, Oxon. [z] Animus levatur inde à curis multa quiete & tranquillitate fruens. § Ser. 38. ad Fratres Erem.

omni vino, hilarior: 'Tis the best Nephenthe, surest cordiall, sweetest alterative, present'st diverter: For neither as * Chrysostome well adds, "those boughs and leaves of trees which are plashed for cattle to stand under, in the heat of the day, in summer, so much refresh them with their acceptable shade, as the reading of the scripture doth recreate and comfort a distressed soul, in sorrow and affliction." Paul bids "pray continually;" *quod cibus corpori, lectio animæ facit*, saith Seneca, as meat is to the body, such is reading to the soul. "[a] To be at leasure without books is another hell, and to be buried alive." [b] Cardan cals a library the physick of the soul; "[c] Divine authours fortifie the mind, make men bold and constant; and (as Hyperius adds) godly conference will not permit the mind to be tortured with absurd cogitations." Rhasis injoynes continuall conference to such melancholy men, perpetuall discourse of some history, tale, poem, news, &c. *alternos sermones edere ac bibere, æquè jucundum quam cibus, sive potus*, which feeds the minde as meat and drink doth the body, and pleaseth as much: And therefore the said Rhasis not without good cause would have some body still talke seriously, or dispute with them, and sometimes "[d] to cavil and wrangle (so that it break not out to a violent perturbation) for such altercation is like stirring of a dead fire to make it burn afresh," it whets a dull spirit, "and will not suffer the minde to be drowned in those profound cogitations, which melancholy men are commonly troubled with." [e] Ferdinand and Alphonsus, kings of Arragon and Sicily, were both cured by reading the history, one of Curtius, the other of Livy, when no prescribed physick would take place. [f] Camerarius relates as much of Laurence Medices. Heathen Philosophers are so full of divine precepts in this kinde, that as some think they alone are able to settle a distressed mind. [g] *Sunt verba & voces, quibus hunc lenire dolorem, &c.* Epictetus, Plutarch, and Seneca; *qualis ille, quæ tela*, saith Lipsius, *adversus omnes animi casus administrat, & ipsam mortem, quomodò vitia eripit, infert virtutes?* when I read Seneca, "[h] me thinkes I am beyond all humane fortunes, on the top of an hill above mortalitie." Plutarch saith as much

* Hom. 4. de pœnitentia. Nam neq; arborum comæ pro pecorum tuguriis factæ, meridie per æstatem, optabilem exhibentes umbram oves ita reficiunt, ac scripturarum lectio afflictas angore animas solatur & recreat. [a] Otium sine literis mors est, & vivi hominis sepultura, Seneca. [b] Cap. 99. l. 57. de rer. var. [c] Fortem reddunt animum & constantem; et pium colloquium non permittit animum absurda cogitatione torqueri. [d] Altercationibus utantur, quæ non permittunt animum submergi profundis cogitationibus, de quibus otiose cogitat & tristatur in iis. [e] Bodin. prefat. ad meth. hist. [f] Operum subcis. cap. 15. [g] Hor. [h] Fatendum est cacumine Olympi constitutus supra ventos et procellas, et omnes res humanas.

of

of Homer, for which cause belike Niceratus, in Xenophon, was made by his parents to con Homer's Iliads and Odysses without book, *ut in virum bonum evaderet*, as well to make him a good and honest man, as to avoid idleness. If this comfort be got from Philosophy, what shall be had from Divinity? What shall Austin, Cyprian, Gregory, Bernard's divine meditations afford us?

> " Qui quid sit pulchrum, quid turpe, quid utile, quid non,
> Plenius & melius Chrysippo & Crantore dicunt."

Nay what shall the Scripture it self? Which is like an Apothecaries shop, wherein are all remedies for all infirmities of minde, purgatives, cordials, alteratives, corroboratives, lenitives, &c. " Every disease of the soul," saith [i] Austin, " hath a peculiar medicine in the Scripture; this onely is required, that the sick man take the potion which God hath already tempered." [k] Gregory calls it " a glass wherein we may see all our infirmities," *ignitum colloquium*, Psalm. 119. 140. [l] Origen a Charme. And therefore Hierome prescribes Rusticus the Monke, " [m] continually to read the scripture, and to meditate on that which he hath read; for as mastication is to meat, so is meditation on that which we read." I would for these causes wish him that is melancholy, to use both humane and divine authors, voluntarily to impose some taske upon himself, to divert his melancholy thoughts: To study the art of memory, Cosmus Rosselius, Pet. Ravennas, Scenkelius detectus, or practice Brachygraphy, &c. that will ask a great deal of attention: or let him demonstrate a proposition in Euclide in his five last books, extract a square root, or studie Algebra: Then which as * Clavius holds, " in all humane disciplines nothing can be more excellent and pleasant, so abstruse and recondite, so bewitching, so miraculous, so ravishing, so easie withall and full of delight," *omnem humanum captum superare videtur.* By this means you may define *ex ungue leonem*, as the diverbe is, by his thumb alone the bigness of Hercules, or the true dimensions of the great † Colossus, Solomon's temple, and Domitian's Amphitheater out of a little part. By this art you may contemplate the variation of the 23 letters, which may be so infinitely varied, that the words complicated and deduced thence

[i] In Ps. 36. omnis morbus animi in scripturâ habet medicinam; tantum opus est ut qui sit æger, non recuset potionem quam Deus temperavit. [k] In moral. speculum quo nos intueri possimus. [l] Hom. 28. Ut incantatione viris fugatur, ita lectione malum. [m] Iterum atq; iterum moneo, ut animam sacræ scripturæ lectione occupes. Masticat divinum pabulum meditatio. * Ad 2. definit. 2. elem. In disciplinis humanis nihil præstantius reperitur: quippe miracula quædam numerorum eruit tam abstrusa & recondita, tanta nihilominus facilitate & voluptate, ut &c. † Which contained 1080000 weight of brass.

will not be contained within the compass of the firmament; ten words may be varied 40320 severall ways: by this art you may examine how many men may stand one by another in the whole superficies of the earth, some say 148456800000000 *assignando singulis passum quadratum*, how many men, supposing all the world as habitable as France, as fruitfull and so long lived, may be born in 60000 years, and so may you demonstrate with * Archimedes how many Sands the mass of the whole world might contain if all sandy, if you did but first know how much a small cube as big as a mustard-seed might hold, with infinite such. But in all nature what is there so stupend as to examine and calculate the motion of the planets, their magnitudes, apogeums, perigeums, excentricities, how far distant from the earth, the bigness, thickness, compass of the Firmament, each star, with their diameters and circumference, apparent area, superficies, by these curious helps of glasses, astrolabes, sextants, quadrants, of which Tycho Brahe in his mechanicks, opticks († divine opticks) Arithmetick, Geometry, and such like arts and instruments? What so intricate and pleasing withall, as to peruse and practise Heron Alexandrinus' works, *de spiritalibus*, *de machinis bellicis*, *de machinâ se movente*, *Jordani Nemorarii de ponderibus proposit.* 13. that pleasant tract of Machometes Bragdedinus *de superficierum divisionibus*, Apollonius' Conicks, or Commandinus' labours in that kinde, *de centro gravitatis*, with many such Geometricall Theorems, and Problems? Those rare instruments and mechanical inventions of Jac. Bessonus, and Cardan to this purpose, with many such experiments intimated long since by Roger Bacon in his Tract. *de* ‡ *Secretis artis & naturæ*, as to make a chariot to move *sine animali*, diving boats, to walk on the water by art, and to fly in the air, to make several cranes and pullies, *quibus homo trahat ad se mille homines*, lift up and remove great weights, Mils to move themselves, Archita's Dove, Albertus' Brasen head, and such Thaumaturgical works. But especially to do strange miracles by glasses, of which Proclus and Bacon writ of old, burning glasses, multiplying glasses, perspectives, *ut unus homo appareat exercitus*, to see afar off, to represent solid bodies, by Cylinders and Concaves, to walk in the air, *ut veraciter videant* (saith Bacon) *aurum & argentum & quicquid aliud volunt, & quum veniant ad locum visionis, nihil inveniant*, which glasses are much perfected of late by Baptista Porta and Galileus, and much more is promised by Maginus and Midorgius, to bee performed in this kinde. *Otocousticons*

* Vide Clavium in com. de Sacrobosco. † Distantias cælorum sola Optica dijudicat. ‡ Cap. 4. & 5.

some

some speak of to intend hearing, as the other do sight; Marcellus Vrencken an Hollendar, in his epistle to Burgravius, makes mention of a friend of his that is about an instrument, *quo videbit quæ in altero Horizonte sint.* But our Alchymists me thinks, and Rosie-Cross men afford most rarities, and are fuller of experiments: they can make gold, separate and alter metals, extract oyls, salts, lees, and do more strange works then Geber, Lullius, Bacon, or any of those Ancients. Crollius hath made after his master Paracelsus, *aurum fulminans*, or *aurum volatile*, which shall imitate thunder and lightning, and crack lowder than any gunpowder; Cornelius Drible a perpetual motion, inextinguible lights, *linum non ardens*, with many such feats; see his book *de naturâ elementorum*, besides hail, wind, snow, thunder, lightning, &c. those strange fire-works, devilish pettards, and such like warlike machinations derived hence, of which read Tartalea and others. Ernestus Burgravius a disciple of Paracelsus hath published a discourse, in which he specifies a lamp to be made of man's blood, *Lucerna vitæ & mortis index*, so he terms it, which Chymically prepared 40 dayes and afterwards kept in a glasse, shall shew all the accidents of this life; *si lampas hic clarus, tunc homo hilaris & sanus corpore & animo; si nebulosus & depressus, malè afficitur, & sic pro statu hominis variatur, unde sumptus sanguis;* and which is most wonderful, it dies with the party, *cum homine perit, & evanescit*, the lamp and the man whence the blood was taken, are extinguished together. The same Author hath another Tract of Mumia (all out as vain and prodigious as the first) by which he will cure most diseases, and transfer them from a man to a beast, by drawing blood from one, and applying it to the other, *vel in plantam derivare*, and an *Alexipharmacum*, of which Roger Bacon of old in his *Tract. de retardanda senectute*, to make a man young again, live three or foure hundred yeares. Besides Panaceas, Martial Amulets, *unguentum armarium*, balsomes, strange extracts, elixars, and such like magico-magnetical cures. Now what so pleasing can there be as the speculation of these things, to read and examine such experiments, or if a man be more mathematically given, to calculate, or peruse Napier's Logarithmes, or those tables of artificial * Sines and Tangents, not long since set out by mine old Collegiate, good friend, and late fellow-student of Christ-church in Oxford, † M. Edmund Gunter, which will perform that by addition and subtraction only, which heretofore Regiomontanus' Tables did by multiplication and division,

* Printed at London, Anno 1620. † Late Astronomy-reader at Gresham Colledge.

or those elaborate conclusions of his * Sector, Quadrant, and Crossestaffe. Or let him that is melancholy calculate Spherical Triangles, square a Circle, cast a Nativity, which howsoever some taxe, I say with † Garcæus, *dabimus hoc petulantibus ingeniis*, we will in some cases allow: or let him make an *Ephemerides*, read Suisset the Calculator's works, *Scaliger de emendatione temporum*, and Petavius his adversary, till he understand them, peruse subtle Scotus and Suarez Metaphysicks, or school Divinity, Occam, Thomas, Entisberus, Durand, &c. If those other do not affect him, and his means be great, to imploy his purse and fill his head, he may go find the Philosopher's stone; he may apply his mind, I say, to Heraldry, Antiquity, invent Impresses, Emblems; make Epithalamiums, Epitaphs, Elegies, Epigrams, Palindroma Epigrammata, Anagrams, Chronograms, Acrosticks, upon his friends names; or write a Comment on Martianus Capella, Tertullian *de pallio*, the Nubian Geography, or upon Ælia Lælia Crispis, as many idle fellowes have assayed; and rather then do nothing, vary a [n] verse a thousand waies with Putean, so torturing his wits, or as Rainnerus of Luneburge, ‡ 2150 times in his *Proteus Poeticus*, or Scaliger, Chrysolithus, Cleppissius, and others have in like sort done. If such voluntary tasks, pleasure and delight, or crabbednesse of these studies, will not yet divert their idle thoughts, and alienate their imaginations, they must be compelled, saith Christophorus à Vega, *cogi debent*, *l.* 5. *c.* 14. upon some mulct, if they perform it not, *quod ex officio incumbat*, loss of credit or disgrace, such as our publike University exercises. For, as he that playes for nothing will not heed his game; no more will voluntary imployment so throughly affect a Student, except he be very intent of himself, and take an extraordinary delight in the study, about which he is conversant. It should be of that nature his business, which *volens nolens* he must necessarily undergo, and without great loss, mulct, shame, or hinderance he may not omit.

Now for women, instead of laborious studies, they have curious needle-works, Cut-works, spinning, bone-lace, and many pretty devices of their own making, to adorn their houses, Cushions, Carpets, Chaires, Stooles, ("for she eats not the bread of idlenesse," Prov. 31. 27. *quæsivit lanam & linum*) confections, conserves, distillations, &c. which they shew to strangers,

* Printed at London by William Jones 1623.

† Præfat. Meth. Astrol.

[n] Tot tibi sunt dotes virgo, quot sydera cœlo.

‡ Da pie Christe urbi bona sit pax tempore nostro.

"Ipsa

" * Ipsa comes præsesq; operis venientibus ultro
Hospitibus monstrare solet, non segnitèr horas
Contestata suas, sed nec sibi deperiisse."

Which to her guests she shews, with all her pelfe,
Thus far my maids, but this I did myself.

This they have to busy themselves about, houshould offices, &c. † neat gardens, full of exotick, versicolour, diversly varied, sweet smelling flowers, and plants in all kinds, which they are most ambitious to get, curious to preserve and keep, proud to possess, and much many times brag of. Their merry meetings and frequent visitations, mutual invitations in good Towns, I voluntarily omit, which are so much in use, gossiping among the meaner sort, &c. old folks have their beads; an excellent invention to keep them from idleness, that are by nature melancholy, and past all affairs, to say so many Paternosters, Avemaries, Creeds, if it were not prophane and superstitious. In a word, body and mind must be exercised, not one, but both, and that in a mediocrity: otherwise it will cause a great inconvenience. If the body be overtired, it tires the mind. The mind oppresseth the body, as with Students it oftentimes fals out, who (as ° Plutarch observes) have no care of the body, " but compel that which is mortal, to do as much as that which is immortal: that which is earthly, as that which is etherial. But as the Oxe tyred, told the Camel, (both serving one master) that refused to carry some part of his burden, before it were long, he should be compelled to carry all his pack, and skin to boot (which by and by, the Oxe being dead, fell out) the body may say to the soul, that will give him no respite, or remission: a little after, an Ague, Vertigo, Consumption, seiseth on them both, all his study is omitted, and they must be compelled to be sick together:" He that tenders his own good estate, and health, must let them draw with equal yoke, both alike, " ᵖ that so they may happily enjoy their wished health."

* Chaloncrus Lib. 9. de Rep. Angel. † Hortus Coronarius medicus et culinarius, &c. ° Tom. 1. de sanit. tuend. Qui rationem corporis non habent, sed cogunt mortalem immortali, terrestrem æthereæ æqualem præstare industriam: Cæterum ut Camelo usu venit, quod ei bos prædixerat, cum eidem servirent domino et parte oneris levare illum Camelus recusasset, paulo post et ipsius cutem, et totum onus cogretur gestare (quod mortuo bove impletum) Ita animo quoq; contingit, dum defatigato corpori, &c. ᵖ Ut pulchram illam et amabilem sanitatem præstemus.

MEMB.

MEMB. V.

Waking and terrible dreams rectified.

AS waking that hurts, by all means must be avoided, so sleep, which so much helps, by like waies, "[q] must be procured, by nature or art, inward or outward medicines, and be protracted longer then ordinary, if it may be, as being an especiall help." It moystens and fattens the body, concocts, and helps digestion (as we see in Dormice, and those Alpine Mice that sleep all Winter) which Gesner speaks of, when they are so found sleeping under the snow in the dead of Winter, as fat as butter. It expels cares, pacifies the minde, refresheth the weary limbs after long work;

> "[r] Somne quies rerum, placidissime somne deorum,
> Pax animi, quem cura fugit, qui corpora duris
> Fessa ministeriis mulces reparasq; labori."
>
> Sleep rest of things, O pleasing Deity,
> Peace of the Soul, which cares dost crucifie,
> Weary bodies refresh and mollifie.

The chiefest thing in all Physick * Paracelsus calls it, *omnia arcana gemmarum superans & metallorum.* The fittest time is [s] two or three hours after supper, when as the meat is now settled at the bottome of the stomack, and 'tis good to lie on the right side first, because at that site the liver doth rest under the stomack, not molesting any way, but heating him as a fire doth a kettle, that is put to it. After the first sleep 'tis not amiss to lie on the left side, that the meat may the better descend:" and sometimes again on the belly, but never on the back. Seven or eight hours is a competent time for a melancholy man to rest, as Crato thinks; but as some do, to lie in bed and not sleep, a day, or half a day together, to give assent to pleasing conceits and vain imaginations, is many wayes pernicious. To procure this sweet moistning sleep, its best to take away the occasions (if it be possible) that hinder it, and then to use such inward or outward remedies, which may cause it. *Constat hodie* (saith Boissardus in his Tract *de magiâ cap.* 4.)

[q] Interdicendæ Vigiliæ, somni paulo longiores conciliandi. Altomarus cap. 7. Somnus supra modum prodest, quovismodo conciliandus, Piso. [r] Ovid. * In Hippoc. Aphoris. [s] Crato cons. 21. lib. 2. duabus aut tribus horis post cænam, quum jam cibus ad fundum ventriculi resederit, primum super latere dextro quiescendum, quod in tali decubitu jecur sub ventriculo quiescat, non gravans sed cibum calfaciens, perinde ac ignis lebetem qui illi admovetur; post primum somnum quiescendum latere sinistro, &c.

multos

multos ita fascinari ut noctes integras exigant insomnes, summâ inquietudine animorum & corporum; many cannot sleep for witches and fascinations, which are too familiar in some places; they call it, *dare alicui malam noctem.* But the ordinary causes are heat and dryness, which must first be removed; [t] a hot and dry brain never sleeps well: grief, fears, cares, expectations, anxieties, great businesses, * *In aurem utramq; otiose ut dormias*, and all violent perturbations of the mind, must in some sort be qualified, before we can hope for any good repose. He that sleeps in the day time, or is in suspense, fear, any way troubled in minde, or goes to bed upon a full [u] stomack, may never hope for quiet rest in the night; *nec enim meritoria somnos admittunt*, as the [x] Poet saith; Innes and such like troublesome places are not for sleep; one call Ostler, another Tapster, one cryes and shouts, another sings, whoupes, hollows,

> "——† absentem cantat amicam,
> Multâ prolutus vappâ nauta atq; viator."

Who not accustomed to such noyses can sleep amongst them? He that will intend to take his rest must go to bed *animo securo, quieto & libero*, with a [y] secure and composed minde, in a quiet place: *omnia noctis erunt placida compósta quiete:* and if that will not serve, or may not be obtained, to seek then such means as are requisite. To lye in clean linnen and sweet; before he goes to bed, or in bed to hear "[z] sweet Musick," which Ficinus commends *lib.* 1. *cap.* 24. or as Jobertus *med. pract. lib.* 3. *cap.* 10. "[a] to read some pleasant author till he be asleep, to have a bason of water still dropping by his bed side," or to lie near that pleasant murmure, *lene sonantis aquæ.* Some floud-gates, arches, falls of water, like London Bridge, or some continuate noise which may benum the senses, *lenis motus, silentium & tenebra, tum & ipsa voluntas somnos faciunt;* as a gentle noyse to some procures sleep, so, which Bernardinus Tilesius *lib. de somno* well observes, silence, in a darke roome, and the will itselfe, is most available to others. Piso commends frications, Andrew Borde a good draught of strong drink before one goes to bed; I say, a nutmeg and ale, or a good draught of muscadine, with a tost and nutmeg, or a posset of the same, which many use in a morning, but me thinks for such as have dry brains, are much more proper at

[t] Sæpius accidit melancholicis, ut nimium exsiccato cerebro vigiliis attenuentur. Ficinus. lib. 1. cap. 29. * Ter. [u] Ut sis noctelevis, sit tibi cœna brevis. [x] Juven. Sat. 3. † Hor. Ser. lib. 1. Sat. 5. [y] Sepositis curis omnibus quantum fieri potest, una cum vestibus, &c Kirkst. [z] Ad horam somni aures suavibus cantibus et sonis delinire [a] Lectio jucunda, aut sermo, ad quem attentior animus convertitur, aut aqua ab alto in subjectam pelvim delabatur, &c. Ovid

night;

night; some prescribe a [b] sup of vineger as they go to bed, a spoonefull saith Ætius Tetrabib. *lib. 2. ser. 2. cap. 10. lib. 6. cap. 10. Ægineta lib. 3. cap. 14.* Piso, "a little after meat, [c] because it rarifies melancholy, and procures an appetite to sleep." *Donat. ab Altomar. cap. 7.* and Mercurialis approve of it, if the malady proceed from the [d] Spleen. Salust. Salvian. *lib. 2. cap. 1. de remed.* Hercules de Saxoniâ *in Pan. Ælinus*, Montaltus *de morb. capitis, cap. 28. de Melan.* are altogether against it. Lod. Mercatus *de inter. Morb. cau. lib. 1. cap. 17.* in some cases doth allow it. [e] Rhasis seems to deliberate of it, though Simeon commend it (in sawce peradventure) he makes a question of it: as for baths, fomentations, oyls, potions, simples or compounds, inwardly taken to this purpose, [f] I shall speak of them elsewhere. If in the midst of the night when they lie awake, which is usual to toss and tumble, and not sleep, [g] Ranzovius would have them, if it bee in warme weather, to rise and walk three or four turnes (till they be cold) about the chamber, and then go to bed again.

Against fearfull and troublesome dreams, *Incubus* and such inconveniencies, wherewith melancholy men are molested, the best remedy is to eat a light supper, and of such meats as are easie of digestion, no Hare, Venison, Beef, &c. not to lye on his back, not to meditate or think in the day time of any terrible objects, or especially talke of them before he goes to bed. For as he said in Lucian after such conference, *Hecates somniare mihi videor*, I can think of nothing but Hobgoblins: and as Tully notes, "[h] for the most part our speeches in the day time, cause our phantasy to work upon the like in our sleep," which Ennius writes of Homer:

> "Et canis in somnis leporis vestigia latrat:"

As a dog dreames of an Hare, so do men, on such subjects they thought on last.

> "[i] Somnia quæ mentes ludunt volitantibus umbris,
> Nec delubra deûm, nec ab æthere numina mittunt,
> Sed sibi quisque facit, &c.

For that cause when Ptolomy King of Egypt had posed the 70 interpreters in order, and asked the nineteenth man, what would make one sleep quietly in the night, he told him,

[b] Aceti sorbitio. [c] Attenuat melancholiam, & ad conciliandum somnum juvat [d] Quod lieni acetum conveniat. [e] Cont. 1. tract. 9. meditandum de aceto. [f] Sect. 5. memb. 1. Subsect. 6. [g] Lib. de sanit. tuenda. [h] In Som. Scip. fit enim fere ut cogitationes nostræ et sermones pariant aliquid in somno, quale de Homero scribit Ennius, de quo videlicet sæpissimè vigilans solebat cogitare & loqui. [i] Aristæ hist.

"[k] the

"[k] the best way was to have divine and celestiall meditations, and to use honestactions in the day time. [l] Lod. Vives wonders how Schoolemen could sleep quietly, and were not terrified in the night, or walk in the darke, they had such monstrous questions, and thought of such terrible matters all day long." They had need amongst the rest to sacrifice to God Morpheus, whom [m] Philostratus paints in a white and black coat, with a horn and Ivory box full of dreams, of the same colours, to signify good and bad. If you will know how to interpret them, read Artemidorus, Sambucus and Cardan; but how to help them, [n] I must refer you to a more convenient place.

MEMB. VI. SUBSECT. I.

Perturbations of the minde rectified. From himself, by resisting to the utmost, confessing his grief to a friend, &c.

WHOSOEVER he is that shall hope to cure this malady in himself or any other, must first rectify these passions and perturbations of the minde: the chiefest cure consists in them. A quiet mind is that *voluptas*, or *Summum bonum* of Epicurus, *non dolere, curis vacare, animo tranquillo esse*, not to grieve, but to want cares, and have a quiet soul, is the only pleasure of the world, as Seneca truly recites his opinion, not that of eating and drinking, which injurious Aristotle maliciously puts upon him, and for which he is still mistaken, *malè audit & vapulat*, slandered without a cause, and lashed by all posterity. "[o] Fear and Sorrow therefore are especially to be avoided, and the minde to be mitigated with mirth, constancy, good hope; vain terror, bad objects are to bee removed, and all such persons in whose companies they be not well pleased." Gualter Bruel. Fernelius *consil.* 43. Mercurialis *consil.* 6. Piso, Jacchinus, *cap.* 15. *in* 9. Rhasis, Capivaccius, Hildesheim, &c. all inculcate this as an especiall meanes of their cure, that their "[p] minds be quietly pacified, vain conceits diverted, if it be possible, with terrors, cares, [q] fixed studies, cogitations, and whatsoever it is that shall any way molest or trou-

[k] Optimum de cœlestibus & honestis meditari, & ea facere. [l] Lib. 3. de causis corr. art. tam mira monstra quæstionum sæpe nascuntur inter eos, ut mirer eos interdum in somniis non terreri, aut de illis in tenebris audere verba facere, adeo res sunt monstrosæ. [m] Icon. lib. 1. [n] Sect. 5. Memb. 1. Subs. 6. [o] Animi perturbationes summè fugiendæ, metus potissimum & tristitia: eorumque loco animus demulcendus hilaritate, animi constantia, bona spe; removendi terrores, & eorum consortium quos non probant. [p] Phantasiæ eorum placidè subvertendæ, terrores ab animo removendi. [q] Ab omni fixa cogitatione quovismodo avertantur.

ble

He the Soul," because that otherwise there is no good to be done. " [r] The bodies mischiefes," as Plato proves, " proceed from the soul: and if the mind be not first satisfied, the body can never bee cured." Alcibiades raves (saith * Maximus Tyrius) and is sick, his furious desires carry him from Lyceus to the pleading place, thence to the Sea, so into Sicily, thence to Lacedæmon, thence to Persia, thence to Samos, then again to Athens; Critias tyrannizeth over all the city; Sardanapalus is love-sick; these men are ill-affected all, and can never be cured, till their minds be otherwise qualified. Crato therefore in that often cited Counsell of his for a Noble man his Patient, when he had sufficiently informed him in diet, air, exercise, Venus, sleep, concludes with these as matters of greatest moment, *Quod reliquum est, animæ accidentia corrigantur*, from which alone proceeds melancholy; they are the fountain, the subject, the hinges whereon it turns, and must necessarily be reformed. " [s] For anger stirs choler, heats the blood and vital spirits; Sorrow on the other side refrigerates the body, and extinguisheth natural heat, overthrows appetite, hinders concoction, dries up the temperature, and perverts the understanding:" Fear dissolves the spirits, infects the heart, attenuates the soul: and for these causes all passions and perturbations must to the uttermost of our power, and most seriously be removed. Ælianus Montaltus attributes so much to them, " [t] that he holds the rectification of them alone to be sufficient to the cure of melancholy in most patients." Many are fully cured when they have seen or heard, &c. enjoy their desires, or be secured and satisfied in their minds; Galen the common master of them all, from whose fountain they fetch water, brags *lib. 1. de san. tuend.* that he for his part hath cured divers of this infirmity, *solum animis ad rectum institutis*, by right settling alone of their minds.

Yea but you will here infer, that this is excellent good indeed if it could be done; but how shall it be effected, by whom, what art, what means? *hic labor, hoc opus est.* 'Tis a natural infirmity, a most powerful adversary, all men are subject to passions, and Melancholy above all others, as being distempered by their innate humors, abundance of choler adust,

[r] Cuncta mala corporis ab animo procedunt, quæ nisi curentur, corpus curari minime potest, Charmid. * Disputat. An morbi graviores corporis an animi. Renoldo interpret. ut parum absit à furore, rapitur á Lyceo in concionem, à concione ad mare, à mari in Siciliam, &c. [s] Ira bilem movet, sanguinem adurit, vitales spiritus accendit, mœstitia universum corpus infrigidat, calorum innatũ extinguit, appetitum destruit, concoctionem impedit, corpus exsiccat, intellectum pervertit. Quamobrẽ hæc omnia prorsus vitanda sunt, & pro virili fugienda. [t] De mel. c. 26. ex illis solum remedium; multi ex visis, auditis, &c. sanati sunt.

weakness

weakness of parts, outward occurrences; and how shall they be avoided? the wisest men, greatest Philosophers of most excellent wit, reason, judgment, divine spirits, cannot moderate themselves in this behalf; such as are sound in body and mind, Stoicks, Heroes, Homer's Gods, all are passionate, and furiously carryed sometimes; and how shall we that are already crased, *fracti animis*, sick in body, sick in mind, resist? we cannot perform it. You may advise and give good precepts, as who cannot? But how shall they be put in practice? I may not deny but our passions are violent, and tyrannize of us, yet there be means to curb them; though they be headstrong, they may be tamed, they may be qualified, if he himself or his friends, will but use their honest endevors, or make use of such ordinary helps as are commonly prescribed.

He himself (I say); from the Patient himself the first and chiefest remedy must be had; for if he be averse, peevish, waspish, give way wholly to his passions, will not seek to be helped, or be ruled by his friends, how is it possible he should be cured? But if he be willing at least, gentle, tractable, and desire his own good, no doubt but he may *magnam morbi deponere partem*, be eased at least, if not cured. He himself must do his utmost endeavour to resist and withstand the beginnings. *Principiis obstá*, "Give not water passage, no not a little," *Eccles.* 25. 27. If they open a little, they will make a greater breach at length. Whatsoever it is that runneth in his mind, vain conceit, be it pleasing or displeasing, which so much affects or troubleth him, "[u] by all possible means he must withstand it, expel those vain, false, frivolous imaginations, absurd conceits, fained fears and sorrowes; from which," saith Piso, "this disease primarily proceeds, and takes his first occasion or beginning, by doing something or other that shall be opposite unto them, thinking of something else, perswading by reason, or howsoever to make a sudden alteration of them." Though he have hitherto run in a full career, and precipitated himself, following his passions, given reins to his appetite, let him now stop upon a sudden, curb himself in; and as [x] Lemnius adviseth, "strive against with all his power, to the utmost of his endeavour, and not cherish those fond imaginations, which so covertly creep into his mind, most

[u] Pro viribus annitendum in prædictis, tum in aliis, a quibus malum velut a primariâ causâ occasionem nactum est, imaginationes absurdæ falsæq; et mœstitia quæcunq. subierit propulsetur, aut aliud agendo, aut ratione persuadendo earum mutationem subitò facere. [x] Lib. 2. c. 16. de occult. nat. Quisquis huic malo obnoxius est, acriter obsistat, et summâ curâ obluctetur, nec ullo modo foveat imaginationes tacite obrepentes animo, blandas ab initio & amabiles, sed quæ adeo convalescunt, ut nulle ratione excuti queant.

pleasing

pleasing and amiable at first, but bitter as gall at last, and so head-strong, that by no reason, art, counsel, or perswasion they may be shaken off" Though he be far gone, and habituated unto such phantastical imaginations, yet as [y] Tully and Plutarch advise, let him oppose, fortify, or prepare himself against them, by premeditation, reason, or as we do by a crooked staffe, bend himself another way.

" [z] Tu tamen interea effugitò quæ tristia mentem
Solicitant, procul esse jube curasq; metumque
Pallentem, ultrices iras, sint omnia læta."

In the mean time expel them from thy mind,
Pale fears, sad cares, and griefs which do it grind,
Revengeful anger, pain and discontent,
Let all thy soule be set on merriment.

" Curas tolle graves, irasci crede profanum."

If it be idleness hath caused this infirmity, or that he perceive himself given to solitariness, to walk alone, and please his mind with fond imaginations, let him by all means avoid it; 'tis a bosome enemy, 'tis delightsome melancholy, a friend in shew, but a secret devil, a sweet poyson, it will in the end be his undoing; let him go presently, task or set himself a work, get some good company. If he proceed, as a Gnat flies about a candle, so long till at length he burn his body, so in the end he will undo himself: if it be any harsh object, ill company, let him presently go from it. If by his own default through ill diet, bad aire, want of exercise, &c. let him now begin to reform himfelf. " It would be a perfect remedy against all corruption, if" as [a] Roger Bacon hath it, " we could but moderate our selves in those six non-natural things. [b] If it be any disgrace, abuse, temporal loss, calumny, death of friends, imprisonment, banishment, be not troubled with it, do not fear, be not angry, grieve not at it, but with all courage sustain it." (Gordonius, *lib.* 1. *c.* 15. *de conser. vit.*) *Tu contra audentior ito.* [c] If it be sickness, ill success, or any adversity that hath caused it, oppose an invincible courage, " fortifie thyself by God's word, or otherwise," *mala bonis persuadenda*, set

[y] 3. Tusc. ad Apollonium. [z] Fracastorius. [a] Epist. de secretis artis & naturæ cap. 7. de retard. sen. Remedium esset contrâ corruptionem propriam, si quilibet exerceret regimen sanitatis, quod consistit in rebus sex non naturalibus. [b] Pro aliquo vituperio non indigneris, nec pro amissione alicujus rei, pro morte alicujus, nec pro carcere, nec pro exilio, nec pro aliâ re, nec irasearis, nec timeas, nec doleas, sed cum summâ præsentiâ hæc sustineas. [c] Quodsi incommoda adversitatis infortunia hoc malum invexerint, his infractum animum opponas, Dei verbo ejusq; fiducia te suffulcias, &c. Lemnius lib. 1. c. 16.

prosperity

prosperity against adversity, as we refresh our eyes by seeing some pleasant meadow, fountain, picture, or the like: recreate thy mind by some contrary object, with some more pleasing meditation divert thy thoughts.

Yea, but you infer again, *facilè consilium damus aliis*, we can easily give counsel to others; every man, as the saying is, can tame a shrew but he that hath her; *si hîc esses, aliter sentires;* if you were in our misery, you would find it otherwise, 'tis not so easily performed. We know this to be true; we should moderate our selves, but we are furiously carryed, we cannot make use of such precepts, we are overcome, sick, *malè sani*, distempered and habituated to these courses, we can make no resistance; you may as well bid him that is diseased, not to feel pain, as a melancholy man not to fear, not to be sad: 'tis within his blood, his brains, his whole temperature, it cannot be removed. But he may chuse whether he will give way too far unto it, he may in some sort correct himself. A philosopher was bitten with a mad dog, and as the nature of that disease is to abhor all waters, and liquid things, and to think still they see the picture of a dog before them: He went for all this, *reluctante se*, to the Bath, and seeing there (as he thought) in the water the picture of a dog, with reason overcame this conceit, *quid cani cum balneo?* what should a dog do in a Bath? a meer conceit. Thou thinkest thou hearest and seest devils, black men, &c. 'tis not so, 'tis thy corrupt phantasie; settle thine imagination, thou art well. Thou thinkest thou hast a great nose, thou art sick, every man observes thee, laughs thee to scorn; perswade thy self 'tis no such matter: this is fear only, and vain suspicion. Thou art discontent, thou art sad and heavy; but why? upon what ground? consider of it: thou art jealous, timorous, suspicious; for what cause; examine it thoroughly, thou shalt find none at all, or such as is to be contemned, such as thou wilt surely deride, and contemn in thy self, when it is past. Rule thy self then with reason, satisfie thy self, accustom thy self, wean thy self from such fond conceits, vain fears, strong imaginations, restless thoughts. Thou mayest do it; *Est in nobis assuescere* (as Plutarch saith) we may frame our selves as we will. As he that useth an upright shooe, may correct the obliquity, or crookedness by wearing it on the other side; we may overcome passions if we will. *Quicquid sibi imperavit animus obtinuit* (as [d] Seneca saith) *nulli tam feri affectus, ut non disciplinâ perdomentur*, whatsoever the Will desires, she may command: no such cruel affections, but by discipline they may

[d] Lib. 2. de ira.

be tamed; voluntarily thou wilt not do this or that, which thou oughtest to do, or refrain, &c. but when thou art lashed like a dull Jade, thou wilt reform it; fear of a whip will make thee do, or not do. Do that voluntarily then which thou canst do, and must do by compulsion: thou mayest refrain if thou wilt, and master thine affections. "[e] As in a city, (saith Melanchthon) they do by stubborn rebellious rogues, that will not submit themselves to political judgment, compel them by force; so must we do by our affections. If the heart will not lay aside those vicious motions, and the phantasie those fond imaginations, we have another form of government to enforce and refrain our outward members, that they be not led by our passions." If appetite will not obey, let the moving faculty overrule her, let her resist and compel her to do otherwise. In an ague the appetite would drink; sore eyes that itch would be rubbed; but reason saith no, and therefore the moving faculty will not do it. Our phantasie would intrude a thousand fears, suspicions, Chimeras upon us, but we have reason to resist, yet we let it be overborn by our appetite; "[f] Imagination enforceth spirits which by an admirable league of nature compel the nerves to obey, and they our several limbs:" we give too much way to our passions. And as to him that is sick of an ague, all things are distasteful and unpleasant, *non ex cibi vitio*, saith Plutarch, not in the meat, but in our taste: so many things are offensive to us, not of themselves, but out of our corrupt judgement, jealousie, suspicion and the like; we pull these mischiefs upon our own heads.

If then our judgement be so depraved, our reason over-ruled, Will precipitated, that we cannot seek our own good, or moderate our selves, as in this disease commonly it is, the best way for ease is to impart our misery to some friend, not to smother it up in our own breast; *alitur vitium crescitq; tegendo*, &c. and that which was most offensive to us, a cause of fear and grief, *quod nunc te coquit*, another hell; for [g] *strangulat inclusus dolor atq; exæstuat intus*, grief concealed strangles the soul; but when as we shall but impart it to some discreet, trusty, loving friend, it is [h] instantly removed, by his counsel happily, wisdome, perswasion, advice, his good means, which we could not otherwise apply unto our selves. A friend's counsel is a charm,

[e] Cap. 3. de affect. anim. Ut in civitatibus contumaces qui non cedunt politico imperio vi coercendi sunt; ita Deus nobis indidit alteram imperii formam; si cor non deponit vitiosum affectum, membra foras coercenda sunt, ne ruant in quod affectus impellat; et locomotiva, quæ herili imperio obtemperat, alteri resistat. [f] Imaginatio impellit spiritus, et inde nervi moventur, &c. & obtemperant imaginationi & appetitui mirabili fœdere, ad exequendum quod jubent. [g] Ovid Trist. lib. 5. [h] Participes inde calamitatis nostræ sunt, & velut exoneratâ in eos sarcinâ onere levamur. Arist. Eth. lib. 9.

like

like mandrake wine, *curas sopit*; and as a * Bull that is tyed to a fig-tree becomes gentle on a sudden (which some, sayeth † Plutarch, interpret of good words) so is a savage, obdurate heart mollified by faire speeches. "All adversity finds ease in complaining (as ‡ Isidore holds) "and 'tis a solace to relate it,"

§ Ἀγαθὴ δὲ παραίφασις ἐστιν ἑταίρῳ.

Friends confabulations are comfortable at all times, as fire in winter, shade in summer, *quale soper fessis in gramine*, meat and drink to him that is hungry or athirst; Democritus' Collyrium is not so soveraign to the eyes as this is to the heart; good words are chearful and powerful of themselves, but much more from friends, as so many props, mutually sustaining each other like Ivie and a wal, which Camerarius hath well illustrated in an Embleme. *Lenit animum simplex vel sæpè narratio*, the simple narration many times easeth our distressed mind, and in the midst of greatest extremities; so divers have been relieved, by [i] exonerating themselves to a faithful friend: he sees that which we cannot see for passion and discontent, he pacifies our minds, he will ease our pain, asswage our anger; *quanta inde voluptas, quanta securitas*, Chrysostome adds, what pleasure, what security by that means! "‖ Nothing so available, or that so much refresheth the soul of man." Tully, as I remember, in an Epistle to his dear friend Atticus, much condoles the defect of such a friend. "¶ I live here (saith he) in a great city, where I have a multitude of acquaintance, but not a man of all that companie, with whom I dare familiarly breath, or freely jest. Wherefore I expect thee, I desire thee, I send for thee; for there be many things which trouble and molest me, which had I but thee in presence, I could quickly disburden my self of in a walking discourse." The like peradventure may he and he say with that old man in the Comedy,

> "Nemo est meorum amicorum hodie,
> Apud quem expromere occulta mea audeam."

and much inconvenience may both he and he suffer in the mean time by it. He or he, or whosoever then labours of this malady, by all means let him get some trusty friend, [k] *Semper habens Pylademq; aliquem qui curet Orestem*, a Pylades, to

* Camerarius Embl. 26. Cen. 2. † Sympos. lib. 6. cap. 10. ‡ Epist. 8. lib. 3. Adversa fortuna habet in querelis levamentum; & malorum relatio, &c. § Alloquium chari juvat, & solamen amici. Emblem. 54. cent. 1. [i] As David did to Jonathan, 1 Sam 20. ‖ Seneca Epist. 67. ¶ Hîc in civitate magnâ et turbâ magnâ neminem reperire possumus quocum suspirare familiariter aut jocari liberè possimus. Quare te expectamus, te desideramus, te arcessimus. Multa sunt enim quæ me solicitant et angunt, quæ mihi videor aures tuas nactus, unius ambulationis sermone exhaurire posse. [k] Ovid.

whom freely and securely he may open himself. For as in all other occurrences, so it is in this, *Si quis in cælum ascendisset, &c.* as he said in * Tully, If a man had gone to heaven, "seen the beauty of the skies," stars errant, fixed, &c. *insuavis erit admiratio*, it will do him no pleasure, except he have somebody to impart what he hath seen. It is the best thing in the world, as [l] Seneca therefore adviseth in such a case, "to get a trusty friend, to whom we may freely and sincerely pour out our secrets; nothing so delighteth and easeth the minde, as when we have a prepared bosome, to which our secrets may descend, of whose conscience we are assured as our own, whose speech may ease our succourless estate, counsell relieve, mirth expell our mourning, and whose very sight may be acceptable unto us." It was the counsell which that politick [m] Commineus gave to all princes, and others distressed in mind, by occasion of Charles Duke of Burgundy, that was much perplexed, "first to pray to God, and lay himself open to him, and then to some speciall friend, whom we hold most dear, to tell all our grievances to him; nothing so forcible to strengthen, recreate, and heal the wounded soul of a miserable man."

SUBSECT. II.

Help from friends by counsell, comfort, fair and foul means, witty devices, satisfaction, alteration of his course of life, removing objects, &c.

WHEN the Patient of himself is not able to resist, or overcome these heart-eating passions, his friends or physician must be ready to supply that which is wanting. *Suæ erit humanitatis & sapientiæ* (which † Tully injoyneth in like case) *siquid erratum, curare, aut improvisum, suâ diligentiâ corrigere.* They must all joyn; *nec satis medico*, saith ‡ Hippocrates, *suum fecisse officium, nisi suum quoq; ægrotus, suum astantes, &c.* First they must especially beware, a melancholy discontented person (be it in what kinde of melancholy soever) never be left alone or idle: but as Physicians prescribe physick, *cum custodiâ*, let them not be left unto themselves, but with some company or other, lest by that means they aggra-

* De amicitia. [l] De tranquil. c. 7. Optimum est amicum fidelem nancisci in quem secreta nostra infundamus; nihil æquè oblectat animum, quàm ubi sint præparata pectora, in quæ tutò secreta descendant, quorum conscientia æque ac tua: quorum sermo solitudinem leniat, sententia consiliam expediat, hilaritas tristitiam dissipet, conspectusq; ipse delectet. [m] Comment. l. 7. Ad Deum confugiamus, et peccatis veniam precemur, inde ad amicos, et cui plurimum tribuimus, nos patefaciamus totos, et animi vulnus quo affligimur: nihil ad reficiendum animum efficacius. † Ep. Q. frat. ‡ Aphor. prim.

vate

vate and increase their disease; *non oportet ægros hujusmodi esse solos vel inter ignotos, vel inter eos quos non amant aut negligunt*, as Rod. à Fonseca *Tom.* 1. *consul.* 35. prescribes. *Lugentes custodire solemus* (saith * Seneca) *ne solitudine male utantur;* we watch a sorrowful person, lest he abuse his solitariness, and so should we do a melancholy man; set him about some business, exercise or recreation, which may divert his thoughts, and still keep him otherwise intent; for his phantasie is so restless, operative, and quick, that if it be not in perpetuall action, ever employed, it will work upon itself, melancholize, and be carried away instantly, with some fear, jealousy, discontent, suspicion, some vain conceit or other. If his weakness be such, that he cannot discern what is amiss, correct, or satisfie, it behoves them by counsel, comfort, or perswasion, by fair or foul means, to alienate his mind, by some artificiall invention, or some contrary persuasion, to remove all objects, causes, companies, occasions, as may any wayes molest him, to humour him, please him, divert him, and if it be possible, by altering his course of life, to give him security and satisfaction. If he conceal his grievances, and will not be known of them, " [n] They must observe by his looks, gestures, motions, phantasie, what it is that offends," and then to apply remedies unto him: many are instantly cured, when their minds are satisfied. [o] Alexander makes mention of a woman, " that by reason of her husband's long absence in travel, was exceeding peevish and melancholy, but when she heard her husband was returned, beyond all expectation, at the first sight of him, she was freed from all fear, without help of any other physick restored to her former health.' Trincavellius *consil.* 12. *lib.* 1. hath such a story of a Venetian, that being much troubled with melancholy, " [p] and ready to die for grief, when hè heard his wife was brought to bed of a son, instantly recovered." As Alexander concludes, " [q] If our imaginations bè not inveterate, by this art they may be cured, especially if they proceed from such a cause." No better way to satisfy, then to remove the object, cause, occasion, if by any art or means possible we may finde it out. If he grieve, stand in fear, be in suspition, suspence, or any way molested, secure him, *Solvitur malum*, give him satisfaction, the cure is ended; alter his course of life, there needs

* Epist. 10. [n] Observando motus, gestus, manus, pedes, oculis, phantasiam, Piso. [o] Mulier melancholia correpta ex longa viri peregrinatione, et iracundè omnibus respondens, quum maritus domũ reversus, præter spem, &c. [p] Præ dolore moriturus quũ nunciatum esset uxorem peperisse filium subitò recuperavit. [q] Nisi affectus longo tempore infestaverit, tali artificio imaginationes curare oportet, præsertim ubi malum ab his velut à primaria causa occasionem habuerit..

no other Physick. If the party be sad, or otherwise affected, "consider (saith [r] Trallianus) the manner of it, all circumstances, and forthwith make a sudden alteration," by removing the occasions, avoid all terrible objects, heard or seen, "[s] monstrous and prodigious aspects," tales of devils, spirits, ghosts, tragicall stories; to such as are in fear they strike a great impression, renew many times, and recal such chimeras and terrible fictions into their minds. "[t] Make not so much as mention of them in private talk, or a dumb shew tending to that purpose: such things (saith Galateus) are offensive to their imaginations." And to those that are now in sorrow, [u] Seneca "forbids all sad companions, and such as lament; a groaning companion is an enemy to quietness. [x] Or if there be any such party, at whose presence the Patient is not well pleased, he must be removed: gentle speeches, and fair means, must first be tried; no harsh language used, or uncomfortable words; and not expel, as some do, one madness with another; he that so doth, is madder then the Patient himself:" all things must be quietly composed; *eversa non evertenda, sed erigenda*, things down must not be dejected, but reared, as Crato councelleth; "[y] he must be quietly and gently used," and we should not do any thing against his mind, but by little and little effect it. As an horse that starts at a drum or trumpet, and will not endure the shooting of a peece, may be so manned by art, and animated, that he cannot only endure, but is much more generous at the hearing of such things, much more couragious then before, and much delighteth in it: they must not be reformed *ex abrupto*, but by all art and insinuation, made to such companies, aspects, objects they could not formerly away with. Many at first cannot endure the sight of a green wound, a sick man, which afterward become good Chyrurgians, bold Empericks: A horse starts at a rotten post afar off, which coming neer he quietly passeth. 'Tis much in the manner of making such kinde of persons, be they never so averse from company, bashful, solitary, timorous, they may be made at last with those Roman Matrons, to desire nothing more then in a publike shew, to see a full company of gladiators breath out their last.

[r] Lib. 1. cap. 16. Si ex tristitia aut alio affectu cæperit, speciem considera, aut aliud quid eorum, quæ subitam alterationem facere possunt. [s] Evitandi monstrifici aspectus, &c. [t] Neq; enim tam actio, aut recordatio rerum hujusmodi displicet, sed iis vel gestus alterius Imaginationi adumbrare, vehementer molestum. Galat. de mor. cap. 7. [u] Tranquil. Præcipue vitentur tristes, & omnia deplorantes; tranquillitati inimicus est comes perturbatus, omnia gemens. [x] Illorum quoque hominum, à quorum consortio abhorrent, præsentia amovenda, nec sermonibus ingratis obtudendi; si quis insaniam ab insania sic curari æstimet, et protervè utitur, magis quam æger insanit. Crato consil. 184. Scoltzii. [y] Molliter ac suaviter ægor tractetur, nec ad ea adigatur quæ non curat.

If

If they may not otherwise be accustomed to brook such distastful and displeasing objects, the best way then is generally to avoid them. Montanus *consil.* 229. to the Earl of Montfort a Courtier, and his Melancholy Patient, adviseth him to leave the Court, by reason of those continual discontents, crosses, abuses, "[z] cares, suspicions, emulations, ambition, anger, jealousie, which that place afforded, and which surely caused him to be so melancholy at the first:"

"Maxima quæq; domus servis est plena superbis;

A company of scoffors and proud Jacks, are commonly conversant and attendant in such places, and able to make any man that is of a soft quiet disposition (as many times they do) *ex stulto insanum*, if once they humor him, a very Idiot, or starke mad. A thing too much practised in all common societies, and they have no better sport then to make themselves merry by abusing some silly fellow, or to take advantage of another man's weaknes. In such cases as in a plague, the best remedy is *citò, longè, tardè:* (for to such a party, especially if he be apprehensive, there can be no greater misery) to get him quickly gone far enough off, and not to be over-hasty in his return. If he be so stupid, that he do not apprehend it, his friends should take some order, and by their discretion supply that which is wanting in him, as in all other cases they ought to do. If they see a man Melancholy given, solitary, averse from company, please himself with such private and vain meditations, though he delight in it, they ought by all means seek to divert him, to dehort him, to tell him of the event and danger that may come of it. If they see a man idle, that by reason of his means otherwise will betake himself to no course of life, they ought seriously to admonish him, he makes a noose to entangle himself, his want of imployment will be his undoing. If he have sustained any great loss, suffered a repulse, disgrace, &c. if it be possible, relieve him. If he desire ought, let him be satisfied; If in suspence, fear, suspicion, let him be secured: and if it may conveniently be, give him his heart's content; for the body cannot be cured till the mind be satisfied. * Socrates in Plato would prescribe no Physick for Charmides head-ach, "till first he had eased his troubled mind; body and soul must be cured together, as head and eyes.

"† Oculum non curabis sine toto capite,
Nec caput sine toto corpore,
Nec totum corpus sine animâ."

[z] Ob suspiciones curas, æmulationem, ambitionem, iras, &c. quas locus ille ministrat, & quæ fecissent melancholicum. * Nisi prius animum turbatissimum curasset; oculi sine capite, nec corpus sine anima curari potest. † E græco.

If that may not be hoped or expected, yet ease him with comfort, chearful speeches, fair promises, and good words, perswade him, advise him. "Many," saith [a] Galen, "have been cured by good counsel and perswasion alone. Heaviness of the heart of man doth bring it down, but a good word rejoyceth it," Prov. 12. 25. "and there is he that speaketh words like the pricking of a sword, but the tongue of a wise man is health," Ver. 18. *Oratio, namq; saucii animi est remedium*, a gentle speech is the true cure of a wounded soul, as [b] Plutarch contends out of Æschylus and Euripides: "if it be wisely administered, it easeth grief and pain, as divers remedies do many other diseases:" 'Tis *incantationis instar*, a charm, *Æstuantis animi refrigerium*, that true Nepenthe of Homer, which was no Indian plant or fained medicine, which Epidamna Thonis' wife sent Helena for a token, as Macrobius 7. *Saturnal.* Goropius Hermat. *lib.* 9. Greg. Nazianzen and others suppose, but opportunity of speech: for Helena's boule, Medea's unction, Venus' Girdle, Circe's cup, cannot so inchant, so forcibly move or alter as it doth. A letter sent or read will do as much; *multum allevor quum tuas literas lego*, I am much eased, as † Tully writ to Pomponius Atticus, when I read thy letters, and as Julianus the Apostate once signified to Maximus the Philosopher; as Alexander slept with Homer's works, so do I with thine Epistles, *tanquam Pæoniis medicamentis, easque assiduè tanquam recentes & novas iteramus; scribe ergo, & assiduè scribe*, or else come thy self; *amicus ad amicum venies.* Assuredly a wise and well spoken man may do what he will in such a case; a good Orator alone, as [c] Tully holds, can alter affections by power of his eloquence, "comfort such as are afflicted, erect such as are depressed, expel and mitigate fear, lust, anger," &c. And how powerfull is the charm of a discreet and dear friend? *Ille regit dictis animos & temperat iras.* What may not he effect? As [d] Chremes told Menedemus, "Fear not, conceal it not O friend, but tell me what it is that troubles thee, and I shall surely help thee by comfort, counsel, or in the matter it self. [e] Arnoldus *lib.* 1. *breviar. cap.* 18. speaks of an Usurer in his time, that upon a loss, much melancholy and discontent, was so cured. As imagination, fear, grief, cause such passions, so conceipts

[a] Et nos non paucos sanavimus, animi motibus ad debitum revocatis lib. 1. de sanit. tuend. [b] Consol. ad Apollonium. Si quis sapienter et suo tempore adhibeat, Remedia morbis diversis diversa sunt; dolentem sermo benignus sublevat. † Lib. 12. Epist. [c] De nat. deorũ consolatur afflictos, deducit perterritos à timore, cupiditates imprimis, & iracundias comprimit. [d] Heauton. Act. 1. Scen. 1. Ne metue, ne verere, crede inquã mihi, aut consolando, aut consilio, aut rejuvero. [e] Novi fæneratorem avarum apud meos sic curatum, qui multam pecuniam amiserat.

alone,

alone, rectified by good hope, counsel, &c. are able again to help: and 'tis incredible how much they can do in such a case, as [f] Trincavelius illustrates by an example of a Patient of his; Porphyrius the Philosopher in Plotinus' life, (written by him) relates, that being in a discontented humor through unsufferable anguish of mind, he was going to make away himself: but meeting by chance his Master Plotinus, who perceiving by his distracted looks all was not wel, urged him to confess his grief: which when he had heard, he used such comfortable speeches, that he redeemed him *è faucibus Erebi*, pacified his unquiet mind, insomuch that he was easily reconciled to himself, and much abashed to think afterwards that he should ever entertain so vile a motion. By all means therefore, fair promises, good words, gentle perwasions are to be used, not to be too rigorous at first, "[g] or to insult over them, not to deride, neglect or contemn, but rather," as Lemnius exhorteth, "to pity, and by all plausible means to seek to redress them:" but if satisfaction may not be had, mild courses, promises, comfortable speeches, and good counsel will not take place; then as Christopherus à Vega determines, *lib.* 3. *cap.* 14. *de Mel.* to handle them more roughly, to threaten and chide, saith [h] Altomarus, terrific sometimes, or as Salvianus will have them, to be lashed and whipped, as we do by a starting horse, [i] that is affrighted without a cause, or as [k] Rhasis adviseth, "one while to speak fair and flatter, another while to terrifie and chide, as they shall see cause.

When none of these precedent remedies will avail, it will not be amiss, which Savanarola and Ælian Montaltus so much commend, *clavum clavo pellere*, "[l] to drive out one passion with another, or by some contrary passion," as they do bleeding at nose by letting blood in the arm, to expel one fear with another, one grief with another. [m] Christopherus à Vega accounts it rational Physick, *non alienum à ratione:* and Lemnius much approves it, "to use an hard wedge to an hard knot," to drive out one disease with another, to pull out a tooth, or wound him, to geld him saith † Platerus, as they did Epileptical Patients of old, because it quite alters the temperature, that the pain of the one may mitigate the grief of

[f] Lib. 1. consil. 12. Incredibile dictu quantum juvent. [g] Nemo istiusmodi conditionis hominibus insultet, aut in illos sit severior, verum miseriæ potius indolescat, vicemque deploret. lib. 2. cap. 16. [h] Cap. 7. Idem Piso Laurentius cap. 8. [i] Quod timet nihil est, ubi cogitur & videt. [k] Una vice blandiantur, una vice iisdem terrorem incutiant. [l] Si vero fuerit ex novo malo audito, vel ex animi accidente, aut de amissione mercium, aut morte amici, introducantur nova contraria his quæ ipsum ad gaudia moveant; de hoc semper niti debemus, &c. [m] Lib. 3. cap. 14. † Cap. 3. Castratio olim à veteribus usa in morbis desperatis, &c.

the

the other; " [n] and I knew one that was so cured of a quartan ague, by the sudden comming of his enemies upon him." If we may believe [o] Pliny, whom Scaliger cals *mendaciorum patrem*, the father of lies, Q. Fabius Maximus that renowned Consul of Rome, in a battle fought with the king of the Allobroges, at the river Isaurus was so rid of a quartan ague. Valesius, in his controversies, holds this an excellent remedy, and if it be discreetly used in this malady, better than any Physick.

Sometimes again by some [p] fained lye, strange newes, witty device, artificial invention, it is not amiss to deceive them. " [q] As they hate those," saith Alexander, " that neglect or deride, so they will give ear to such as will sooth them up. If they say they have swallowed froggs, or a snake, by all means grant it, and tell them you can easily cure it: 'tis an ordinary thing. Philodotus the Physician cured a melancholy King, that thought his head was off, by putting a leaden cap thereon; the waight made him perceive it, and freed him of his fond imagination. A woman, in the said Alexander, swallowed a Serpent as she thought; he gave her a vomit, and conveyed a Serpent, such as she conceived, into the bason; upon the sight of it she was amended. The pleasantest dotage that ever I read, saith [r] Laurentius, was of a Gentleman at Senes in Italy, who was afraid to piss, least all the Town should be drowned; the Physicians caused the bels to be rung backward, and told him the town was on fire, whereupon he made water, and was immediately cured. Another supposed his nose so big that he should dash it against the wall if he stirred; his Physician took a great peece of flesh, and holding it in his hand, pinched him by the nose, making him beleeve that flesh was cut from it. Forestus *obs. lib.* 1. had a melancholy Patient, who thought he was dead, " [s] he put a fellow in a chest, like a dead man by his bed's side, and made him reare himself a little, and eat: the melancholy man asked the counterfeit, whether dead men use to eat meat? he told him yea; whereupon he did eat likewise and was cured." Lemnius *lib.* 2. *cap.* 6. *de* 4. *complex.* hath many such instances, and Jovianus Pontanus *lib.* 4. *cap.* 2. of Wisd. of the like: but amongst the rest I find one most memorable, registred in the [t] French Chronicles, of an Advocate

[n] Lib. 1. cap. 5. sic morbum morbo, ut clavum clavo, retundimus, & malo nodo malum cuneum adhibemus. Novi ego qui ex subito hostium incursu & inopi nato timore quartanam depulerat. [o] Lib. 7. cap. 50. In acie pugnans febre quartana liberatus est. [p] Jacchinus c. 15. in 9. Rhasis Mont. cap. 26. [q] Lib. 1. cap. 16. aversantur eos qui eorum affectus rident, contemnunt. Si ranas & viperas comedisse se putant, concedere debemus, & spem de cura facere. [r] Cap. 8. de mel. [s] Cistam posuit ex Medicorum consilio prope eum, in quem alium se mortuum fingentem posuit; hic in cista jacens, &c. [t] Serres. 1550.

of

of Paris before mentioned, who beleeved verily he was dead, &c. I read a multitude of examples, of melancholy men cured by such artificial inventions.

SUBSECT. III.

Musick a remedy.

MANY and sundry are the means which Philosophers and Physicians have prescribed to exhilarate a sorrowfull heart, to divert those fixed and intent cares and meditations, which in this malady so much offend; but in my judgment none so present, none so powerfull, none so apposite as a cup of strong drink, mirth, musick, and merry company. Ecclus. 40. 20. "Wine and musick rejoyce the heart." [u] Rhasis *cont.* 9. *Tract.* 15. Altomarus. *cap.* 7. Ælianus Montaltus *c.* 26. Ficinus. Bened. Victor. Faventinus are almost immoderate in the commendation of it; a most forcible medicine [x] Jacchinus calls it: Jason Pratensis, "a most admirable thing, and worthy of consideration, that can so mollifie the minde, and stay those tempestuous affections of it." *Musica est mentis medicina mœstæ*, a roaring-meg against Melancholy, to rear and revive the languishing soul; "[y] affecting not onely the eares, but the very arteries, the vital and animal spirits, it erects the minde, and makes it nimble," Lemnius *instit. cap.* 44. This it will effect in the most dull, severe and sorrowfull souls, "[z] expell grife with mirth, and if there bee any cloudes, dust, or dregges of cares yet lurking in our thoughts, most powerfully it wipes them all away," Salisbur. *polit. lib.* 1. *cap.* 6. and that which is more, it will perform all this in an instant; "[a] Chear up the countenance, expell austerity, bring in hilarity (Girald. *Camb. cap.* 12. *Topog. Hiber.*) informe our manners, mitigate anger;" Athenæus (*Dipnosophist. lib.* 14. *cap.* 10.) calleth it an infinite treasure to such as are endowed with it: *Dulcisonum reficit tristia corda melos, Eobanus Hessus.* Many other properties [b] Cassiodorus *epist.* 4. reckons up of this our divine Musick, not only to expell the greatest

[u] In 9. Rhasis. Magnam vim habet musica. [x] Cap. de Maniâ. Admiranda profectò res est, & digna expensione, quod sonorum concinnitas mentem emolliat, sistatq: procellosas ipsius affectiones. [y] Languens animus inde erigitur et revivisc it, nec tam aures afficit, sed et sonitu per arterias undiq; diffuso, spiritus tum vitales tũ animales excitat, mentem reddens agilem, &c. [z] Musica venustate suâ mentes severiores capit, &c. [a] Animos tristes subitò exhilarat, nubilos vultus serenat, austeritatem reponit, jucunditatem exponit, barbariemq; facit deponere gentes, mores instituit, iracundiam mitigat. [b] Cythara tristitiam jucundat, timidos furores attenuat, cruentam sævitiam blandè reficit, languorem, &c.

griefs,

griefs, but "it doth extenuate fears and furies, appeaseth cruelty, abateth heaviness, and to such as are watchfull it causeth quiet rest; it takes away spleen and hatred," bee it instrumentall, vocall, with strings, winde, [c] *Quæ à spiritu, sine manuum dexteritate gubernetur, &c.* it cures all irksomness and heaviness of the Soul. [d] Labouring men that sing to their work, can tell as much, and so can souldiers when they go to fight, whom terror of death cannot so much affright, as the sound of trumpet, drum, fife, and such like musick animates; *metus enim mortis*, as *Censorinus enformeth us, *musica depellitur.* "It makes a childe quiet," the nurses song, and many times the sound of a trumpet on a sudden, bells ringing, a carreman's whistle, a boy singing some ballad tune early in the street, alters, revives, recreates a restless patient that cannot sleep in the night, &c. In a word, it is so powerful a thing that it ravisheth the soul, *regina sensuum*, the Queen of the senses, by sweet pleasure (which is an happy cure) and corporall tunes pacifie our incorporeall soul, *sine ore loquens, dominatum in animam exercet*, and carries it beyond it self, helps, elevates, extends it. Scaliger *exercit.* 302. gives a reason of these effects, "[e] because the spirits about the heart take in that trembling and dancing air into the body, are moved together, and stirred up with it, or else the minde, as some suppose harmonically composed, is roused up at the tunes of musick. And 'tis not onely men that are so affected, but almost all other creatures. You know the tale of Hercules Gallus, Orpheus, and Amphion *fælices animas* Ovid cals them, that could *saxa movere sono testudinis*, &c. make stocks and stones, as well as beasts and other animals, dance after their pipes: the dog and hare, wolf and lamb; *vicinumque lupo præbuit agna latus; clamosus graculus, stridula cornix, & Jovis aquila*, as Philostratus describes it in his images, stood all gaping upon Orpheus; and † trees pulled up by the roots came to hear him, *Et comitem quercum pinus amica trahit.*

Arion made fishes follow him, which, as common experience evinceth, [f] are much affected with musick. All singing birds are much pleased with it, especially Nightingales, if we may beleeve Calcagninus; and Bees amongst the rest, though they be flying away, when they hear any tingling sound, will tarry behinde. [g] Hearts, Hindes, Horses, Dogs, Bears, are

[c] Pet. Aretine. [d] Castilio de aulic. lib. 1. fol. 27. * Lib. de Natali. cap. 12. [e] Quod spiritus qui in corde agitant tremulem et subsaltantem recipiunt aerem in pectus, et inde excitantur, à spiritu musculi moventur, &c. † Arbores radicibus avulsæ, &c. [f] M. Carew of Anthony, in descript. Cornwall, saith of Whales, that they will come and shew themselves dancing at the sound of a trumpet, fol. 35. 1. et fol. 154. 2. book. [g] De cervo, equo, cane, urso idem compertum; musicâ afficiuntur,

exceedingly

exceedingly delighted with it." Scal. *exerc.* 302. Elephants Agrippa addes *lib.* 2. *cap.* 24. and in Lydia in the midst of a lake there be certain floating Ilands, (if ye will beleeve it) that after musick will dance.

But to leave all declamatory speeches in praise [h] of divine Musick, I will confine myself to my proper subject: besides that excellent power it hath to expell many other diseases, it is a sovereigne remedy against [i] Despair and Melancholy, and will drive away the divel himself. Canus a Rhodian Fidler in [k] Philostratus, when Apollonius was inquisitive to know what he could do with his pipe, told him, "That he would make a melancholy man merry, and him that was merry much merrier than before, a lover more enamoured, a religious man more devout. Ismenias the Theban, [l] Chiron the Centaure is said to have cured this and many other diseases by musick alone: as now they do those, saith [m] Bodine, that are troubled with S. Vitus Bedlam dance. [n] Timotheus the Musician compelled Alexander to skip up and down, and leave his dinner (like the tale of the Frier and the Boy), whom Austin *de civ. Dei. lib.* 17. *cap.* 14. so much commends for it. Who hath not heard how David's harmony drove away the evil spirits from king Saul, 1. Sam. 16. and Elisha when he was much troubled by importunate kings, called for a minstrel, "and when he played, the hand of the Lord came upon him," 2. King 3. *Censorinus de natali, cap.* 12. reportes how Asclepiades the Physitian helped many frantike persons by this means, *phreneticorum mentes morbo turbatas*—Jason Pratensis *cap. de Maniâ* hath many examples, how Clinias and Empedocles cured some desperately melancholy, and some mad by this our Musick. Which because it hath such excellent vertues, belike [o] Homer brings in Phemius playing, and the Muses singing at the banquet of the gods. Aristotle *Polit. l.* 8. *c.* 5. Plato 2, *de legibus*, highly approve it, and so do all Politicians. The Greekes, Romanes, have graced Musick, and made it one of the liberall sciences, though it be now become mercenary. All civill Commonwealths allow it: Cneius Manlius (as * Livius relates) A [o] *ab urb. cond.* 567. brought first out of Asia to Rome singing wenches, players, jesters, and all kinde of musick to their feasts.

[h] Numen inest numeris. [i] Sæpe graves morbos modulatum carmen abegit, Et desperatis conciliavit opem. [k] Lib. 5. cap. 7. Mœrentibus mœrorem adimam, lætantem vero seipso reddam hilariorem, amantem calidiorem, religiosum divino numine correptum, & ad Deos colendos paratiorem. [l] Natalis Comes Myth lib. 4. cap. 12. [m] Lib. 5. de rep. Curat Musica furorem Sancti viti. [n] Exilire è convivio. Cardan, subt l. lib. 13. [o] Iliad. 1. * Libro 9. cap. 1. Psaltrias, Sambucistrasq; & convivalia ludorum oblecta menta addita epulis ex Asiâ invexit in urbem.

Your

Your Princes, Emperours, and persons of any quality, maintain it in their Courts; No mirth without musick. Sir Thomas Moore, in his absolute Utopian Common-wealth, allows musick as an appendix to every meal, and that throughout, to all sorts. Epictetus cals *mensam mutam præsepe*, a table without musick a manger; for "the concert of musicians at a banquet, is a carbuncle set in gold; and as the signet of an Emerald well trimmed with gold, so is the melody of Musick in a pleasant banquet. Ecclus. 32, *v.* 5, 6. [p] Lewes the eleventh, when he invited Edward the fourth to come to Paris, told him that as a principall part of his entertainment, he should hear sweet voices of children, Ionicke and Lydian tunes, exquisite Musick, he should have a ———, and the Cardinal of Burbon to be his confessor, which he used as a most plausible argument: as to a sensuall man indeed it is. * Lucian in his book *de saltatione* is not ashamed to confess that he took infinite delight in singing, dancing, musick, womens company, and such like pleasures; "and if thou (saith he) didst but hear them play and dance, I know thou wouldst be so well pleased with the object, that thou wouldst dance for company thy self, without doubt thou wilt bee taken with it." So Scaliger ingenuously confesseth, *exercit.* 274. "[q] I am beyond all measure affected with musick, I do most willingly behold them dance, I am mightily detained and allured with that grace and comeliness of fair women, I am well pleased to bee idle amongst them." And what young man is not? As it is acceptable and conducing to most, so especially to a melancholy man. Provided alwaies, his disease proceed not originally from it, that he bee not some light *Inamarato*, some idle phantastick, who capers in conceit all the day long, and thinks of nothing else, but how to make Jigs, Sonnets, Madrigals, in commendation of his Mistress. In such cases Musick is most pernicious, as a spur to a free horse will make him run himself blinde, or break his wind; *Incitamentum enim amoris musica*, for Musick enchants, as Menander holds, it will make such melancholy persons mad, and the sound of those Jigs and Horn-pipes will not bee removed out of the ears a week after. † Plato for this reason forbids Musick and wine to all young men, because they are most part amorous, *ne ignis addatur igni*, lest one fire increase another. Many men are melancholy by hearing Musick, but it is a pleasing melancholy that it causeth; and

[p] Comineus. * Ista libenter & magnâ cum voluptate spectare solco. Et scio te illecebris hisce captum iri & insuper tripudiaturum, haud dubiè demulcebere. [q] In musicis supra omnem fidem capior & oblector; choreas libentissimè aspicio, pulchrarum fœminarum venustate detineor, otiari inter has solutus curis possum. † 3. De legibus.

therefore

therefore to such as are discontent, in wo, fear, sorrow, or dejected, it is a most present remedy: it expels cares, alters their grieved minds, and easeth in an instant. Otherwise, saith [r] Plutarch, *Musica magis dementat quàm vinum;* Musick makes some men mad as a tygre; like Astolphos' horn in Ariosto; or Mercurie's golden wand in Homer, that made some wake, others sleep, it hath divers effects: and [s] Theophrastus right well prophesied, that diseases were either procured by Musick, or mitigated.

SUBSECT. IV.

Mirth and merry company, fair objects, remedies.

MIRTH and merry company may not be separated from Musick, both concerning and necessarily required in this business. Mirth (saith [t] Vives) "purgeth the blood, confirmes health, causeth a fresh, pleasing, and fine colour," prorogues life, whets the wit, makes the body yong, lively and fit for any manner of imployment. The merrier the heart the longer the life; "A merry heart is the life of the flesh," Prov. 14. 30. "Gladness prolongs his dayes." Ecclus. 30. 22; and this is one of the three Salernitan Doctors, D. Merryman, D. Diet, D. Quiet, [u] which cures all diseases——*Mens hilaris, requies, moderata dieta.* [x] *Gomesius præfat. lib. 3. de sal. gen.* is a great magnifyer of honest mirth, by which (saith he) "we cure many passions of the minde, in our selves, and in our friends;" which [y] Galateus assigns for a cause why we love merry companions: and well they deserve it, being that as [z] Magninus holds, a merry companion is better than any musick, and as the saying is, *comes jucundus in viâ pro vehiculo*, as a wagon to him that is wearied on the way. *Jucunda confabulatio, sales, joci*, pleasant discourse, jests, conceits, merry tales, *melliti verborum globuli*, as Petronius, [a] Pliny, [b] Spondanus, [c] Cælius, and many good Authors plead, are that sole Nepenthes of Homer, Helenas' boule, Venus' girdle, so re-

[r] Sympos. quest. 5. Musica multos magis dementat quam vinum. [s] Animi morbi vel a musicâ curantur vel inferuntur. [t] Lib. 3. de animâ Lætitia purgat sanguinem, valetudinem conservat, colorem inducit florentem, nitidum, gratum. [u] Spiritus temperat, calorem excitat, naturalem virtutem corroborat, juvenile corpus diu servat, vitam prorogat, ingenium acuit, & hominum negotiis quibuslibet aptiorem reddit. Schola Salern. [x] Dum contumeliâ vacant & festivâ lenitate mordent, mediocres animi ægritudines sanari solent, &c. [y] De mor. fol. 57. Amamus ideo eos qui sunt faceti & jucundi. [z] Regim. sanit. part. 2. Nota. quod amicus bonus & dilectus socius, narrationibus suis jucundis superat omnem melodiam. [a] Lib. 21. cap. 27. [b] Comment. in 4 Odyss. [c] Lib. 26. c. 15.

nowned

nowned of old * to expell grief and care, to cause mirth and gladness of heart, if they be rightly understood, or seasonably applied. In a word,

> † Amor, voluptas, Venus, gaudium,
> Jocus, ludus, sermo suavis, suaviatio,

are the true Nepenthes. For these causes our physicians generally prescribe this as a principal engine, to batter the walls of melancholy, a chief antidote, and a sufficient cure of it self. "By all means (saith [d] Mesue) procure mirth to these men in such things as are heard, seen, tasted, or smelled, or any way perceived, and let them have all enticements, and fair promises, the sight of excellent beauties, attires, ornaments, delightsome passages, to distract their minds from fear and sorrow, and such things on which they are so fixed and intent. [e] Let them use hunting, sports, playes, jests, merry company," as Rhasis prescribes, "which will not let the minde be molested, a cup of good drinke now and then, hear musick, and have such companions with whom they are especially delighted; [f] merry tales or toyes, drinking, singing, dancing, and whatsoever else may procure mirth: and by no means, saith Guianerius, suffer them to be alone. Benedictus Victorius Faventinus, in his Empericks, accompts it an especial remedy against melancholy, "[g] to hear and see singing, dancing, maskers, mummers, to converse with such merry fellows, and fair maids. For the beauty of a woman cheareth the countenance," Ecclus 36. 22. ‡ Beauty alone is a sovereign remedy against fear, grief, and all melancholy fits; a charm, as Peter de la Seine and many other writers affirme, a banquet it self; he gives instance in discontented Menelaus that was so often freed by Helenas' fair face: and [h] Tully, 3. Tusc. cites Epicurus as a chief patron of this tenent. To expell grief, and procure pleasance, sweet smells, good diet, touch, taste, embracing, singing, dancing, sports, playes, and above the rest, exquisite beauties, *quibus oculi jucundè moventur & animi*, are most powerfull means,

* Homericum illud Nepenthes quod mœrorem tollit, & cuthimiam, & hilaritatem parit. † Plaut. Bacch. [d] De ægritud. capitis. Omni modo generet lætitiam in iis, de iis quæ audiuntur & videntur, aut odorantur, aut gustantur, aut quocunq; modo sentiri possunt, & aspectu formarum multi decoris & ornatus, & negotiatione; jucundâ, & blandientibus ludis, & promissis distrahantur eorum animi, de re aliquâ quam timent & dolent. [e] Utantur ve nationibus ludis, jocis, amicorum consortiis, quæ non sinunt animum turbari, vino, & cantu & loci mutatione, & liberiâ, & gaudio, ex quibus præcipue delectantur. [f] Piso ex fabulis & ludis quærenda delectatio. His versetur qui maximè grati, sunt, cantus & chorea ad lætitiam profunt. [g] Præcipue valet ad expellendam melancholiam stare in cantibus, ludis, & sonis & habitare cum familiaribus, & præcipue cum puellis jucundis. ‡ Par. 5. de avocamentis lib. de absolvendo luctu. [h] Corporum complexus, cantus, ludi, formæ, &c.

obvia

obvia forma, to meet, or see a fair maid pass by, or to be in company with her. He found it by experience, and made good use of it in his own person, if Plutarch bely him not; for he reckons up the names of some more elegant pieces; [i] Leontia, Boedina, Hedeia, Nicedia, that were frequently seen in Epicurus' garden, and very familiar in his house. Neither did he try it himself alone, but if we may give credit to * Atheneus, he practised it upon others. For when a sad and sick Patient was brought unto him to be cured, "he laid him on a down bed crowned him with a garland of sweet-smelling flowers, in a fair perfumed closet delicately set out, and after a portion or two of good drink, which he administered, he brought in a beautifull yong † wench that could play upon a Lute, sing and dance," &c. Tully 3. Tusc. scoffes at Epicurus for this his prophane physik (as well he deserved), and yet Phavorinus and Stobeus highly approve of it; most of our looser Physicians in some cases, to such parties especially, allow of this; and all of them will have a melancholy, sad, and discontented person, make frequent use of honest sports, companies, and recreations, *& incitandos ad Venerem*, as ‡ Rodericus *à* Fonseca, will, *aspectu & contactu pulcherrimarum fœminarum*, to be drawn to such consorts, whether they will or no. Not to be an auditor only, or a spectator, but sometimes an actor himself. *Dulce est desipere in loco*, to play the fool now and then, is not amiss, there is a time for all things. Grave Socrates would be merry by fits, sing, dance, and take his liquor too, or else Theodoret belies him; so would old Cato, § Tully by his own confession, and the rest. Xenophon in his Sympos. brings in Socrates as a principal Actor, no man merrier than himself, and sometimes he would "[e] ride a cock-horse with his Children."

"—— equitare in arundine longâ."

(Though Alcibiades scoffed at him for it) and well he might; for now and then (saith Plutarch) the most vertuous, honest and gravest men will use feasts, jests, and toys, as we do sauce to our meats. So did Scipio and Lælius,

"|| Qui ubi se a vulgo & scenâ in secreta remôrant,
Virtus Scipiadæ & mitis sapientia Læli,"

[i] Circa hortos Epicuri frequentes. * Dypnosoph. lib. 10. Coronavit florido serto incendens odores, iu culcitra plumea collocavit dulciculam potionem propinans psaltriam adduxit, &c. † Ut reclinatâ suaviter in lectum puellâ, &c. ‡ Tom. 2. consult. 85. § Epist. fam. lib. 7. 22. epist. Heri demum bene potus, seroq; redieram. [e] Valer. Max. cap. 8. lib. 8. Interpositâ arundine cruribus suis, cum filiis ludens, ab Alcibiade risus est. || Hor.

"Nugari cum illo, & discincti ludere, donec
Decoqueretur olus, soliti——"

Valorous Scipio and gentle Lælius,
Removed from the scene and rout so clamorous,
Were wont to recreate themselves their robes laid by,
Whilst supper by the cook was making ready.

Machiavel, in the 8 book of his Florentine history, gives this note of Cosmus Medices, the wisest and gravest man of his time in Italy, that he would "[f] now and then play the most egregious fool in his carriage, and was so much given to jesters, players, and childish sports, to make himself merry, that he that should but consider his gravity on the one part, his folly and lightness on the other, would surely say, there were two distinct persons in him." Now me thinks he did well in it, though [g] Salisburiensis be of opinion, that Magistrates, Senators, and grave men, should not descend to lighter sports, *ne respub. ludere videatur:* But as Themistocles, still keep a stern and constant carriage. I commend Cosmus Medices, and Castruccius Castrucanus, then whom Italy never knew a worthier Captain, another Alexander, if [h] Machiavel do not deceive us in his life: "when a friend of his reprehended him for dancing beside his dignity," (belike at some cushen dance) he told him again, *qui sapit interdiu, vix unquam noctu desipit*, he that is wise in the day, may dote a little in the night. Paulus Jovius relates as much of Pope Leo Decimus, that he was a grave discreet stay'd man, yet sometimes most free, and too open in his sports. And 'tis not altogether † unfit or mis-beseeming the gravity of such a man, if that Decorum of time, place, and such circumstances be observed. [i] *Misce stultitiam consiliis brevem;* and as [k] he said in an Epigram to his wife, I would have every man say to himself, or to his friend,

Moll, once in pleasant company by chance,
I wisht that you for company would dance:
Which you refus'd, and said, your years require,
Now, Matron like, both manners and attire.
Well Moll, if needs you will be matron-like,
Then trust to this, I will thee matron like:

[f] Hominibus facetis, et ludis puerilibus ultra modum deditus adeo ut sicui in eo tam gravitatem, quam levitatem considerare liberet, duas personas distinctas in eo esse diceret. [g] De nugis curial. lib. 1. cap. 4. Magistratus et viri graves, à ludis levioribus arcendi. [h] Machiavel vita ejus. Ab amico reprehensus, quod præter dignitatem tripudiis operam daret, respondet, &c. † There is a time for all things, to weep, laugh, mourn, dance, Eccles. 3. 4. [i] Hor. [k] Sr John Harrington, Epigr. 50.

Yet

Yet so to you my love may never lessen,
As you for Church, house, bed, observe this lesson:
Sit in the Church as solemn as a Saint,
No deed, word, thought, your due devotion taint:
Vaile if you will your head, your soul reveal
To him that only wounded soules can heal;
Be in my house as busie as a Bee,
Having a sting for every one but me;
Buzzing in every corner, gath'ring hony:
Let nothing waste, that costs or yieldeth mony.
* And when thou seest my heart to mirth incline,
Thy tongue, wit, blood, warme with good cheere and wine:
Then of sweet sports let no occasion scape,
But be as wanton, toying as an Ape.

Those old [l] Greeks had their Lubentiam Deam, goddess of Pleasance, and the Lacedemonians, instructed from Lycurgus, did *Deo Risui sacrificare*, after their wars especially, and in times of peace, which was used in Thessaly, as it appears by that of [m] Apuleius, who was made an instrument of their laughter himself: "[n] Because laughter and merriment was to season their labours and modester life." [o] *Risus enim divum atq; hominum est æterna voluptas.* Princes use jesters, players, and have those masters of revels in their courts. The Romans at every supper (for they had no solemn dinner) used Musick, Gladiators, Jesters, &c. as † Suetonius relates of Tiberius, Dion of Commodus, and so did the Greeks. Besides Musick, in Xenophon's *Sympos. Philippus ridendi artifex*, Philip a Jester, was brought to make sport. Paulus Jovius, in the eleventh book of his history, hath a pretty digression of our English customes, which howsoever some may misconster, I for my part, will interpret to the best. "‡ The whole nation beyond all other mortal men, is most given to banqueting and feasts; for they prolong them many houres together, with dainty cheere, exquisite musick, and facete jesters, and afterwards they fall a dancing and courting their mistresses, till it be late in the night." Volateran gives the same testimony of this Island, commending our jovial manner of entertainment, and good mirth, and me thinks he saith well, there is no harm in it; long may they use it, and all such modest sports. Ctesias reports of a Persian king, that had 150 maids attending at his

*Lucretia toto sis licet usq; die, Thaida nocte volo. [l] Lil. Giraldus hist. deor. Syntag. 1. [m] Lib. 2. de aur. as. [n] Eo quod risus esset laboris et modesti victus condimentum. [o] Calcag. epig. † Cap. 61. In deliciis habuit scurras et adulatores. ‡ Universa gens supramortales cæteros conviviorum studiosissima. Ea enim per varias et exquisitas dapes, interpositis musicis et joculatoribus, in multas sæpius horas extrahunt, ac subinde productis choreis et amoribus fœminarum indulgent, &c.

table, to play, sing and dance by turns; and [p] Lil. Geraldus of an Ægyptian prince, that kept nine Virgins still to wait upon him, and those of most excellent feature, and sweet voices, which afterwards gave occasion to the Greeks of that fiction of the nine Muses. The King of Æthiopia in Africk, most of our Asiatick Princes have done so and do; those Sophies, Mogors, Turkes, &c. solace themselves after supper amongst their Queens and Concubines, *quæ jucundioris oblectamenti causa* (*saith mine author) *coram rege psallere & saltare consueverant*, taking great pleasure to see and hear them sing and dance. This and many such means to exhilarate the heart of men, have been still practised in all ages, as knowing there is no better thing to the preservation of man's life. What shall I say then, but to every melancholy man,

" [q] Utere convivis, non tristibus utere amicis,
Quos nugæ & risus, & joca salsa juvant."

Feast often, and use friends not still so sad,
Whose jests and merriments may make thee glad.

Use honest and chast sports, scenical shews, playes, games;

" [r] Accedant juvenumq; Chori, mistæq; puellæ."

And as Marsilius Ficinus concludes an Epistle to Bernard Canisianus, and some other of his friends, will I this Tract to all good Students, " [s] Live merrily O my friends, free from cares, perplexity, anguish, grief of mind, live merrily," *lætitiæ cælum vos creavit:* " [t] Again and again I request you to be merry, if any thing trouble your hearts, or vex your souls, neglect and contemn it, [u] let it passe. [x] And this I enjoyn you, not as a Divine alone, but as a Physician; for without this mirth, which is the life and quintessence of Physick, medicines, and whatsoever is used and applyed to prolong the life of man, is dull, dead, and of no force." *Dum fata sinunt, vivite læti* (Seneca) I say be merry.

" † Nec lusibus virentem
Viduemus hanc juventam."

[p] Syntag. de Musis. * Atheneus lib. 12 & 14. assiduis mulierum vocibus, cantuque symphoniæ Palatium Persarum regis totum personabat. Jovius hist. lib. 18. [q] Eobanus Hessus. [r] Fracastorius. [s] Vivite ergo læti, O amici, procul ab angustia, vivite læti. [t] Iterum precor et obtestor, vivite læti: illud quod cor urit, negligite. [u] Lætus in præsens animus quod ultra oderit curare. Hor. He was both Sacerdos et Medicus. [x] Hæc autem non tam ut Sacerdos, amici, mando vobis, quam ut medicus; nam absq; hac una tanquam medicinarum vita, medicinæ omnes ad vitam producendam adhibitæ moriuntur: vivite læti. † Locheus Anacreon.

It

It was Tiresias the Prophet's councel to [y] Menippus, that travelled all the world over, even down to hell it self to seek content, and his last farewell to Menippus, to be merry. "[z] Contemn the world (saith he) and count that is in it vanity and toyes; this only covet all thy life long; be not curious, or over solicitous in any thing, but with a well composed and contented estate to enjoy thy self, and above all things to be merry."

> "Si Numerus uti censet sine amore jocisque,
> Nil est jucundum, vivas in amore jocisque."

Nothing better, (to conclude with Solomon, Ecclus. 3. 22.) "then that a man should rejoyce in his affairs." 'Tis the same advice which every Physician in this case rings to his Patient, as Capivaccius to his, "[a] avoid over much study and perturbations of the minde, and as much as in thee lies live at heart's ease:" Prosper Calenus to that melancholy Cardinal Cæsius, "[b] amidst thy serious studies and business, use jests and conceits, playes and toyes, and whatsoever else may recreate thy mind." Nothing better then mirth and merry company in this malady. "[c] It begins with sorrow (saith Montanus), it must be expelled with hilarity."

But see the mischief; many men, knowing that merry company is the only medicine against Melancholy, will therefore neglect their business; and in another extreme, spend all their dayes among good fellowes in a Tavern or an Ale-house, and know not otherwise how to bestow their time but in drinking; Malt-worms, men-fishes, or water-snakes, * *Qui bibunt solum ranarum more, nihil comedentes*, like so many frogs in a puddle. 'Tis their sole exercise to eat, and drink; to sacrifice to Volupia, Rumina, Edulica, Potina, Mellona, is all their religion. They wish for Philoxenus' neck, Jupiter's trinoctium, and that the Sun would stand still as in Joshua's time, to satisfie their lust, that they might *dies noctesq; pergræcari & bibere*. Flourishing wits, and men of good parts, good fashion, and good worth, basely prostitute themselves to every

[y] Lucian. Necyomantia. Tom. 2. [z] Omnia mundana nugas æstima. Hoc solũ tota vita persequere, ut præsentibus bene compositis, minime curiosus, aut ulla in re solicitus, quam plurimum potes vitam hilarem traducas. [a] Hildesheim spicel. 2. de Mania. fol. 161. Studia literarum et animi perturbationes fugiat, et quantum potest jucundè vivat. [b] Lib. de atra bile. Gravioribus curis ludos et facetias aliquando interpone, jocos, et quæ solent animum relaxare. [c] Consil. 30. mala valetudo aucta et contracta est tristitia, ac propterea exhilaratione animi removenda. * Athen. dypnosoph. lib. 1.

rogue's

rogue's company, to take Tobacco and drink, to roare and sing scurrile songs in base places.

> " [d] Invenies aliquem cum percussore jacentem,
> Permistum nautis, aut furibus, aut fugitivis."

Which Thomas Erastus objects to Paracelsus, that he would lye drinking all day long with Car-men and Tapsters in a Brothel-house, is too frequent amongst us, with men of better note: like Timocreon of Rhodes, *multa bibens, & multa vorans, &c.* They drown their wits, seeth their brains in Ale, consume their fortunes, lose their time, weaken their temperatures, contract filthy diseases, rheumes, dropsies, calentures, tremor, get swoln juglars, pimpled red faces, sore eyes, &c. heat their livers, alter their complexions, spoil their stomacks, overthrow their bodies; for drink drowns more then the sea and all the rivers that fall into it, (meer Funges and Casks) confound their souls, suppress reason, go from Scylla to Charybdis, and use that which is an help to their undoing.

> " [e] Quid refert morbo an ferro pereamve ruinâ?"

† When the black Prince went to set the exil'd king of Castile into his kingdome, there was a terrible battle fought betwixt the English and the Spanish: at last the Spanish fled, the English followed them to the river side, where some drowned themselves to avoid their enemies, the rest were killed. Now tell me what difference is between drowning and killing? As good be melancholy still, as drunken beasts and beggars. Company a sole comfort, and an only remedy to all kind of discontent, is their sole misery and cause of perdition. As Hermione lamented in Euripedes, *malæ mulieres me fecerunt malam*, Evil company marr'd her, may they justly complain, bad companions have been their bane. For, [f] *malus malum vult ut sit sui similis;* one drunkard in a company, one thief, one whoremaster, will by his good will make all the rest as bad as himself,

> ——" [g] Et si
> Nocturnos jures te formidare vapores,"

be of what complexion you will, inclination, love or hate, be it good or bad, if you come amongst them, you must do as

[d] Juven. sat. 8. [e] Hor. † Frossard. hist. lib. 1. Hispani cum Anglorum vires ferre non possent, in fugam se dederunt, &c. Præcipites in fluvium se dederunt, ne in hostium manus venirent. [f] Ter. [g] Hor.

they

they do; yea, [h] though it be to the prejudice of your health, you must drink *venenum pro vino*. And so like Grass-hoppers, whilst they sing over their cups all Summer, they starve in Winter; and for a little vain merriment shall find a sorrowful reckoning in the end.

[h] 'H ϖίδι ἡ ἄϖιδι.

End of the First Volume.